PORTER SARGENT

We learn with regret of the death of Porter Sargent in Boston. His "Handbook of Private Schools" was a useful compendium of information concerning these institutions, but was chiefly known as a vehicle for the author's inimitable attacks on hypocrisy and pretense in all of its forms and on the stuffed shirts and sacred cows of the age. Sargent hated war. He could spot every move the war-makers took, and he was an expert at calling them on each devious maneuver. He wrote with a vigor and absence of cant that are startling in this day of conformity and intellectual yes-men. There was nobody quite like him. The educational world which was the subject of so many of his strictures would profit by emulating his passionate devotion to truth.

APRIL 1951

Fictio
Th
My
To

That
record
"'Twa
Charle
ble in

Sho
to pro
maker

ou ever drove . . .
steer! Chrysler's
regular on Crown
n all New Yorker
xactly that. Here
handling ease—
at. At your touch
anically provides
tires on the road.
s . . . Hydraguide
er than anything
n you ever know

objections we
attitude on K
the grain a lo
repay it; then
materials—m
bling block. T
the latter poin
cess to strateg
plain. But no
or delay the g
tion, when a s
mand to know

As the Was
pointed out in
ference to sta
by Christian
merciful wea

G.

Majitha House
Amritsar
Punjab.

6th January 1937

I wonder whom you mean. Do you mean the Mahatmas referred to in Theosophical circles? Or some others? If not, to bring them out a little sincerely — H. Sherif

Dear Mr. Paul Brunton

Your friendly and interesting letter has redirected to me at Delhi, where I was staying on my unwilling journey since the 12th ultimo. I am sorry I did not write earlier but I was rather distracted at Delhi and also had not got accustomed to my typewriter left at Simla for travelling light. I wonder if you have already left for Europe as you said you may by the end of "this year", which would last now; unless you were contemplating the travel.

I did not quite understand your last lines concerning my daughter Amrita Sher Gil. Yes she is the young lady the papers have been writing about, and I am not sorry some people think of her art more highly than I can do probably owing to my being out of date. But what perplexed me your first sentence "I have ready an article about the art of Miss Amrita Sher Ghil (Gil) etc ...". I presume you mean "read" not "ready". Or could it be that you have written something about her?

Now to the first part of your letter. Certainly you are right that the powerful waves of inharmonious & disruptive thought in the world at present cannot be neutralised by poor meditations so called by mere courtesy — I belong to the

that is why the efforts & in a lesser degree the efforts of inferior art-workers & unspiritual art-critics the 6 editors. I am interested to hear that you are in touch with other Mahatmas besides the Master (Maharishi) of Sri Ramana.

set. - and you and the Mahatma who said that are quite right. You are right in advising Mr. Beach in instructing people as to how to meditate first; and I am sure your book "The Secret Path" will be helpful.

I have said something about your analysis for Self-discrimination which resembles the Sankhya-Yoga-Vedanta way; and what you expect to be followed thereafter is also so true. The trouble however is in achieving "clarity" of understanding and one pointedness needed for this mental process & what is to follow - which is signified by the terms [illegible] and consequent possibility of [illegible] or [illegible] ॥ But most of us lack [illegible] for which the four attitudes towards four kinds of persons are recommended by Patanjali, & which are the culmination of the householder's disinterested duty so emphasised by the Gita. There is the rub - the first rub.

You are perfectly right in what you say about your attempt to rouse interest. Our philosophers are too cryptic and later complicated & made still more uninteresting by the intellectual systematising commentators. not so the sakhas thought. I am sure your inspired & interesting way of writing the interesting style - in other words art - can alone rouse interest. Paul Deussen popularised this with his companion this syllogistic method of writing. Shankara wrote the article style of the Greeks.

From
Dr. RADHAKUMUD MOOKERJI
MA. PRS. PH. D.
ITIHASA-SIROMANI (BARODA)
PROFESSOR AND HEAD
OF THE DEPARTMENT OF HISTORY

1/1

5 Fazabad Road
Camp: Calcutta 23/12/44

Lucknow
University

Dear Dr Paul Brunton, I just met here Mrs Anne Ancott who showed me your letter with its references to me. I have been thinking of you always and strongly feel an indication to so arrange that we can live closer together for some time. It even struck me that I might ask you to spend some time in my home at Darjeeling or at Puri. For the present, I am due for Conferences at Bezwada on 28th and in Madras on 29th and two following days. I do not know if it may be possible for me to renew my contact with Mysore and see you there.

Herewith a Paper showing the progress of its Scheme. The number of Papers received for the Volume is considerable so as to make it one of about 1200 pages in print. So the Volume is to be published in 2 Parts of which Part I containing your Article will be published in January 1945 when the ceremony of presenting the Volume will also take place.

The Lucknow University has already instituted the proposed Lectureship and the Judge of the Federal Court, Sir S. Varadachariar, is coming to deliver the inaugural Lectures under the Endowment on the subject of Hindu Judicial system on which he is an authority.

I shall be glad to know full details of your health which I hope is now quite well and free from its old troubles. There is a sense seizing me with growing strength that every thought spent on an individual object is abuse of the mind which should always be intent on the One and only very loosely and superficially noticing its working and manifestations in and through the Many. I am sure you have made far greater progress towards this synthesis of Subject and Object, the Inner and the Outer.

Mr Anne is as vivacious as always. My contacts with her give me a wholesome bath of rejuvenation and renovated sensibility. But I can only be a philosopher and friend in her Quest, but not the 'Guide' as you will be.

Looking forward to seeing you somewhere somehow.

yours sincerely
TK Mukerji

ask Kay inquire when they come here

VEDANTA SOCIETY

OF LOS ANGELES

1946 IVAR AVENUE
HOLLYWOOD, CALIFORNIA

June 7- 1939

Dear Iris,
You will be glad to know that the well-known author A. Huxley is here. He came to see us with his friend Gerald Heard, who is also a well-known writer. They both know Mr. Brunton. They are both going to India to give a series of lectures at the Calcutta University. Mr. Gerald Heard has ~~is~~ taken some lessons from me on meditation and is practising earnestly. Mr. Huxley will be coming this week to take some lessons on meditation. When you write to Mr. Brunton, mention them to him as they are well acquainted with him.

About Huxley: His new book "Grey Eminence" is just out and has been the subject of many long and mostlyeulogistic reviews. I wont say any more about it until I have read it. He is very busy now making a movie--of what I dont know. But it takes all day and sometimes night, so the evening gatherings have been abandoned for a while. He certainly has a wonderful mind. Yes, Heard has indeed gone very deeply into meditation. I am to see him next week, specially to learn what transpired at a little gathering of some 20 people, who took 6 weeks at a spot in the San Gabriel hills, to be quiet and to see if they could find some effective way in which to be of service to the world now. Heard has reached the point when he knows the Swami has nothing more to offer him. He labours so in meditation--with intense, fierce longing to reach the Light. He is like one of the medieaval martyrs, and one could imagine him burning at the stake with a glowing face and intnese eyes, if he thought he were serving God. With all the meditation, he has not learned to be still, but he is getting there. As you know, he too has such a fine mind that when he gets through this phase, he will go ahead rapidly. Both of them have reached the point where they would never go "yogi-seeking". I shall ask Heard next time I

(Jed Oct 41)

read and perhaps to read again the Ode by Mr. Manchester.

Please give my love and respects to Swami Bodhanandaji. Accept yourself my love and best wishes.

Yours in Divine Spirit,

Prabhavananda

Dear Paul:

I spent the evening with Michael Sheridan. He left about two weeks ago, and lives

to take, etc. [illegible]

to continue to try and try to make himself a more useful instrument and this rather hard lesson will stand him in good stead eventually.

That leads me to Art: He is having his own little woes, as you probably know. He works for his father in law. His wife is an only child. Her family apparently just treat Art like a bump on a log. They just dont see him. When they visit his house, he might as well not be there. He is sensitive--and a little weak. The emotional stress and strain resulted in his having a gastric ulcer, which put him in hospital for 3 weeks and left him somewhat unstrung, and obliged to fuss a lot about diet. Things came to a head and he resigned his job and came out here, intending to get a job and bring his family out here. Hence his visit to which I have alluded. That presented me with quite a problem, because I knew it was something he had to face up to himself, without passing the buck to me, or to you. So I let him talk. I eventually ventured the remark that no one [illegible]

(H)

GOVERNMENT OF JAMMU & KASHMIR.

1-VI.41

My Dear Mr. Brunton,

I was very glad to find your reply to my letter when I got home late last night. From the moment that I came to know that you are in Srinagar, I have been very 'avid' to see you. Telepathy? Yes! I say so because when I wrote to you I could not clearly visualise the day & the hour I could ask you to come for a talk. It was a dim prospect. This morning things have so turned out that we might (I hope and pray) meet - this afternoon.

I am out in the Jungle - at the end of the telephone line. I just (11 a.m.) rang up 173 but 'Exchange' told me that there is no reply. This is rather disappointing - but I am resolved to

So through with the project I have planned. I am expecting to be free for an hour or so about 4 o'c. I intend to drive up to 'Khan Djenzil'. I so much hope you will be in. You can you are not. I shall leave this note written from a place called 'Djrab Kuna' in the Dachigam valley.

I think you already realise how I am urged to see you. If I miss you this afternoon Letter 4/30 P.M.

you will know that I made a valiant effort to get to you. This I want to do - the more because you have sent me yours (and) which I have always needed & now need more than ever.

Yours in infinite trust.

K. N. Prakash

Corrections
This I want to do - the more because you have sent me yours
which I have always needed & now need more than ever.

(R)

Anandashram, P.O.
15th. July, 1948.

Beloved Friend,

Ramdas had duly received your beautiful card of greetings and your note written on the last Christmas Day. Ramdas had acknowledged receipt, on the 9th January. But the letter returned to us on the 10th. July, owing to the insufficiency of the address on the envelope. Ramdas trusts this letter will reach you, all right. It is always joy to hear from you. Be always conscious of the immortal peace and bliss, which is your real being.

Hearty love and blessings!

Ever your Self,

Ramdas

Paul Brunton Esqe.

NEW YORK, 3.

First fold here

BY AIR MAIL

AIR LETTER

IF ANYTHING IS ENCLOSED THIS LETTER WILL BE SENT BY ORDINARY MAIL.

To open cut here

Postage Due 6 Cents
Foreign Sec. G.P.O.N.Y.

Dr. Paul Brunton,
Box 34, Station D,
NEW YORK, 3,
U.S.A.

25c

Third fold here

Corr.-66

Sender's name and address :—

Swami Ramdas,
RAMNAGAR,
P.O., A N A N D A S H R A M
via KANHANGAD, (S.I.Ry.)

Second fold here

Paul Brunton.

B

Merger

When Dr. Roy A. Burkhardt took the presidency of the newly formed National Council of Community Churches four years ago, a Negro minister stepped forward and took his hand. "I'm Dr. Evans of Chicago," he said. "My people have a council like yours, and you and I, we've got to work together."

Since then Roy Burkhardt and Joseph M. Evans have worked side by side toward a union of the 200 white churches of the National Council with the 100-odd colored churches of the Biennial Council of Community Churches. Last week, at a four-day convention in Lake Forest, Ill., the two clasped hands once again. As they did so, 350 black and white delegates broke into the hymn, *Blessed Be the Tie That Binds*. The union of the two national organizations was a fact.

The new group, called the International Council of Community Churches, will act in an advisory capacity to some 300 of the 3,000 autonomous, nondenominational Community Churches** in the U.S. (total membership: more than 1,000,000). Its first president: the Rev. John R. Howe of Joplin, Mo. "We are entered on one of the most significant movements in the history of the church," he told the delegates. "Nothing quite like it has ever happened before."

* Literally, "the wild beast of the reeds"—the symbol of Egypt. In the original Hebrew the word for wild beast may also mean company; the word for reed may mean spear.

† Excerpt: *He hath put down the mighty from their seats and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away.*

** Which allow their members to worship exactly as they please. Says Dr. Burkhardt of baptism: "In our church [in Columbus, Ohio] we sprinkle, pour and dunk. You can have whichever treatment you desire. One lady, who had not had much religion, wasn't sure which was best so she asked for all three. So we sprinkled, poured and dunked her. That was her privilege, and I don't think God minded."

Burkhart

joint
Afte
Velv
you
give
ever

Afe
Rock

high, cold clouds which freeze into deadly ice on airplane wings. He was drawn away to other urgent war jobs before he found out all he wanted to know about those droplets. But he did not forget them. He suspected that they might answer an important question: Why does it rain?

Ice & Water. The schoolbook explanation of rain is that "clouds condense into raindrops and fall to the ground." It is not quite as simple as that. Unless something special happens to it, a cloud remains a cloud; the droplets in it stay about as they are, too small to fall.

After the war, Langmuir went back to work on the mystery of rain clouds. He knew that the droplets in clouds do not freeze at 0° C. (32° F.). They are supercooled, *i.e.*, are much colder than zero centigrade, the normal freezing point. When an ice crystal comes in contact with supercooled droplets, it can steal water from them, so water vapor moves from the droplets to the ice. The ice crystals grow; the droplets shrink.

Langmuir reasoned, as others had before him, that this process might be a cause of rain and might show a way to make artificial rain. If small ice crystals could be induced to form in a supercooled cloud, they should grow into big snowflakes at the expense of the cloud's droplets, then fall to the ground as snow, or melt into rain.

Langmuir and his brilliant young protégé, Vincent Schaefer, a onetime machinist, settled down in G.E.'s Schenectady lab and began experimenting with a cloud in a test tube. Their "test tube" was an ordinary G.E. home freezer lit by a slanting beam of light and lined with black velvet for better visibility. All they had to do to make a "cloud" was to breathe into the chamber. Making the crystals in the cloud was something else again.

Langmuir and Schaefer tried all kinds of things, with no success. Then, one hot day in July 1946, Schaefer was alone in the laboratory. The cold chamber was not quite cold enough to suit him, so he

TUESDAY, JULY 28, 1953

THE HUSBAND WHO SOLD MAGIC FOUND SOUL MATE

Wife thought it was a spell

Evening Standard Reporter

A husband who believed in mystical things, "whose bent was towards the occult," found a soulmate in a 24-year-old girl working in his bookshop, said Mr. Commissioner Gallop in the Divorce Court to-day.

The Commissioner dismissed a petition brought by Mrs. Doreen Houghton, of Perne Road, Cambridge, who alleged cruelty against her husband.

Mr. Michael Houghton, of Fairholt Road, Stamford Hill, was granted a decree of restitution of conjugal rights, to be obeyed within 28 days.

It was the seventh day of the hearing.

Mr. and Mrs. Houghton were married in 1935 when he was 37 and she 23. "It is a melancholy and dismal story," said the commissioner.

MRS. HOUGHTON
"A mere Capricorn."

He would scream

"When this marriage took place Mr. Houghton perhaps was a little inclined to entertain the supposition that his status was superior to his wife.

"According to the evidence Mr. Houghton was affected by an enormous self-conceit and if anybody expressed a contrary opinion he would shout and scream and call them names.

"He used to accuse Mrs. Houghton's family of being 'a tribe of little tailors'—the wife's father was described as a ladies tailor.

"She says he could not discuss anything calmly and that he was a clairvoyant interested in astrology and signs of the Zodiac. He said he was born under the sign of Pisces while she was a mere Capricorn."

Emotional storm

The Commissioner said that the husband had a vision that a 24-year-old girl, who had been employed at his bookshop, was

MISS TURKEY FLIES HOME

PRINCE PHILIP FLIES PLANE

father was described as a ladies tailor.

"She says he could not discuss anything calmly and that he was a clairvoyant interested in astrology and signs of the Zodiac. He said he was born under the sign of Pisces while she was a mere Capricorn."

Emotional storm

The Commissioner said that the husband had a vision that a 24-year-old girl, who had been employed at his bookshop, was his soul-mate or affinity.

The girl was a completely worthy young woman called Elsa Steinberg.

Mrs. Houghton became a little restive, because the husband took an interest in this young girl. But it was not until about a fortnight after she had left her employment at the bookshop—as the husband said—that he became imbued with his extraordinary experience.

"He says that he has what he describes as an emotional storm," the Commissioner said.

Spiritual life

Had the wife come straight from the unmystical world, instead of having worked for years "in this mystical bookshop," she might have taken a certain view of the husband's balance, said the Commissioner.

"I think she thought the husband had got himself caught up under some sort of spell, such as might happen to any man who worried about the signs of the Zodiac.

"Her version is that he told her that she would have to carry on as she was and that she would have no part in his inner spiritual life. As this emotional vortex continued, he would have to wait until he met his soul-mate on what he termed 'the other side.'

'It has gone'

"Mr. Houghton said that he would walk for miles and miles using a sort of self suggestion, saying: 'This must not go on.' One day he came back and said, 'It has gone—I have got it out of my system.'"

"If you are unfortunate enough to marry a man who thinks a great deal of himself and little of you I do not think that of itself can be regarded as cruelty," said the Commissioner. "It is a misfortune."

The husband frequently accused his wife of being possessed of an evil spirit, and said that he was going to exorcise it.

Not too much importance could be attached to such remarks, said the Commissioner, when one considered that for years both had been associated in the sale of such works as "The History and Practice of Magic," and other aspects of what a witness had called "cosmology."

He wants her back

He was satisfied that piteous letters written by the husband asking his wife to return were genuine.

"Now he wants her back. I believe, if he gets her, he will treat her proprely. If he does not, it will be an extremely easy thing to convince any judge. It is high time she was allowed to be free."

The wife's case fell "just short of enough to justify a finding of cruelty."

Mr. Houghton was ordered to pay £120 towards his wife's costs.

MR. HOUGHTON
"Enormous self-conceit."

Si

He

Sir
former
(Traffic
his hed
when hi
at Ham
Court, l
He is
Sir A
Weston
retired
1947.

C

ACR
1 One
numb
6 Collec
the
(5)
9 Sin
game
10 Man
(5)
11 Not
can
backy
12 Start
partly
nised
13 He
drean
15 A s
each
17 It
mont
18 Goat
(6)
19 High
(5)
20 Oh,
22 Irrita
the
(4)
24 Half
name
25 Sen
again
26 Chec
a sto
27 Parti
28 Comr
29 Is
nume
30 Tree
31 A sna

2 Descr
3 May
a mis
4 Word
5 A red
6 The A
7 Land
place
8 He ha
12 Famili
13 Not w
(5)
14 It star
15 Living
16 Take a
18 Prepar
19 Would
21 Tree o
22 We liv

TS GUIDE ★

CINEMAS—contd.

METROPOLE, Victoria.—**The Square Ring** (A). Also It Happens Every Thursday (U).
NEW GALLERY.—(Reg. 2255.) **MALTA STORY** (U). At 1.15, 3.50, 6.25, 9.0.
NEW VICTORIA.—**Thunder Bay** (U). Tech. At 2.15, 5.35, 9.0. Also Wheel of Fate (A).
ODEON. Leic. Sq.—Rita Hayworth, Stewart Granger, Charles Laughton, **Salome** (A). Tech., on wide screen. 1.40, 4.5, 6.30, 9.
ODEON. M/Arch. Rory Calhoun in Way of a Gaucho (U). Tech. Victor Mature in The

CARS for SALE 15s. a line

KAR SALES

OF SOUTH HARROW.
Telephone: BYRon 5544 (3 lines).
THE USED CAR SPECIALISTS.
NEARLY 100 PRE-WAR CARS
FROM £20 DEPOSIT.

ARMSTRONG 7-str. with div., '38 .. £165
AUSTIN 10 sln., 1947, carefully used £425
AUSTIN 16 sl., '47, 1 onr., low mlge. £485
AUSTIN A.40 Countryman, '49. Perf. £535
AUSTIN 10 cabriolet £195
FORD V.8 sln., 1946, exc. runner .. £285
FORD Prefect sln., 47, Choice 2 .. £365
FORD Consul, '52, Blk., rdo., htr. .. £715

CARS—contd.

GORDON CARS (LDN.) LTD.

373-5, EUSTON RD., N.W.1. EUS. 6611.

ALVIS 1953, 3-ltr. 2-seater, 600 m. £1[illegible]
AUSTIN 1953 Somerset A40, 200 m. £[illegible]
AUSTIN 1952 Sheerline sln., 1900 £1[illegible]
AUSTIN 1953 A90 saloon, 160 mls. £1[illegible]
AUSTIN 1952 A90 saloon, black .. £[illegible]
BRISTOL 401 saln., 1952, 6000 m. £2[illegible]
CITROEN 1951 15 h.p. saln., black £[illegible]
DAIMLER 2½-litre saloon, 1938 .... £[illegible]
FORD 1952 Zephyr sln. 14,000 m. £[illegible]
FORD 1953 Consul s.n. 300 mls. £[illegible]
FORD 1953 Zephyr, lthr., htr. 600 £[illegible]
HILLMAN 1955 Minx sln., 700 m. £[illegible]
JAGUAR 1952 Mk. VII sln., radio £1[illegible]

CARS—contd.

West London Motor Mart

EALING ROAD, GREAT WEST ROAD, BRENTFORD MIDDX. EALING 8841.

1954 FORD 8 Popular saloon ..... £[illegible]
1952 M.G. 12 h.p. saloon ..... £[illegible]
1953 MORRIS 12 saloon ..... £[illegible]
150 reasonable priced vehicles in stock from £25 deposit.

CHARLES FOLLETT LTD.

1949 (Dec.) BENTLEY MARK VI standard steel sal. Black. This car is in beautiful condition throughout and has undoubtedly been very carefully used. £2595.
18, Berkeley St., W.1. MAYfair 6266.

EXPRESS MOTOR & BODY WORKS LTD.

We never close. Daytime Garaging at special rates. Any make of new and secondhand cars supplied.
150, GOSWELL RD., E.C.1. CLE. 4425/5214

EVANS & O'MALLEY LTD.

MOTORCAR CONSULTANTS.
Car Valuations Free. New Cars Supplied.
LOWNDES SQ., KNIGHTSBRIDGE, S.W.1.
Telephones: SLOane 1333/1709.

ABSOLUTELY superb Bentley 41 ('37), grey & black, 2-door Barker body. Heater. 58,000 miles. 2 owners. Exceptionally smart & immac. £1025. Sto. 1567 aft. 6.
ALVIS 14, '48, shooting brake. Htr., extras. Ex. cond. £550 o.n.o.—Hatch End 4969.
ARMSTRONG HURICANE, 1946. Excellent cond. Many extras. £475. MAY. 4376.
A ONE-OWNER MORRIS 8 h.p. 1939/40 saln. (post-war type). Recellulosed, new carpets & head lining, exchange engine, proof given. 3 months' written guarantee. A real bargn. at £90 down, bal. over 18 mths., or £265 cash. Exchs. Elgar 7464.
A REALLY HANDSOME MORRIS 10-h.p. saln., 1936/7, Series II, in excellent condition all round. 3 months' written guarantee. Must be seen at £65 down, bal. ov. 18 mths., or £185 cash. Exchs. Elg. 7464.
AUSTIN A70, 1953, radio, sliding roof, 800 miles. £895.—Caterham 2232.
AUSTIN A40. Dec. '52; htr. ELT. 7948.
AUSTIN Big 7, '38, 4-dr. £175. Wor. 3343.
AUSTIN SOMERSET A.40, 1952, 8000 mls. Exc. cond. Complete with heater, loose covers. Txd. end of year. £750 or near offer.—Phone PRO. 5437.
AUSTIN 12, 1939. A fine roomy economical car. £275.—GER. 8896 bet. 10 & 5.30.
AUSTIN 10 sal. 1956; gd. cond. PAL. 6888.
AUSTIN 10 36 Sherborne. £140. Tud. 6154.
AUSTIN, 1938, Big 7. £180.—MOU. 2366.
A.70 (NOV. '49), Sun roof. Blk. Htr. Txd. year. Spotless cond. £545.—ACO. 0507.
A70, 1949; sunshine roof, Radio, heater, taxed, immaculate. £535.—PRI. 5044.
A.40 SOMERSET, Nov. '52; sun roof, heater, radio. £720.—WAT. 4649.
A.40 '49. Blue. Sun roof, Htr., radio, excel. cond. £485.—ARC. 5676 bet. 6-8.
A.30 AUSTIN, June '53. Htr., 500 miles. Offers over £575.—Phone REGent 4484.
BENTLEY, 1951, Mark VI standard 41 sln. in 2-tone grey, maroon leather; perfect & unmarked. £3200 or H.P. terms if required. Part exchange welcomed.—SLOCOMBES LTD., WIL. 4869.
BRISTOL, 1952 (late) 401 in green with beige leather at 6000 miles, with radio & heater. The property of our own managing director. Price £1995 or terms if desired. Part exchange welcomed.—SLOCOMBES LTD., WIL. 4869.
B.S.A. 3-wheeler. Perf. £50.—PUT. 7070.
CAR AUCTIONS every Wed., Fri. and Sat. 2.30 p.m. Drive your car in and see it sold.—Dingwall Motors Ltd., Dingwall Road, Croydon. CRO 3404.
CONSUL, 1953; grey/red, radio, heater, covers. As new. £765.—Abingdon 466.
FORD PREFECT, June '53; as new. Cost price.—SPE. 5698 after 7.
FORD Pr., 49. Blk., lthr. 400 gn. Tud. 6531.
FORD ZEPHYR, June 1952; heater, radio, lthr., 10,000 mi. £815.—WIM. 5759.
FORD ZEPHYR 1953 (May). Just carefully run in. Superb looking motor with every conceivable extra. Radio, heater. Real hide upholstery. Twin Lucas spots. Twin wing mirrors. Undercoat. Better than new! £895 o.n.o.—Phone MAY. 6213. After 6 p.m., WEB. 5764.
FORD ZEPHYR, 1953, 5000 miles, leather.—Caterham 2232.
FORD 10, late '36; really smart car, recond. engine, htr., resprayed, recent overhaul. £175.—KIN. 4646, after 6 p.m.
FORD 10, '44; good cond. £250.—WON.

CARS—contd.

TRIUMPH Roadstr. 1800, '48; 25,000. As new. £545. Antrobus, bus. no. Edg. 0112.
VANGUARD SLN., Nov. 51. 20,000 mls. One owner. New tyres, blue, red upholstery. £595.—KIN. 7610.
VANGUARD, '51. Blk. Low mlge. Exl. cond. Htr. Many exs. £575.—FUL. 2422, 9-6.
VANGUARD '50. Grey/red; htr., rad., 1 onr.; exc. cond. £530. Peters, ELG. 6543.
VANGUARD '49. Rdo., htr., loose cvrs., txd. till Dec. Perf. cond. £495.—COL. 6122.
VAUXHALL VELOX, late 1950; heater, radio, immaculate condition. £550.—Phone Mrs. Read BARnet 5770 or 6154.
VAUX. Velox, '52 July, Blk. Gar. servd. Htr., spotlt., screenclean, 9500 m., txd., Insd. Cond. A.1. £850, offer. Reading 73427.
VAUXHALL VELOX, '52 model, 18 h.p.; 19,000 mls. Immac. Rdo., htr., fog, etc. Perf. £745 o.n.o. GLA. 3465/GUL. 3391.
VAUXHALL 14 saloon, "J" type, 1939. £320.—AMHurst 2934.
VAUXHALL 14, 1947, J type. 8m. mlge., rec. recellsd. & ovhld. 1 owner. £465.—Phone C.B., HOL. 3721.
VAUXHALL 10, Feb. 39. £250.—ACO. 2751.
VELOX, 1951; new battery. No dealers. £600.—Phone GER. 9378 between 10-5.
VELOX, 1950. Truly exceptional & properly of our own executive. £375 or terms if desired. Part exchange welcomed.—SLOCOMBES LTD., WIL. 4869.
WOLSELEY 4/50. Perfect mech. condtn. Immac. appce. £650.—UPLands 4812.
WOLSELEY 1950 6-80, black, one owner, 17,000 m. Spare unused. £660. LKE 1916.
WYVERN, 52; exc. con. 700 gn. Per. 0521.
XK120. Choice of two, 1951, at £1025 and £1125. Both cars immaculate.—SLOCOMBES LTD., WIL. 4869.
1953 FEB. Allard sal.; 3000 miles. As new. £995.—SLO. 4727.
1952 MORRIS Minor 2-dr. sln. 9000 mls. £540. Terms.—AMB. 5907.
51 ANGLIA, imc. 1 o. £395. Ham. 3238.
51 (JULY) Citroen Lt. 15 sun sl. Blk. 1 onr. 6000 mls. £795. H. A. Saunders Ltd., 326/330, Euston Rd., N.W.1. Eus. 4511.
'50 AUSTIN A70. 1 own., 13,000 mls., genuine. Lse. covers, htr., mats., any trial. £645.—Moons Motors Ltd., Dorset House, N.W.1. WEL. 7988.
1948 STANDARD 14; 1 onr. 19,000 m., exc. cond. £460 o.n.o. Welwyn 263 aft. 6.
1948 HILLMAN 10; exc. cond.—ENT. 5140.
1947 PACKARD Clipper R/H/D 4-dr. sln. Lthr. upholstery. £300 o'haul. Price £825.—H. A. SAUNDERS LTD., 326/330, Euston Rd., N.W.1. EUS. 4511.
1946 HILLMAN Minx. Perfect throughout. £325.—AMHurst 2771.
1946 NOV. Standard 8 saloon. '53 condition. £280.—PRI. 5044.
'40 AUSTIN 8 sal. in superb order. Recond. engine. 4000 mls. £275.—BER. 4098.
1939 CADILLAC drop-head. Re-registered 1951. Superb condition.—Box 1421.
1936 VAUXHALL 14 sln. Running order. Taxed. New tyres. £120.—SAN. 2296.
£327. 1946 Morris 8 sal.—RIC. 0926.
£145. STANDARD 10 de luxe. 1936 sln. Black. Fawn leather. Immac.—CHI. 5556.
£40. Austin 7 utility.—Ring EDG. 0143.

CARS WANTED

AMERICAN car. After 6.30 p.m. VAL. 4674.
AUSTIN A.40 wtd. Imm. cash.—HEN. 1424.
A90.—After 6.30 p.m., VAL. 4674.
A.40 & A.70 Aus. slns. wtd.—EUS. 2348.
CAR, pre-war, good cond.—Pinner 4322.
CONSULT A SPECIALIST if you are considering disposing of your car. CHARLES RICKARDS LTD. The House of Repute, will purchase your car.—Write or phone CHARLES RICKARDS LTD., 56, Ragnwater Road, London W.2. Padd. 1820.
PERFORMANCE CARS require sports car urgently for cash.—EAL. 8841.
PRIDE & CLARKE LTD., THE CAR AND MOTORCYCLE BUYERS. Immediate cash offer any make, year or model. H.P. accounts settled. Exchanges.—Write, phone or call Stockwell Road, S.W.9. BRI. 6851.
RAYMOND WAY. Cash on sight for 1938, '39, '46 & '47 low h.p. cars and Bond Minicars, all models. Unlimited cash available.—300 Used Car Showrooms, Canterbury Road, Kilburn, N.W.6. MAI. 6044.
ROWLAND SMITH'S THE Car Buyers. All makes wanted for cash. Open 9-7 weekdays and Sats.—Hampstead High St., London (Hampstead Tube), N.W.3. HAM. 6041.
SMART sound car of medium h.p. reqd. No dealers.—Caterham 2736 (toll) aft. 7 only.
WANTED PRIVATELY good condition '37/47 saln. 8-12 h.p.—TUD. 1819 evgs.
VANGUARD car or similar, priv.—SPE. 4947.
'49-50 RILEY.—Newton HAInault 2669.

COMMERCIAL VEHICLES

sold.—Dingwall Motors Ltd., Dingwall Road, Croydon. CRO 3404.

CONSUL, 1953; grey/red, radio, heater, covers. As new. £765.—Abingdon 466.

FORD PREFECT, June '53; as new. Cost price.—SPE 5698 after 7.

FORD Pr., 49, Blk., 1hr. 400 gn. Tud. 6551.

FORD ZEPHYR, June 1952; heater, radio, 1hr., 10,000 mi. £815.—WIM. 5759.

FORD ZEPHYR 1953 (May). Just carefully run in. Superb looking motor with every conceivable extra. Radio, heater, Real hide upholstery, Twin Lucas spots, Twin wing mirrors. Underseal. Better than new! £895 o.n.o.—Phone MAY. 6213. After 6 p.m., WES. 5764.

FORD ZEPHYR, 1953, 3000 miles, leather.—Oatcham 2232.

FORD 10, late '36; really smart car, recond. engine, htr., respraved, recent overhaul £175.—KIN. 4646 after 6 p.m.

FORD 10, '44; good cond. £250.—MOU. 0406 after 7 p.m.

FORD 10, 1938; excl. mech. condition. £175.—Phone MAI. 2883.

FORD 8 saloon, 1935; excellent cond., licensed. £120 o.n.o.—FRE. 5826.

HEALEY, '50, Silverstone. 14,000 m. Specimen cond. £750.—VAL. 4674 after 6.30.

HILLMAN MINX contib., reg. Mar. '50. Low mlg. Txd. New hd. £525.—WES. 8269.

HILLMAN MINX, Phase IV, 1951. Immaculate. As new. £545.—AMHurst 2771.

HILLMAN MINX, Sept., 1951. One owner. Htr. Perf. What offers.—HEN. 8541.

HILLMAN MINX '47 d/h coupe; 1 owner. Outstanding specimen. £405.—UPL. 4812.

...ly '38. £215.—VAL. 3983.

...2489 aft. 7.

...silencer.

...AD. 8044.

...model).

...d. £735.

...s. Nearest

...faultless.

...1.

...nal mige.

...4.

...Faultless.

...d leather.

...0 or near.

...blk., red

...IP 0157.

...d. £125.

...d runner.

...uine mile-

...own 6174.

...00 miles.

...es, 1951.

...immacu-

...before 5.

...OR. 5118.

...1 owner.

...ige 1667.

...xcel. run-

...A. 2959.

...pp., cond.

...L. 5064.

...t SNIPE.

...n as new.

...d hearse.

...as fleet.

...k. Spares.

...nt Street.

...EL. 9771.

...mls. only.

...Terms &

...4. 4869.

...1455.

...beige. Im-

...R. 1262.

...5000 mls.

...) after 5.

...ne owner.

...10.

...Txd. Gd.

...060 evgs.

...rad. coupe.

...8196.

...UL. 2063.

...02.

...oon. Un-

...dwyn 481.

...175.

...ely. Rad.

...p. arr.—

...8000.

...lleage, as

...Terms and

...2. 4869.

...ES. 9641.

...0; rdo. &

...5390.

...miles, one

...

...nnet. Onr.

...N. 0340.

...t. 1 owner.

...out. £150.

...

...st rebored

...5.

...lles, radio,

...2952.

...Pol. 4064.

...mac. cond.

...08.

...200 miles;

...5483.

...HAM. 3350.

...FLA. 9351.

...conditioned.

...arranged.—

...lack, beige

...yn 481.

...rad., htr.,

...TAM 3442.

...2175 o.n.o.

PRIDE & CLARKE LTD., THE CAR AND MOTORCYCLE BUYERS. Immediate cash offer any make, year or model. H.P. accounts settled. Exchanges.—Write, phone or call Stockwell Road, S.W.9. BRI. 6251.

RAYMOND WAY. Cash on sight for 1938, '39, '46 & '47 low h.p. cars and Bond Minicars, all models. Unlimited cash available. 300 Used Car Showrooms, Canterbury Road, Kilburn, N.W.6. MAI. 6044.

ROWLAND SMITH'S THE Car Buyers. All makes wanted for cash. Open 9-7, weekdays and Sats.—Hampstead High St., London (Hampstead Tube), N.W.3. HAM. 6041.

SMART sound car of medium h.p. reqd. No dealers.—Caterham 2736 (toll) aft. 7 only.

WANTED PRIVATELY good condition '37/47 saln. 8-12 h.p.—TUD. 1819 evgs.

VANGUARD car or similar, priv.—SPE. 4947.

'49/50 RILEY.—Newton HAInault 2669.

COMMERCIAL VEHICLES

Marston Motor Co. Ltd.

47 BEDFORD 30-cwt. truck. Rec. eng. £315
48 BEDFORD 5/6-cwt. van. £225
48 BEDFORD 10/12-cwt. van. Recond. eng. Good tyres. Plain blue £315
48 MORRIS 5-cwt. van. Good tyres. Plain Green. Nice runner .. £225
49 AUSTIN A.40 van. Good all-round £285
51 AUSTIN A.70 boxvan. Large body £525

Seven Sisters Rd., Tottenham, N.15.
Telephones: STAmford Hill 8000

AUSTIN 25-CWT. VAN. 3-way loading, late 1951; 12,600 miles, immaculate condition. £575.—Telephone GERrard 4945.

AUSTIN 3-way van, 1950. £325.—H. A. SAUNDERS, SPEedwell 4701.

AUSTIN 3-way van, 1948. £275.— H. A. SAUNDERS, SPEedwell 4701.

BEDFORD Luton per con. £150. MAI 2483.

FORD COMMERCIALS. Early delivery of all types and makes.—GORDON CARS (LONDON) LTD., SPEedwell 4701.

FORDSON 3-ton truck. Reasonable. £48.—REL. 5094.

MORRIS 30-CWT. van, 1939. Excellent runner. Bargain £75.—AMH. 3934.

VAN HIRE

A1 SELF-DRIVE VANS. Capon. NOR. 3253.

WITHAM'S Self Drive Vans.—BAT. 3769.

ARTICLES for SALE

15s. a line

FURNITURE. EXCEPTIONAL OPPORTUNITY. Magnificent Collection of Fine, Modern, Reproduction Antique, New and Secondhand Furniture, including choice pieces removed from several fine residences. Hotels, etc., offered at fraction of cost. Over 100 BEDROOM and DINING-ROOM Suites in Oak, Mahogany & Walnut from 18 gns., others to 200 gns. SETS OF REGENCY AND CHIPPENDALE STYLE CHAIRS, SIDEBOARDS AND TABLES TO MATCH ETC. Odd Wardrobes from 9 gns., some fitted. Twin Bedsteads. Luxurious LOUNGE Suites in Hide, Tapestry, Moquette, etc., from 17 gns. Fine WELSH DRESSERS. Refectory and Gateleg Tables. COURT CUPBOARDS. Easy Chairs from 5 gns. Club Hide Easy Chairs. Softly Sprung DIVANS. Spring Interior Mattresses. Hundreds of Bargains on view. Generous Part Exchange and Credit facilities. Free storage and Delivery. Immediate inspection advised.

JOHNSON'S

FURNITURE DEPOSITORIES LTD.
219/221, Lewisham High Street, S.E.13.
Tel. Lee Green 2492. Hours 9-6 daily. Thurs. 1 p.m. 15 mins. from Charing Cross by train. Buses 36, 47, 54, 69, 94, 108, 180, 185 pass door.

WE PAY HIGH PRICES for all kinds of second-hand jewellery, gold, silver, platinum and Sheffield Plate.

PRECIOUS STONES & METALS LTD.,
41, Greville St. (corner of Leather Lane), E.C.1. CHAncery 5487.

Off HATTON GARDEN

SPECIAL PRICES PAID TO DEALERS

ADDING MACHINE.—M.O.E., Val. 3983.

BINOCULARS Edw'd Marcus Ltd. Cit. 3124.

DESKS. dbl. ped. Mahy. 6ft., as new. £12 10s.—MAI. 2483 or HOL. 3537.

EX. COACH SEATS. double bench type, Dunlopillo filled. 57/6.—Dukes, 621, Romford Road, E.12. GRA. 6677.

FRIGIDAIRE. 15½ cubic ft. Suitable cafe, etc. £35.—PER. 4467.

OAK B.R. SUITE. 4ft. divan, int. spr. mat. 3ft. 6in. chesterfield suite (3), & window seat with loose covers, floral linen. Oak dining table 3ft./5ft. Realwork cabinet, 4 oak armchairs. Carpets, rugs. Portable gas fire.—Beckenham 2904 after 6 p.m.

OFFICE FURNITURE.—M.O.E., Val. 3983.

WESTON METERS. 100 micro-amp. movement, 2 inch scale in 2½ inch square mounting, 28/6.—Dukes, 621, Romford Rd., E.12. GRA. 6677.

30 MODERN oak dining chairs. Red hide seats and backs. Cost around £8. Take £100 the lot.—AUTO BUYERS, 24, Warren Street, W.1.

10 x 8 & 13 x 8 tinted dup. paper. 4/- & 5/- rm. incl.—W. & H. Office Supplies, Hindsley Place, S.E.25. POR. 8851.

2 MODN. iron safes by Cooper. Dbl. drs., 3ft. high 2ft. 5in. wide, 2ft. deep, £35. 3ft. 7in. high, 1ft. wide, 2ft. deep, £30.—94, High Rd., S. Tottenham N.15.

TRADE OFFERS

5000 CROSS PAIRS 2 inch haircombs. Offers part or whole.—Box 1377.

ARTICLES WANTED

AMERICAN buys vases, ornmts.—TUD. 1620.

PLATINUM. Mercury, contact points, plugs, secondhand jewellery, gold & silver. Fantastic prices. Cash or offer by return for reg. parcels.—Abelson & Co. Ltd. (Dept. "G"), Refiners, 16 Hatton Gdn., E.C.1. HOLborn 4926.

RADIOS & T/Vs wanted.—CLI. 7347.

TYPEWRTR. Portable. HARrow 3991 aft. 6.

D ADVERTISEMENTS ON PAGE TEN

(S)

Bob Wheaton.

Stacy frequently visits the art gallery—either in his work or for his personal pleasure.

The Versatile Harold Stacy

By LES EALY

IT'S a familiar by-line — the name Harold A. Stacy. Time after time, it has appeared on stimulating news stories ranging over athletics, City Hall, Washington, D. C., the Ohio Legislature, financial matters and human interest subjects. All of which properly indicate that tall Harold Stacy, a *Dispatch* editorial staffer since 1928, is a versatile newspaperman. Factually, his middle initial should be "V"— for "Versatility."

For Harold, when not busy on the job, has as his hobbies a variety of interests which could well qualify him in a number of fields of endeavor should he care to pursue them professionally.

Take art, for instance. He doesn't paint, but since he was a youngster he has been vitally interested in the subject, especially religious paintings. As a result of his interest, he is art editor of *The Dispatch* among other things.

Then there's philosophy. He's a student of this and finds it closely related to art. In art research he discovered that it "dovetails with philosophy," and that philosophy provides him "a better understanding

The Versatile Harold Stacy

By LES EALY

IT'S a familiar by-line — the name Harold A. Stacy. Time after time, it has appeared on stimulating news stories ranging over athletics, City Hall, Washington, D. C., the Ohio Legislature, financial matters and human interest subjects. All of which properly indicate that tall Harold Stacy, a *Dispatch* editorial staffer since 1928, is a versatile newspaperman. Factually, his middle initial should be "V" — for "Versatility."

For Harold, when not busy on the job, has as his hobbies a variety of interests which could well qualify him in a number of fields of endeavor should he care to pursue them professionally.

Take art, for instance. He doesn't paint, but since he was a youngster he has been vitally interested in the subject, especially religious paintings. As a result of his interest, he is art editor of *The Dispatch* among other things.

Then there's philosophy. He's a student of this and finds it closely related to art. In art research he discovered that it "dovetails with philosophy," and that philosophy provides him "a better understanding of art."

Beethoven's music and Wagnerian operas are as familiar to him as art and philosophy, which might lead one to think that Harold might be someone who knows not the toil of manual work. Such is not true.

A son of farm parents, born in the hills of Western Pennsylvania in 1906, he worked on his father's farm until young manhood, milking cows, pitching hay and carrying on other farm chores.

Later, his parents, members of the Society of Friends (Quakers), moved to Damascus, Ohio, where young Stacy started carrying newspapers.

"That decided what I wanted to be. I became vitally interested in newspaper work. I didn't know any newspapermen, so I decided the best way to get on a paper would be to go to a university with a journalism school. That's why I enrolled at Ohio State."

Harold was graduated in journalism in 1928 and immediately went to work in the sports department at *The Dispatch*. And despite his wide interests, including his home, his wife and their cocker spaniel "Toby," newspaper work remains his first love — that is, work love.

Be Happy

When fishing I just trust to luck;
It seems to work for me,
Perhaps because I also trust
To L.S./M.F.T.!

I've roamed around the
From New York to
And I can tell you Lu
The finest cigaret

Burkhart B

when she fell in love with Dr. John Duzik, a Beverly Hills dentist, the church refused an annulment of the first marriage. In 1949, Dr. Duzik died in St. John's Hospital in Santa Monica, a Catholic hospital run by the Sisters of Charity.

After Dr. Duzik's death, Actress Haver turned more of her energies to charity work. In particular, she liked to entertain the patients at St. John's and to talk with the Sisters of Charity who nursed them.

June Haver finished work on her latest picture, *The Girl Next Door*, in December. Last week she announced that she would make no more. After Hollywood goodbyes, she entered the novitiate of the Sisters of Charity of Leavenworth, Kans., the order that staffs St. John's Hospital. There she hopes to stay for two years, until she may become a nun.

By Good Works

A group of Pittsburgh's leading citizens gathered last week to hear a unique kind of promotion talk. The speaker marshaled his facts with the assurance of a man describing an appealing new bond issue, but he was, in fact, a Christian minister: the Rev. Roy A. Burkhart, pastor of Columbus, Ohio's First Community Church. The organization that Preacher Burkhart was selling is called World Neighbors, Inc. It is a bold attempt to fight Communism in the world's underdeveloped areas with a mixture of technical enterprise and Christianity by example. To the men gathered to hear about it in Pittsburgh (including U.S. Steel's President Clifford Hood, Baseball Magnate Branch Rickey, Westinghouse Vice President Andrew Phelps), it sounded both novel and good.

World Neighbors, Inc. began last September at a conference of U.S. business and religious leaders in Columbus. Among its sponsors: Missionary-Educator Frank Laubach, who has taught millions of Asians and Africans to read through his international literacy program (TIME, June 28, 1943); International Business Machines' Chairman Thomas ("Think") Watson; Manhattan's Rev. Norman Vincent Peale; Minnesota's Congressman Walter H. Judd, who was once a physician-missionary himself. Pastor Burkhart, who has made a name for himself in Columbus as a socially conscious clergyman (TIME, Aug. 11, 1947), was elected president. The purpose of the organization, as he sees it: to recruit enough money and personnel in the U.S. for an intensive five-year program of practical aid, on a "village level," in areas that suffer from material want.

Agronomists in the Villages. A similar but smaller group, World Assistance, Inc., founded by the Rev. John Peters, an ex-Army chaplain from Oklahoma City (TIME, Oct. 8, 1951), was absorbed by World Neighbors. Its two pilot projects in India became models for what Dr. Burkhart plans to set up elsewhere: a system of small but highly trained technical teams, *e.g.*, an agronomist and a nutrition specialist, who will settle down in selected districts, advising villagers

and farmers in their immediate localities.

A private organization, President Burkhart reasons, can do this sort of job more efficiently than any government. And, if its workers are dedicated Christians as well as good technicians, they will be able to transmit to Indians, Africans and Burmese their faith in a Christian and democratic way of life more effectively than most orthodox missionaries.

To emphasize its Christian character, Neighbors' field workers will have plenty of Christian literature on hand for their libraries and literacy programs. But, though they will cooperate with local mission agencies, they will not do any preaching on their own. Says Burkhart: "Missionaries try to talk about Jesus in words. We're going over trying to find the secret of improving living conditions."

A Dynamic Faith. At present, World Neighbors, Inc. has 120 specific pilot projects marked out in 16 different coun-

Columbus *Dispatch*

PASTOR BURKHART

Against Communism, a five-year-plan.

tries. To run all of them for five years, World Neighbors will need some 600 technical specialists and almost $20 million. At the moment, World Neighbors has only $150,000 definitely budgeted for 1953, but Burkhart, busy collecting pledges, is sure that more is on the way.

Already, he has founded World Neighbors, Inc. chapters in 21 cities. Many more chapters are now being formed, and Burkhart spends most of his time on the road these days, talking to groups like the one in Pittsburgh.

"World Neighbors," says he, "is an avenue through which the American people can now express their interest in a world ministry. In five years we will have developed a new spirit within American Christianity. We will have helped the mission agencies to a new expression, where people will not only be helped to help themselves, but where they will find a dynamic faith to live by."

B

First Community Church

1320 Cambridge Boulevard
Columbus 12, Ohio

MINISTERS
ROY A. BURKHART
RICHARD I. PORTER
RICHARD H. BELL
EDWARD J. RYDMAN

TELEPHONE
KINGSWOOD 0681

April 15, 1952

Dr. Paul Brunton
Box 34 Station
New York 3, New York

Dear P.B.:

Thank you for calling me.

I appreciate deeply having a few words with you over the phone.

I am glad to have your address. I would like to have seen you and I am sorry that I did not know sooner that you were to be here.

Your letter showed up in due time. I just got it.

You will never know what you meant to me and I appreciate the upholding power of your thoughts in my life.

With every good wish, I am

Sincerely,

Roy

from Roy A Burkhart, Columbus Ohio

(B)

Sat.

Dear P B -

To be with you was wonderful.
Thank God.

Please uphold Leo Waltz, 2204
Inchcliff Road. He has Hodgkins disease.
He is a marvelous young surgeon.

To be upheld by you is blessed.

Always -

Roy

(B)

First Community Church

1320 Cambridge Boulevard
Columbus 12, Ohio

ROY A. BURKHART
MINISTER

TELEPHONE
KINGSWOOD 1115

November 7, 1949

Dear P. B. :

I have finished a book called THE SECRET OF LIFE. I have worked on it for several years. The influence of you is in it. Would you be willing to read it? I know that it is quite a good deal of nerve on my part to ask, but I would like very much to have you read it if you have the time. I feel led to ask you.

This, of course, is not for people who have advanced in the spiritual life to a far degree. I have written it for the host of those who are awakened and I have hoped that it might also be helpful to the masses of people who turn to some of these books whose title is intriguing but whose message deals with symptoms rather than underlying causes.

It would mean much to have not only your appraisal but your suggestions.

If you have the time to give it a little of your attention, I will have a copy sent to you immediately. Or, I could have a person bring it to you and call for it so you would have no responsbility with regard to the mailing of it.

May I hear from you are your convenience.

Sincerely,
Roy

November 7, 1949

Dear F. B. :

I have finished a book called THE SECRET OF LIFE. I have worked on it for several years. The influence of you is in it. Would you be willing to read it? I know that it is quite a good deal of nerve on my part to ask, but I would like very much to have you read it if you have the time. I feel bad to ask you.

This, of course, is not for people who have advanced in the spiritual life to a far degree. I have written it for the most of those who are awakened and I have hoped that it might also be helpful to the masses of people who turn to some of these books whose title is intriguing but whose message deals with symptoms rather than underlying causes.

It would mean much to have not only your approval but your suggestions.

If you have the time to give it a little of your attention, I will have a copy sent to you immediately. Or, I could have a person bring it to you and call for it so you would have no responsibility with regard to the mailing of it.

May I hear from you are your convenience.

Sincerely,

M. BEATRICE BURTT,
D.Sc. M.B.N.A. F.B.B.(TH.) A.

Consultations by Appointment for
Wanstead—Monday, Friday and Saturday.
Westminster—Tuesday and Wednesday.
Letchworth—Quarterly.
Bristol—Quarterly.

Vis Medicatrix Naturae.

"GOLDSITHNEY,"
16, GROVE PARK, WANSTEAD, E.11.
(All correspondence to Wanstead)
Telephone: WANSTEAD 5967

30th May, 1956.

Paul Brunton Esq.,
Cooper Station,
Box 34,
NEW YORK,
U.S.A.

Dear Paul Brunton,

I have long been one who has appreciated your writings and have wanted so much an opportunity to meet you when possible.

I had staying with me here during the weekend Miss Tina Westers, whom you know, who resides in the Hague, Holland. She suggested that you are almost on your way to England, and I wondered if it would be possible at any time to meet in London, perhaps for half an hour at my hotel, if as soon as you have arrived and sorted out your commitments you may find it possible for a short talk.

Sincerely yours,

Tuesday
Evening
10:10 (P.M.)
at the Station

(H)

Dear Dr. Brunton,

Thank you for letting me benefit from your experiences. A sincere, conscientious worker in any field dislikes contemplating the possibility that he is a fearful weakling in not treading paths so many others seem to like to travel.

I see too many in-

stances in which people lie to themselves so beautifully that they even believe themselves — to imagine it "couldn't happen" to me. I dislike undoing my own lies — consequently the truth is simpler and easier. Isn't it always? You did remove my doubt.

Thank you for being a delightful host. I would enjoy the opportunity to reciprocate.

Can you feel as related to me as I can to you? Or do you necessarily meet too many to permit yourself to feel — so? Herman feels as I do about people I like — If you could feel as tho' my home were like myself — please feel free to come whenever you may. This is childishly phrased but I haven't time to rewrite it — ~~smile~~ with me instead!

However, it might be pleasant to reverse conditions. I am also a good listener and an understanding one. Besides, I like you. If you

want to share experience, even in order to clarify them in your own mind, please remember that I am already your friend. I have taken from you today — it may be merely a preliminary for your need.

This can't sound presumptuous to you. My thoughts are rarely without rate — and this one was with me throughout the day.

Thank you again — very sincerely and

affectionately

Norma

(H)

March 26, 1945
711 Farrington Place
Dayton 6, Ohio

Mrs. H. H. Hutzler

Dear Mr. Brunton,

I have read your books. They have meant friendship to me. The friendship of kindred thought and understanding.

Mine is not a solitary isolated life. I am a very happy wife, mother, with an abundance of loving friends. But tho' I understand

I have gained an understanding of Life; Peace, and certainty of innate Belief thru understanding, sought and acquired. Tho' how minute that insight is compared to the whole, I do not know.

Awareness of Infinite Self is vibrantly keen and my activities of thought, feeling, and doing are guided by Omnipotent, Omnipresent, Omniscience as fully as I am receptive to it; and of course my motivating desire is for entire Oneness of Being. To me, it is first in life.

Gratitude for progressive awareness is too rich and certain ~~in me~~ a part of me; to impel me to more

and love my many friends, we share only the superficial language of the physical world and its interests. It's satisfying — like anticipating the occasional joy of an oasis — to pick up your books and those of other minds like your own and to share mutual affirmative thoughts.

The progress I have made in my seeking, I cannot judge. However, I have gained Patience as

than thank you for the pleasure of association I have found in your books — and if there are more ways in which you ~~can~~ guide or direct me, my heart is gratefully receptive. The fear of spiritual hunger is gone, but the desire for right foods to ever more awareness of the spiritual joyousness of daily living is increasing. To know my elder sister and brother is a joy I anticipate, while I seek to learn and follow the steps necessary to its realization.

Your "career" in life needs no explanation or justification. It is beautiful because it is most nearly like our Parent.

Sincerely,
Mamie Nuttler

2nd Lieutenant
Officer's Mess, T+
British Infantry Lines,
Amritsar.
Punjab.
30. 1. 37.

Dear Mr Brunton,

Very many thanks for your letter. It is the first letter I received in India and I was very pleasantly surprised to hear from you so soon.

I shall be stationed here for the next five months and can apply for leave after that. Exact dates for leave are always uncertain, but I am entitled to two months in each year. I can go to any place in India that you say.

My teacher in England is Dr Maurice Nicoll,

who told me to write to you and whom I think you may have met. He does not in any way claim to be a 'Master' and his teaching is based on that of Mr P.D. Ouspensky, who in turn learns from someone we refer to as "G."

I have been going to him for the past year. We are taught to observe ourselves and our various "I's" — and a great deal more — with the object of becoming 'balanced'. As far as I have gone the teaching is chiefly to study our own psychology. Please don't take this too literally, as it is impossible to treat this briefly. I am a very novice and have never experienced anything "occult" or outside normal life. I am interested, from a lay-scientific point of view, in higher dimensions of space-time.

Before I went to Dr Nicoll I had been on the Stock Exchange for three years and was

The Penthouse,
162, Buckingham Palace Road,
LONDON. S.W.1.

18th December, 1958

Dear Mr. Brunton,

Thank you for your letter, which I much appreciate.

I am telling them to send you my News-Letter by air as from the first issue fo 1959 and if you like it, will you please send us a cheque for 15 dollars. If we do not hear from you after you have had four letters we shall assume you do not want to subscribe.

Best wishes for the coming year.

Stephen Kingsland

Mr. Paul Brunton,
Box 339,
Times Square Station,
New York 36,
U.S.A.

BY AIR MAIL
PAR AVION
AIR LETTER
AEROGRAMME

LONDON, S.W.1
18 DEC
1958

Mr. Paul Brunton,
Box 339,
Times Square Station,
New York 36,
U.S.A.

First fold here

Second fold here

Sender's name and address: Cdr. Sir Stephen King-Hall,
The Penthouse, 162, Buckingham Palace Road,
LONDON, S.W.1.

AN AIR LETTER SHOULD NOT CONTAIN ANY ENCLOSURE; IF IT DOES IT WILL BE SURCHARGED OR SENT BY ORDINARY MAIL.

To open cut here

2 years have passed & nothing has — but I now faintly see that I am already in a "world of light" - as much as I ever will be, and if I could only go deeper in meditation I would fully realise it — I am also faintly beginning to see that every one & everything is but a reflection of the Light in Oris own Self & that there IS nothing else — but One Light - just as in the Cinema I often watch the beam coming from the projection box & see that before it strikes the Screen - the hero and the villain are one and the same in the Light! —

Constance tells me that I have now reached the Highest Truth of non-duality and should stick to reading only your books & the Vasishta book which she gave me & which I love —

To know of non duality, in theory is one thing, but to try and remember it in practice is quite another! but when I can remember — without doing anything, I can watch it working quite miraculously — I sometimes sit and watch a family squabble blow up — as they sometimes do — & without doing more than just sitting & quietly remembering

"I am a sun, & all that I am concious of are reflecting my light" and almost in the middle of a sentence, words of anger change, & all turn to smiles again — if I forget this however, I find that I myself am caught up in a row & before I know it am in the thick of it!

her "I never doubted, I never wavered!" far from encouraging me, made me so ashamed of my weakness & lack of effort.— Then again she will tell me one must make no effort as the Oversel will do it all — She told me to concentrate on the Heart centre until it [illegible] & bed

'MARTINS'

KINGSTON BAGPUIZE

BERKS.
England
February 15th

(W)

gather in touch with Mr Brisso

Dear Mr Brunton.

Thank you for the information from your secretary: that you shall to write a Treatise freed from Eastern Symbol.

It is not that symbols matter at all, their being only a vehicle of thought which in reality, has no geographical confinement and therefore no fixed symbol representation. BUT

people are not sufficiently developed to understand, and get all hot up about the dressing of thought.

The world is always busy with appearances - scarcely even with REALITY.

Your works are called "occult". If this word had kept its original meaning that would be justice indeed. But perspective has become distorted to ~~the~~ suit human development - In popular understanding it has a suggestion of the charlatan.

Actually the philosophical discipline is more akin than readaptation - almost as taught by psychology. If you have not read "Yoga & Western Psychology" D

humbly suggest that it would be of interest. It is by Geraldine Coster. Also 'Secret of the Golden flower' with a preface by Jung. To me Psychology, if properly practised, should be the cure of all our ills - also, it seems to complete the scale of world experience and knowledge. The views I am about to express are peculiarly my own and perhaps if I were better informed on a deeper thinker they would not hold water. I present them for what they are worth: to me Christ merely revived the

or Eastern.

Buddhist - Teaching. To the multitude he gave a practical pandering - but that which he 'taught the disciples in secret' was possibly very much as Buddha taught - and very much what you have simplified so sorely in Philosophical Disciplines. Christianity has been one long worship of the golden calf - with Christ as the calf - The last thing that Christ ever intended was to deflect respect from the overpowerd... his chosen mission was to reveal it. The disciples were safe receptacles of his Teaching because they were re-adapted - or unconditioned. but those who received the Teaching, after it had fallen into abeyance were not conditioned receptacles, only men with ordinary egomotive - the Teaching was immediately made use of - but scarcely ever used.

'Sayings of Buddha' Oxford classics is one of the best text books on the teachings of Christ.. To my mind!

Another point where clear thinking seems to have gone astray is in the sphere of: administered justice in Christian communities.

When civil law arose as a result of church fallibility it strived to administer justice and protection to a distribution (of earthly blessings) which was already in itself a lawless and dishonest state. I see it like this:

All forms of human prosperity are derived from the work of Nature - in other words: God sent. The only possible application of Divine justice

is: that the earth's blessings were intended for all alike. When Civil Laws arose to legislate for society it 'took over' as a sound basis of justice the status quo - anyone who bothers to think can see that vile human nature had already plundered and dispossessed the weaker and less virile of the stock of ~~this~~ their natural heritage: yet law was established to defend this status quo. Hence we start and continue justice on cosmic injustice. The whole of society seems to me to be based on conditions of flagrant injustice which political institutions, however radical, cannot rightly assess - because they - that is: their most respected champion lack the vision of cosmic justice.

Please forgive me if you find these ideas

merely repetitive – one is apt to become less clear on what is original after so many years of reading the same subject.

My introduction was very elementary; it was largely based on a strong desire to make the world see how futile is all the stereotyped learning while character remains unattended and unmade. Surely the world would be a far better place if we made, through your personal particularity and your simple realization of great universalisms, if we made our education scheme

one more concerned with producing balanced human beings.

I am pleased you allowed me to be frank and cared forgive me - I cared not bear it when you seemingly spoke of 'your peace' Peace is a universality, and a claim of that nature is apt to convey a certain lack of perspective - which statement is perhaps very biased and quite personal reaction. again bear with me - for it is only my admiration of all you have achieved that cannot bear to see the slightest disharmony

Yours sincerely.

G. A. S. Williams (MRS)

INTERPRETS THE EASTERN WISDOM

INSIGHT
School of Yoga

FIFTEEN MINUTES DAILY FOR PHYSICAL MENTAL AND SPIRITUAL POWERS

TO THE WESTERN WORLD

International Headquarters for the Western Hemisphere

INSIGHT HOUSE
NEW MALDEN
SURREY, ENGLAND

16th September, 1950.

Dr. Paul Brunton,
41 Denman Drive North,
Hampstead Gdn. Suburb,
London, N.W.1.

My dear Paul:

I so enjoyed seeing you and having your guidance and already I have written to Mrs. Hutchinson as per the enclosed. I feel it is best to put it to her this way: that she write an essay, irrespective of how it shall be used, putting all her thought into the subject-matter, so that we get the most wholehearted rendition of your views. Then, when that has been completed, I can myself slant it in Lesson form, even if it means entirely re-writing, and send the two: her original and my draft: to you for final vetting. If the job then doesn't suit you, we can try again; but I would like this final chapter to have your blessing and I feel I can call upon you to look it over.

I am revising Lesson 8 right away and going through the other Lessons to take out the too-easy atmosphere --thank you again for your criticisms because, believe me, I do want to make the thing more helpful to people and your valuable suggestions will surely be incorporated.

And now, Paul, there is one other thing I should be grateful for, though I hesitate to mention. However, here goes. Would you write me a short letter, however qualified, saying what you think of the Course as an introduction to the laity? You see how helpful it would be in meeting the purist. And you have my assurance that I shall not cease from trying to keep on improving the presentation, by the revisions above and the additional new lesson and, indeed, in any other way that comes to light. Don't feel under any obligation

to write such a letter, Paul. I wouldn't mention it unless I felt you would tell me frankly you would rather not, if so minded. But if you can see your way, then you know it would be of great help to me in my work and I should always value it.

Yours sincerely,

Paul Reid

P.S. Am wading through Rider's new book "Healing Fingers." Will mail to your N.Y. address. Seems somewhat critical about your last but one book. Is a remarkable hotchpotch, however, consisting of disconnected notes, healing cases, views, experiences, all jumbled up. Author a clergyman who undoubtedly has the healing touch, has read-up Yoga, and is trying to integrate the two. From that point of view only, is interesting. Anyhow, you will see.

(L)

The White Cottage,
Malden Road,
New Malden, Surrey.

Malden 2169.

28 Sep. 50

My dear Paul:

To let you know I have seen Mrs Hutchinson – a most unusual woman – & she is getting on with the design of your books. She does appear qualified in many ways & I am grateful for your suggestion & hope she will make a good job of it. As she is on her travels, it will be some time but I wd. rather wait & have it done well then rush it. I think she has the selective insight needed.

Anyhow you will in due course see the result of our joint labours & I hope & believe it will do good. I will incorporate a paragraph intimating that many of the books mentioned can be got from local libraries. Have already been through the Course & deleted all reference to breath suspension or retention & incorporated a warning. Thank you. In haste — and God be with you!

Pearl

Monday Oct. 5th (K)

BEEKMAN TOWER
ON EXCLUSIVE BEEKMAN HILL
•
The only hotel overlooking New Site of the United Nations and the East River

3 MITCHELL PLACE (at 49th Street) • NEW YORK 17, N. Y.

Dear Paul Brunton

Katherine Allen has just telephoned me to say that you could see me after Friday the 9th of this week. I had decided to leave for Indiana tomorrow, as I shall be holding my last meeting tonight in New York. However, I should very much like to meet you, as, when I was here six years ago, we only had a telephone conversation, so I have decided to stay until Saturday afternoon. Could we have Saturday morning together? I will be at this hotel

& perhaps you would be kind enough to phone me when you arrive on Friday.

I had an exceedingly interesting time in India, & was there until the February before Ramana Maharshi passed away on April 14th.

Hoping to meet you, either on Friday or Sat,

Yours very sincerely

Gertrude de Koek.

18 Erskine Rd, E.17
London 2.11.48

(S)

My Dear Brunton,

Having made contact once more, I should much like to keep in touch with your movements, & trust you will keep me advised.

Strange things continue to happen in my dream-life; but more about this anon, except to remark that I'm puzzled at their large psychic content – for in earlier years I seldom dreamed at all!

If you've met Frank Lind (Butler), wd you kindly let me know how things fare with him? And at the same time give me the name of the St. or Rd, & I'll get in touch with him. I only remember "The Hermitage."

May deeper peace & greater realization be yours, as I hope it may in due course be mine.

Sincerely & fraternally,

H.

(Harry Stratton)

LILLIAN DEWATERS

Author...Publisher STAMFORD, CONN.

Friday

Dear Mr. Brunton::

Here is a copy of my book THE GREAT ANSWER, the book by which I introduced my Revelation that "We are God, not man"...I did not think of this yesterday when you were here.. This book has been out of print for about two years now.. am uncertain whether to republish it or if ATOMIC LIGHT will "swallow it up"..

I will wish this copy returne to me later when you have finished with it.. no copies now for sale.

A fter this book, then in '42 I wrote WHO AM I.. this is still in print.. then--in '45..LIGHT OF THE ETERNAL.. then--GREATER WORKS which you have..You might care to read these books in this sequence.. or--you might want to just take the latest and omit the sequence..I will be glad to post the other titles mentioned above if you wish.. I enjoyed seeing you!!

Thanks for ~~return~~ this booklet

L. DeW

THE LITTLE BOOK "GOD IS ALL" seems to

(4)

"fit" even now.. and sells
continually..you can see
the date

(H)

5223 Kensington--8
St.Louis, Mo. U.S.A.

October 1943

Dr. Paul Brunton.

Dear Sir:--

Since receiving your letter, dated March,3, 1942, from Madras, it was my rare privilege and treat of this incarnation to review The Hidden Teaching beyond Yoga. I understand what you say and agree completely. We can express only a fragment of what we know, and usually only a fragment of a fragment is understood.

If you are in Chigago and receiving visitors, may I be welcome? or, should you happen to visit St.Louis, my humble home is open to you.

I too have compiled privately, entitled Herold Gita, hoping the day will come when you will review and judge it unmercifully. It was built around the First Commandment and Krishna was made the Hero. When the reverent student understands the First Commandment, he needs no further instruction. Self-knowledge (God-cons.) is the only attribute belonging to the soul.

Is there anything super-natural? I call it super-psycho-physical. You make a comparison between intellect and feeling. I put it this way: We know Jagrat and Svapna through the sense of duality (relativity); using the Equal Vision over all, we know things by being them.

Can there be a Federation of Nations before we have a Federation of Religion? How can the common man live the brotherhood of man, when the Doctors of Divinity, who should know, cannot live what they preach? "Understanding understood, must be lived". We must not lose sight of the fact that the brotherhood of man is based on the Fatherhood of God.

You say , there is one in a million that knows; I doubt that there are 130 wise ones in America. We would be lucky to find six, or about 50 on the Planet.

Sri Rama Krishna I have admired for nearly 30 years. It seems to me that he is the World Teacher they are looking for. What I do not understand about him, is that he did not master the trance he fell into. Yes, that state is very powerful. How does he compare with Milarepa in your estimation? ----over.

Hilmar Herold.

What is the reason for it? that Seers like the Buddha, the Christ, and others in that class, never write books? "The thing most skillfully hidden of all hidden things is not hidden at all. See the Player of the Cosmic Drama"

In closing, I am placing an order for 2 copies of your book--The Brunton Gita--and also for the one following, The Spirit of the Brunton Gita. May Destiny spare you to do this and give me the satisfaction (bliss).

as ever,

Hilmar Harold

Dwight Goddard, Esq.

Dear Friend:—

It is hard to give sufficient impression of the clarity and charm with which the Dharma is revealed in your new book, A Buddhist Bible. For the rare ones it will be the most profound book that has been published for a long time. It is so rich in Prajna that anyone who reads it with awareness can easily see "the player in the role."

The Buddhist Bible is as it were Clairvoyant. It reads like an unclouded dream, full of wisdom and beautifully expressed.

For my part I am ready to concede that it stands in a class by itself, enshrining as it does the Dharma which has shone from beginningless time and still shines to teach Dhyana to a world gone mad.

(signed) Hilmar Harold.

July 20, 1938
St. Louis, Mo.

HILMAR HEROLD
5223 KENSINGTON
ST. LOUIS

6/20/40

Dear Gue!

I have just finished reading your Book, entitled – Discover Yourself. You indeed have gone far. Few there are that would understand you.

Have you read the Yoga-Vasishta?

If you have no objections, let me have your age.

I wish we could look for another book coming from your pen, entitled: "See the Player in the Role" (ego).

The only book worth reading & studying is one that tells you what to look for & how to do the looking. Your Book does it beautifully.

Sincerely, Herold.

ason fo

vrite b

ll. See

m plac

e foll

give m

t impres

ich the

A Budd

the most

ed for a

nyone w

see "

it were C

ed drea

pressed.

to conc

nshrinin

e from

teach I

Milmar Harold.

Mr. Paul

HILMAR HEROLD
5223 KENSINGTON
ST. LOUIS

Dec. 3
1941

Mr. Paul Brunton, Ph. D.

Having been fortunate in receiving your pamphlet — Some Misconceptions Cleared on the Hidden Teaching Beyond Yoga, will you please grant me permission to make a condensation of it, for insertion in the end of the Herold Gita, a paper of about 100 typed pages & which is marked private & for which I do not hope to find 6 readers that will understand it as it should be understood. I have classed you as one among the 6.

Have you read the Yoga. Vasishtha? Not being a member of the T.S. however I have donated a copy to them at Wheaton.

I am a retired Railway Mail. Clerk.

From what source did you receive my name.

Sincerely
Hilmar Herold.

reason

er writ

t all.

I am p

e one f

and giv

ficient in
h which
book, A l
ill be the
ublished
that anyo
easily se

is as it w
clouded
lly expre

ready to
self, ensh
s shone
nes to te

d) Hiln

NORMA HUTZLER
711 TORRINGTON PLACE
DAYTON 6, OHIO

Sunday
October 6th

Dear Dr. Brunton —, I have delayed in answering your letter merely because of the possibility that I might accompany my husband on a trip to New York shortly. However, I have decided that it would be too inconvenient and unnecessary, in regard to a visit with you — as long as I can see you in Chicago merely two weeks later.

You flatter me,

Dr. Brunton, in both your previous letters to me — tho' I'm sure you do so unintentionally and all most sincere!

I have no standard for measuring my spiritual consciousness, therefore your compliments hath startled and pleased me. I do thank you.

However, I realize that it is a relative progress and that there is infinite accomplishment to be anticipated. Each step whets my alertness for the next.

You mention my "high mystical attainment" and I wonder if I am aware

of your complete thought.

My spiritual attitude has been gained thru deliberate "conscious" effort and study. My meditations have been deliberate conscious receptivity to thought, to ideas. The popular interpretation of mystic experiences or mysticism involving the phenomena of color, vibration or phases of self-hypnotism have never entered into it.

If you will understand my purpose in stating this fact, I will admit to you that your books have given me "intellectual" information. The other paths interested me but I had neither the time nor inclination to pursue them, alone — and

my path has been single and "alone." Perhaps I have known too much of the symptoms of the abnormals, epileptics, and other neurotics. I need far more intellectual understanding of the purpose, necessity, relative importance and final objectives of the mystic paths before approaching them — or it. My approach would have to be wholehearted, fearless (not the fearlessness of ignorance) in understanding enlightened trust — no form of mere "escapism".

Is that where you can help me? Books have not answered these questions for me — tho' I do know there is much to be penetrated, much to be known — and I desire to know

NORMA HUTZLER
711 TORRINGTON PLACE
DAYTON 6, OHIO

I desire to know, not that I may escape life — but that I may live more fully, more completely, more intelligently. That I may share this knowing with others. For I do not desire to live alone — but to have others enjoying its spiritual bounty even as I do, and even when I do — as equals.

Why are people so afraid — so hesitant

to expose their minds! But, of course, that is a protest not a question — for I do know the answer.

When would you have time to see me? I can be in Chicago the third, fifth, seventh, ninth or tenth. Any of these dates would be convenient for me.

Merely meeting you will be a pleasure for me also. I'm not as tense or earnest as I may sound — and

of course, you shall
set the tempo and
objective for our visit.

Very sincerely,

Norma Hutzler

(K)

P. O Box 2205.
Cape Town.
South Africa.
Sept. 5th 1947.

Dear Paul Brunton.

I meant to write to you before leaving New York, but the last few days I was fully occupied.
I received a letter from the High Commission for India, stating that owing to present condition I could not be granted a permit to enter India.
I have written to Swami Ramdas, as he was expecting me to arrive about the end of September.
I know that this is a temporary delay, because the urge to go is so strong within me.
I have had some very beautiful spiritual contacts with my brothers in India & therefore I feel strongly we shall meet in the perfect time.
I am very glad I was able to have that telephone chat with you. I feel that I know you.
I hope that some day we shall meet. Who knows! it may be in the Orient.

Yours very sincerely.
Gertrude de Klerk.

(J)

Vaijayantha.
Turret Road.
Colombo.
Ceylon.
1.2.38.

Dear Mr Brunton,

I have read your books with profound interest and appreciate your candid disclosure of the ~~lost~~ hidden art of Yoga very much indeed. However, Could you kindly tell me as to whether the practice of mental quiet as laid down in your books "The Secret Path" & "The Quest of the Overself" is superior to the practices laid down in the Buddhist Pali Book entitled "Visuddhi Marga" or "Path of Purity."

Do you consider the state attained after the conquering of the overself to be the state of eternal bliss and quiet or is it only a step to a further end? Lord Buddha has said that Yoga only leads a person into a state of bliss but not of

eternal quiet. The ultimate end according to Buddhism is Nirvana, where a person is unborn, unoriginated & uncreated.

I think that if a person who has practised Yoga dies he will be born in a higher world probably Brahma Lōka. This is of course provided he has attained the trance stage and practised the system consistently. Do you believe in rebirth, the Law of Karma, and the four noble truths as propounded by the Buddha?

If you wish to be further elucidated on Hinayana Buddhism i.e. the Buddhism as practised in Ceylon, I shall gladly furnish you with books and pamphlets as they are published from time to time. I am willing to answer any question you ask, with the help of a Buddhist Priest if the necessity should arise. If you are aware of these facts kindly excuse my troubling your quietude.

One further point I wish to know is, as to how you are able to write so facilely, & as to how such a choice of beautiful words should come to your mind at the correct place and

Shree Gurusiddha Prabhudevaru,
Navakalyanamath.
Bhusapeth, Dharwar

11- 9- 1934.

Dear Dr. Brunton,

Your letter of the 7th inst., duly to hand. I have the pleasure to supply you herewith the information on your first two points asked for in your letter. The Swamiji I hope has answered all your querries and you will please be satisfied with what has been given by him

As to the third point, I would like to say that no-body is an - outsider in the Divine vision of the Lord Gurusiddha and hence none could be excluded from securing the message from him. But it is a question of time. Your intention has been placed before the 'Mother' If His Holiness Shri Gurusiddha has anything to tell about you - through their medium rest assured I shall forth-with carry the same to you.

Yours sincerely,

V R Kotal

as otherwise and received the spiritual name of A. MURAD, which means 'one drawn by the Grace of God' to distinguish it from a mureed, a pupil of a teacher. Although I have or have had an earthly teacher, most of my spiritual life has been as a murad rather than as a mureed.

c/o VIAJES MARSANS,
PASEO DEL GEN. FRANCO 26
PALMA DE MALLORCA, SPAIN

FEBRUARY 19, 1957

Dear Paul Bryzalon,

I was delighted to receive your note recently that you were in Europe and then amazed when I saw the date - August 22. It evidently has been following me around Europe. Glad it arrived.

We must meet. Where are you now? Why don't you come here to Hotel Atalaya on envelope? Have an enchanting modern room with heat all night, magnificent terraces & gardens where you can write, and 3 excellent meals a day all for $2 a day! It's the best buy in Europe. Have sunbathed almost daily since coming here after Xmas! It's warm & pleasant with view of Mediterranean in sun.

So write me at address above and arrange to come here. Sure you'd love it. You have a great admirer here.

Bless you. Best,

BRUCE MILLHOLLAND

Dear Paul Bowles,

I was delighted to receive your note recently that you were in Europe and that you answered when I sent the letter August 22. I'd given up that you had been following your career in Europe. Health and money? We're fine, thank you. Where are you now? Is the story true you came here to Hotel Atlanta on single? Have an apartment in Madrid now? Just all right. Hope you enjoy Tangier. Hope you write us sometime & let us know how you are! It's the best thing in Europe. Hope you settled down for good this time. Sure wish we could see you. Have you ever been in Atlanta? Sure wish you could come down and arrange to come here. Sure wish I could see you. Have a great evening there. Please write! Best

BRUCE MILLHOLLAND

Dr. Purnima Sircar
40 Ludlow Jute Co. Ltd
14 India Exchange Place
Calcutta - 1
India

4, Worthing Road,
Southsea,
Hants.

(5)

March 14th 1949

Dear Dr. Brunton.

As I feel that the climax cannot now be far off and though knowing quite well you will not believe me, I would like to place on record the present position.

I stand in the stern of the small boat of which I have previously written: C.M.B. sits in the bows, unhappy yet unwilling to leave what seems to her the security of the boat (the world)

On my right, invisible, is the "City of God" with which I feel a strong affinity. I am awaiting a summons. When that comes I shall pick up C.M.B. and step overboard, into the calm blue sea of ~~Ht~~ Dharma-Kaya and eternal life.

You may get at least some confirmation of what I write if you will take the trouble to find out from my wife on what date and at what time I "died" and the same about C.M.B. from her people. You will find that the two events were simultaneous, although we were miles apart at the time. No apparent cause of death.

I wish you were in England: There are transcendent things of tremendous interest I could tell you about.

May the Grace of our Lord be with you

Bruce de Beaurire Smith.

(5)

Mailed Mar. 17th

4 Worthing Road
Southsea.
Hants
Mar. 16th 1949

(S)

Dear Dr. Brinton

Your generous gift parcel arrived today in perfect condition and my wife joins me in warmest thanks: already we have sampled the dates, so different from the dried up ones we are sometimes able to get here.

I send you one or two notes I have made: I would have passed on things to you all along but, to be quite candid, it seemed unsatisfactory without your comments in return. For all I know you may just glance through them & consign them to the W.P.B!

Space-time. I use the word Cosmic in relation to our Solar System only. Curved space and time appear to be so closely knit that they may be one and the same. Curved space lies across duration. Expressed geometrically, duration is the diameter of a circle. Remove duration and everything completes itself in a flash and there ceases to be curvature; only straightness is left. A straight line, or straightness as a thing-in-itself, is the only thing which is perfectly complete; it cannot "become" any more than it has already "become". A straight line is positive and negative curvature, back to back, united in straightness. Curved space has different time qualities at different positions. If you could get your "Observer" self outside of earth curvature and on to the grand Cosmic curve, you would find that the nearer to the Sun on the left hand or negative curve you got the younger the World becomes. On contrary, the nearer the Sun on the right hand, or positive curve, the older the World.

See Note 2. P.5.

P.T.O.

On this curve you come to the space-time where World picks up the Moon again and finally to the point where the two, now one, unite with the Sun. This means that, from the view of an observer in the centre, what ever has or will happen to World has already happened. Were we able to move freely in cleared Cosmic space we would also be moving in Cosmic time.

Oneness. There are, in Reality three stages of oneness.

1. "At the beginning" which is the negative ocean of clear darkness. Cf. the infrared end of the Solar spectrum. Urban light at its extreme end. Seed state. Urban Wisdom.
2. "At the end" or telos, which is the ocean of Light & Love. Cf. the extra-violet end of the spectrum. Telos is, of course, dual, as beginning is there within it, finally.

There are states of pre and post Being. See Note 1. P. 5.

3. "In eternal Now", which is the state of "Become", made up of equal "portions" of No 1 and No 2. Cf. a loop in the middle of a piece of string. This state of "Become" can never be, of course, experienced by human man. When this consumation is effected man becomes the andrei and can never again enter a body which is in a state of "Becoming". Although in oneness, i.e. concentric with Logos, separateness can be used. Should the Ens have a mission among the human quick and dead, he will use the vehicle of Nirmana Kaya, an illusion body which can take any desired appearance, and pass among men as an earth body. So called Bodhisatvas or re-incarnated Buddhas must

come from some other condition than that of "Become" probably the psychic Heaven states - that is if there are any such Bodhisattvas. Nirmana Kaya is the second vehicle of Dharma-Kaya; an insulator and conditioner. Without Dharma-Kaya it is just an empty cylinder.

Mysticism. Think of a beautiful picture. This consists of creative imagination, paint and canvas. It is the finished picture, not the media used to produce it, which is of true value. It seems to me that many - not all - mystics identify themselves with the paint and canvas, the latter being the "ground" or basic consciousness and the former that which is used to produce the picture. They cannot see the forest for the trees. To many the Void is thought to be the goal whereas it is really only the beginning or seed state. What really is that Void so sought after? It is just basic consciousness detached from content, a purely negative condition which, except as a necessary step in knowledge, has no positive value. It is like an open electric circuit. The electricity is there, but until the circuit is closed nothing happens.

Many seem to think that when they attain to Nirvana they have reached God! They regard this world as Maya or illusion. A journey through an illusory world is an illusory journey and seem only have an illusory end. No wonder they seek release. But they seem only to want release into inactivity, instead of active collaboration with the Logos for the salvation of mankind. What true man could be content so long as his fellows are struggling in anguish?

AUM I have recently experienced this (not in this body, of course) as inaudible sound, felt not heard. It was like the last three letters of throne or the Greek ὀνόν, but more O than N. It is something embedded in something else, alpha buried in omega, beginning buried in end. There was no environment, no awareness of anything but this soundless sound. Very strange and quite indescribable.

2 The previous night, just before sleep I rose up horizontally (in a subtle body) sheathed in golden light. A wonderful feeling of Numen. I next moved slowly backward, head first, all the time murmuring "O - God - Love - Abe".
This condition seemed to last quite a long time; then came unconsciousness and I was back in my earth body.
The significance of this is unknown to ~~be~~ me, though in some strange way I felt as though a painless operation had been performed on my etheric body.
Well, God bless & keep you. I would greatly appreciate your comments on above, though I know how occupied you are.
Perhaps, after all, you will come over this spring
I have been greatly blessed. My spirit Self has been before the invisible Presence. It was like standing by an invisible alter rail beyond which was an invisible Something which had the Power to bestow or refuse eternal life. By His grace I passed the test. All is well.

Yours, in Truth,
Bruce de Bernière Smith.

P.T.O

Note 1

These two conditions always exist as sources of power and "feed" the Logos (or Sun). Picture an arc light. The negative carbon is "before" and the positive carbon "after." The light between is the "Now" or Logos.

Note 2

In reality you, the Observer, are the World.

From "elsewhere" the usually invisible outline or aura of our world is somewhat like the shape of an electric light bulb or pear shaped, the World at the broad end and the Moon at the narrow end. This distortion from roundness is due to the tension between Earth & Moon, pulling our atmosphere out of shape. This pear shape is reflected in the human face. Were Moon and Earth one, man would have a round face, as he once had. Probably the men of the last Pacific continent of Mu still retained rotund faces. Their descendants, the Mongols, show roundness even now.

4, Worthing Road,
Southsea,
Hants.

March 2nd 1949

Dear Dr. Brunton,

Thank you for your letter dated Feb. 25th and for your great kindness in sending me a parcel of cheese and canned fruit.

I am deeply shocked and grieved that you should have so completely misunderstood the situation here.

C.M.B. is, as is patent to the open eye, not a true earth woman. She has all the characteristics of the "Moon Goddess" type. Fragile and like a brittle icicle, reflecting and not absorbing love, virginal by nature and intent, and able to eat only "first hand" food, drawn direct from earth's soil by Sun and Moon, not "second hand" food such as meat and fish

To seek an one any situation as suggested in your letter is just a sheer impossibility. Nor is it, now, possible from my side. I know well the texts referred to in your letter. I have conversed with 7 foot tall naked "goddesses" of unearthly beauty and remained sexually unmoved. I have fought and beaten, on the psychic plane, the very King of Lust himself, as I described to you when you visited me.

The physical association between C.M.B and myself ended nearly 1300 years ago in an Indian forest. It makes no difference to me now whether her body is fair or that of a leper.

It is on the psycho-spiritual levels that we meet again, not

as man and woman but as one new androgynous Being.
It is, actually, already done. As you doubtless know, "Yonder" the end is accomplished first, and waits in a state of pre-being. The sequence of causes and effects is built up on ascending levels: As a cause becomes an effect, the effect itself becomes a new cause and so on to the end and actualization
The love aspect I have tried to bring before C.M.S. is Love of God, to balance the somewhat cold yogic mentalist side of her studies. I do not, of course, wish her release from your powerful influence, which is much greater than you suppose, and which is for good. I would, however, like her to free herself from attachment to world made plans, which may not be entirely in accordance with her spiritual destiny, and may be delaying it. It is very simple, as I said in my letter to you. Just "Thy Will, not mine, be done" and really mean it, come what may. Surely there is nothing you or anyone else, could object to in that?
What is the polar opposite to World Mind? Psychic heavens? One must strive to rise above World Mind (Soul) to Solar Mind (Spirit), the polar opposite of which is Plato's "To Agathon" or, as I call it "Love of God" The synthesis of these is Loving Wisdom, the Christos or Dharma-Kaya, and that is the goal.
I beg you to reply to this letter promptly. I am much distressed that you should have gotten such a wrong idea of things.

May the Love of God be with you.

Bruce de Berniere Smith.

March 2nd I received this today. He is hopeless — nothing will convince him — I hope he may become a genuine mystic Cal. March 1st 1949
but he is odd so all present
C.

My dear Constance,

Many thanks for yours of 27th.

I really think you had better come down for a few days. We get nowhere with letters, often at cross purposes, as you say. We are really thinking on different levels. I think to quietly on sun level and you on world-mind level.

You do not realize that you and I, for some inscrutable reason, are to be part of or instruments for, an almost unique event, ~~for~~ far beyond all yogic activities, no matter how advanced. I know you do not believe this, nor does it make any difference whether you do or not. Your part of the job is just to agree to be used by the Christos, in complete trust in His Love and Good. What is being done to us is quite outside our own efforts.

"He who does not receive the kingdom of God like a child shall not enter it"

'Receive, accept like children — that is the new way of salvation which Jesus points out" (Otto.)

'It is happening "of itself" while we are far away, doing nothing, unable to do anything' (Otto)

The fact is, that its very simplicity makes it difficult to accept. I started off with a strong bias for Eastern religion, but found at the end, that esoteric Christianity plus Karma and reincarnation is the truth

The feminine principle in Theandric Being

"The Sanskrit form "Shakti", ~~tolla~~ literally Divine Power refers to the female, or negative, phase of that divine force or power concentrated in or personified by the consort of a god, the god representating the positive phase; the Tantric worshipper of Shakti (power) ... personified as a Mother-Goddess, being called a Shakta."

"... the union of the male and female principles of nature ~~is~~ ... symbolizes completeness, or at-one-ment, Power, symbolized by the male, and Wisdom, symbolized by the female, are said, esoterically, to be ever in union".

(Evans-Wentz)

Note by B. & B. S.

This bears out what what was revealed to me by intuition, or Nous, that no man can enter into eternal life apart from his female complementary self — long parted but reunited in the fullness of time.

It is Moon reunited to Earth prior to union with Sun.

It is a great satisfaction to me that, in all my experiences revelation comes first; then odd bits of confirmation crop up from e.g. the New Testament and writers on ancient Eastern esoteric teachings.

It cannot be said about me that the word is father to the thought; simply because such ideas had never before entered my head.

(H)

COBHAM 2567.

CROW GABLES,
COBHAM,
SURREY.
(and Ridgeway Gardens, London)

16th Nov., 1952.

Dear Mr. Burton,

I believe that one should always write a word of appreciation to any author whose books have been of particular help or significance in one's life. Such have your books been to me. So may I just say, "Thank-you".

I have not yet entered the advanced labyrinths of your last 2 books! This I shall do at calm leisure; but from merely turning the pages, I can see that further inspiring adventures await me.

III.

within themselves, and thence outwards to the whole World.

Yours with gratitude and blessings,

Edward Hain.

II.

I have a long, long way to go yet upon this path. But what a blessing just to know that one is ON the path — even if there are still another 14,000 odd incarnations to be endured, as I believe somebody once worked out! To have a real philosophy of life again, to feel the slow but sure return of a spiritual realization driven into hiding by a bigoted orthodoxy, but now awakening once more — Oh yes, it's great!

My only hope is that many people in the West may soon discover this light of Truth, and take it unto themselves — or, rather, should I say, realize how it shines

H

Tuesday
Nov. 26th

Dear Dr. Burton,

The postscript on your letter acts very much as a magnet, did you assume that it would?

I wonder if it would not be possible for you to really visit with me by mail, once, in lieu of the visit we are not having in person for the present? There is always that moment, when despite the importance of tasks pressing upon one, there is the urge to throw them off and do something

utterly different, even as I am doing now, relatively speaking. I would be listening as intently, as interestedly as tho' I were physically before you — and I would, in my absence, say nothing less brilliant than if I were with you. Actually, am very simple person in mind and in conversation — not at all the intelligentsia, witty or quick, keen-pointed type whose personality enlivens or stimulates the moment.

What is the true meaning of an "Adept" — its full significance to you? What are the requirements before one is an Adept? And what would be — a "would-be" imitator? Would I be termed an imitator for self-confidently assisting those in my little realm to discover a path in which they may tread with confidence, security of mind, peace of anticipation and more moral living? They number few, but the results to themselves

and to those whom their lives touch are far-reaching and very constructive. I see it before my very eyes and the joy it gives me in their better living is my only tangible reward — and it is a thing entirely separate from personality. Yet it is true, that in so teaching even a few, I must at the moment assume the authority of knowledge that I feel that I have — no matter with what cloak of modesty it is conveyed. No "fool" is deliberately so — but supposes himself the wisest of wise at the moments others can perceive his folly. Is that the difference between the Adept and the imitator? Then please tell me what the Adept is, his potentialities, actual capabilities, that I may have a criterion for measuring deficiency, for aspiring to attainment, and cross the unseen boundary between folly and wisdom.

My heart delights in all

I have yet to learn even in this experience of living — but I am too "lazy" or too efficient to want to struggle the hard, trial-and-error method. I prefer to consciously at last direct my energies in the right direction while I am striving, and I welcome wisdom.

In February, I shall start work toward a Master Degree in Philosophy, as the first step toward a doctorate, and minor in Psychology.

Other than trying to write, it is the only constructive course apparent at the moment. With all the books available, all that I myself have learned from, it seems almost "silly", "egotistical" that I should feel that I need to contribute to their number. If that were my task surely I would put all else aside for it — for I am obedient? Besides, I am no craftsman at writing. As you have already perceived, I am inefficiently unskilled in my excessive wordiness. Yet, in

teaching, my vocabulary is as simple and childlike as the embryonic, slowly enlarging conceptions in the minds of those learning. A book of that nature is necessary, I feel. I have made several starts and know I will continue even if only for the use of my family, but there is no accompanying sense of urgency, to which I strive to be responsive.

I have read so much that those books now find tend to be repetitious, tho' I deliberately keep my mind alert to any new, deeper understanding within the familiar phrases and ideas. Would you share those most dear to yourself? There may be among them many I have not been led to, as yet, that I would purchase.

My greatest objective now? To See. I believe my understanding of personality, with the resultant "tolerance", patience, sense of the eternity of time is such

that I could be trusted "to see" others, without fear of what I would see, with understanding of what I would see, with the humility of knowing that each is cared for and protected by and progressing as necessary under the guidance of Intelligent Life, so that I could "observe" others with or without active response in obedience to that Being or "I Am that I Am" we call God or Mind, while I myself am learning even as others are learning, too.

That was a long sentence, but it is a big idea, a lot to desire I know, and I am in no hurry as long as I am progressing in the right direction. If you may be smiling at my childishness, know that I also am smiling at the possibility of my childishness, and tho' I am happy as such, I am acquiescent to any growing up activity!

These visits are very one-sided Doctor Brunton. Where are you? Within reach of New York and my "personality"!

Sincerely, Emma Hughes

711 Torrington Pl.
Dayton, Ohio

refer to Fuller

(4)

CURT HEYSEN

P.O.Box 6443

Johannesburg,S.A.

13th August 1949

Paul Brunton Esq.
c/o.Rider & Company
68,Fleet Street
London,E.C.4

Dear Mr.Brunton,

After reading two of your books,the"Quest of the Overself" and "Search in Secret Egypt" I just have to write you this letter.

You have many friends,whom you call Adepts,who are all well versed in the ancient mysteries,amongst them Ra Mak Hotep.You made yourself his mouth piece with regard to certain warnings to the World,which are more than justified by the present state of World affairs.I wonder whether you never came across some of the Adepts,who gave you a clue to the solution of the Ancient Mysteries.

Many people including yourself believe in a secret meaning of the Mysteries,who look for enlightening to the SPHINX and the PYRAMIDS,who search in the ancient literature and who do not see any further than what they find literally written down and translated.

You,yourself refer to this with regard to the Old Testament written by Moses,whose words were veiled. You mention frequently certain numbers which appear in the ancient records,such as the number 7 or the divisions of the body of OSIRIS into 14 or 42.You mention also that history moves in circles,that old secrets are re-invented by Modern People and Science.

You will agree with me,that the Ancients had many mysterious powers, which generally are lost to modern people,except in their subconscious mind,which they do not trust.If I speak of the Ancients,I do not speak of people living 3-4ooo years ago,but of those,who built the PYRAMIDS and the SPHINX,who may have lived 3ooo0 or looooo years ago.The PYRAMIDS in themselves prove the highly mathematically developped mind of these Ancestors,who built these monuments for Eternity according to their mathematics,which was the basis of their science,their conception of Natural Laws which led to GOD.They embodied their knowledge in religion,which reached the summit by initiation in the Mysteries.Therefore the Mysteries are not to be considered "mysteries" in the modern meaning,but scientific facts,hidden in religious stories.Science and Religion are one and the same thing and without regarding the Mysteries as Scientific Realities people will never succeed in finding the solution to Natural Laws as our Ancients found them.

Why has none of your Adept friends shown you the way of a new conception?Please permit me to acquaint you with my conception of the Ancient Mysteries, take them for what they are worth,reflect on them,consult your Adept friends and let me have your opinion.

According to my conception the Ancient Mysteries and their Religions are the mathematical conception of Natural Laws and the fundamental difference with modern science is,that the Ancient did not recognize the value of "zero",but started with the value "one".They did not recognize a straight line but only the circle.The circle was the basis of their mathematics,the smallest unit was a circle,down to the centre-point of a circle. The smallest circle had the value of 22 sub-units as circumference. Thus they arrived at a diameter of 7 sub-units and the number 7 became a mysterious value.In order to co-ordinate the diameter with the Unit of the circle's circumference they multiplide the diameter by 22,arriving at 154 and making the radius on either side of the centre 77.But the Ancients never forgot,that there still remained a centre-value of at least 1,even if the point in the centre was so small,that it was invisible.

That explains,that even if they should have obtained our modern pi of 3.1416 they corrected it to a circumference of 22 and based their mathematics on the circle or sphere with a nucleus of 1,which modern science tries to explore in splitting the atom or nucleus.In the Bible this nucleus is referred to as the tree in the middle of the garden Eden,which should never be touched,and which will even to-day never be arrived at by modern science,because the last atom will de-materialize into pure force or energy,but that may lead us too far off.

(H)

CURT HEYSEN

P.O.Box 6443

Johannesburg,S.A.

13th August 1949

Paul Brunton Esq.
c/o.Rider & Company
68,Fleet Street
London,E.C.4

Dear Mr.Brunton,

After reading two of your books,the"Quest of the Overself" and "Search in Secret Egypt" I just have to write you this letter.

You have many friends,whom you call Adepts,who are all well versed in the ancient mysteries,amongst them Ra Mak Hotep.You made yourself his mouth piece with regard to certain warnings to the World,which are more than justified by the present state of World affairs.I wonder whether you never came across some of the Adepts,who gave you a clue to the solution of the Ancient Mysteries.

Many people including yourself believe in a secret meaning of the Mysteries,who look for enlightening to the SPHINX and the PYRAMIDS,who search in the ancient literature and who do not see any further than what they find literally written down and translated.

You,yourself refer to this with regard to the Old Testament written by Moses,whose words were veiled. You mention frequently certain numbers which appear in the ancient records,such as the number 7 or the divisions of the body of OSIRIS into 14 or 42.You mention also that history moves in circles,that old secrets are re-invented by Modern People and Science.

You will agree with me,that the Ancients had many mysterious powers, which generally slept to modern people,except in their subconscious mind,which they do not trust.If I speak of the Ancients,I do not speak of people living 3-4000 years ago,but of those,who built the PYRAMIDS and the SPHINX,who may have lived 3000 or 10000 years ago.The PYRAMIDS in themselves prove the highly mathematically developped mind of these Ancestors,who built these monuments for Eternity according to their mathematics,which was the basis of their science,their conception of Natural Laws which led to GOD.They embodied their knowledge in religion,which reached the summit by initiation in the Mysteries.Therefore the Mysteries are not to be considered "mysteries" in the modern meaning,but scientific facts,hidden in religious stories.Science and Religion are one and the same thing and without regarding the Mysteries as Scientific Realities people will never succeed in finding the solution to Natural Laws as our Ancients found them.

Why has none of your Adept friends shown you the way of a new conception?Please permit me to acquaint you with my conception of the Ancient Mysteries, take them for what they are worth,reflect on them,consult your Adept friends and let me have your opinion.

According to my conception the Ancient Mysteries and their Religions are the mathematical conception of Natural Laws and the fundamental difference with modern science is,that the Ancient did not recognize the value of "zero",but started with the value "one".They did not recognize a straight line but only the circle.The circle was the basis of their mathematics,the smallest unit was a circle,down to the centre-point of a circle. The smallest circle had the value of 22 sub-units as circumference. Thus they arrived at a diameter of 7 sub-units and the number 7 became a mysterious value.In order to co-ordinate the diameter with the Unit of the circle's circumference they multiplide the diameter by 22,arriving at 154 and making the radius on either side of the centre 77.But the Ancients never forgot,that there still remained a centre-value of at least 1,even if the point in the centre,so small,that it was invisible.

That explains,that even if they should have obtained our modern pi of 3.1416 they corrected it to a circumference of 22 and based their mathematics on the circle or sphere with a nucleus of 1,which modern science tries to explore in splitting the atom or nucleus.In the Bible this nucleus is referred to as the tree in the middle of the garden Eden,which should never be touched,and which will even to-day never be arrived at by m odern science,because the last atom will de-materialize into pure force or energy,but that may lead us too far off.

CURT HEYSEN

As soon as you accept the theory,that the Ancient based their mathematics on the circle of 22 and the diamter of 7,you will soon find out,that this basis of Natural Laws will form quite a different conception of Life as a whole.The rectangle,the cube, the Pyramid are nothing but aids to calculate the circle and the sphere,and their relation is always based on the ratio of 22:7.

The rectangle to the circle is based on 11:14 as circumference and area
The cube to the sphere is based on 22:42 as area and contents.

In making all the necessary design of geometry,you will find,that all letters of todays alphabet are but geometrical signs.Our to-days alphabet arrived at its presente form in the natural development of history moving in circles.You can accept my conception,that it existed already in the same form many thousands of years ago.

Thus we arrive at algebra,i.e. letters instead of numbers.You know,that in ancient languages,the letters comprised values or numbers,generally knows as the cabbalistic values.The real values originally given are most probably lost,but after a long reflection I arrived at the re-construction of these values,in the most simple way and found several confirmations in names and words of old Egypt and others.

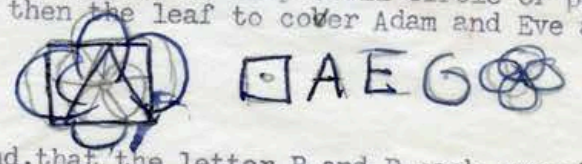
The alphabet looks as follows:

1 A -5	6 F - 5	11 L - 3	16 Q - 2	21 - V -3
2 B -5	7 G - 6	12 M - 5	17 R - 5	22 W -5
3 C -1	8 H - 7	13 N - 4	18 S - 2	23 X -5
4 D -3	9 I - 2	14 O - 1	19 T 4	24 Y -4
5 E -6	1o K - 5	15 P - 4	2o U - 4	25 Z -4

These valuesto the 25 letters of the alphabet have the advantage to be permanent even if the order of the letters is changing.You arrive at these values in the most simple way,if you are used to looking at stars at night and simply draw the connecting lines. But for the centre of every circle you have to put an invisible star or point.

Now take the names of ancient Egypts gods: ISISOSIRIS - 2222122522 added up - 22 As these 2 gods comprised the Day and the Night,they together comprised the circle which was equal to 22. This being the simplest form of initiations.It becomes more difficult if the numerall order of the letters is combined in the scheme,than the letter A gets a value of 5-1-5 and you arrive at the Trinity of things.You have to arrive at the trin ity,because the unknown centre value is always 1 and the radius at each side amounts to 5 together 11 or half a circumference of a circle.
Remember your knowledge of Arabic and A is eliph,which turned out in English to be eleven ,and the next number twel(f)ve means nothing but two elf or eleven,i.e. 22,the circle.(The German language explains this still better),Than your language goes on with thirteen etc.,i.e. means after the circle had his right.

If you translate the Bible in this way,take only the first letters of the names, such as A- Adam or E- Eve and draw their geomatrical designs.First the rectangle or the garden Eden,in the middle the Tree of Knowledge as very small circle or point,fill in the A and the E,fill in the snake and then the leaf to cover Adam and Eve and you have the following geometrical design:



In the written form your will find,that the letter B and D each comprise an apple or half of it. The letter C actually represents the rip of Adam or Eve again, and you have the beginning of mathematics in form of religious history told by an ancient Egyptian Priest,whose language was veiled,but who wanted to pass his knowledge on to his people without betraying his vow.

Very in-tersting is the letter R,which in itsself represents already the circle,i.e. 17 plus 5 - 22.The Sun god Ra refers to 22 plus 6 - 28 or the rectangle of 7.Thus modern science arrived at"radius"or the Germans at Rad(wheel) all referring simply to the letter R of ancient Egypt.

You will find,that the ancient semetic alphabet comprises only 22 letters,

CURT HEYSEN

As soon as you accept the theory, that the Ancient based their mathematics on the circle of 22 and the diamter of 7, you will soon find out, that this basis of Natural laws will form quite a different conception of life as a whole. The rectangle, the cube, the Pyramid are nothing but aids to calculate the circle and the sphere, and their relation is always based on the ratio of 22:7.

The rectangle to the circle is based on 11:14 as circumference and area

The cube to the sphere is based on 22:42 as area and contents.

In making all the necessary design of geometry, you will find, that all letters of today's alphabet are but geometrical signs. Our to-days alphabet arrived at its presente form in the natural development of history moving in circles. You can accept my conception, that it existed already in the same form many thousands of years ago.

Thus we arrive at algebra, i.e. letters instead of number. You know, that in ancient language, the letters comprised values or numbers, generally knows as the cabbalistic values. The real values originally given are most probably lost, but after a long reflection I arrived at the re-construction of these values, in the most simple way and found several confirmations in names and words of old Egypt and others.

The alphabet looks as follows:

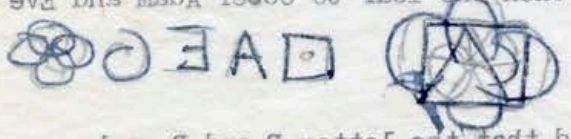
1 A -5	6 P - 5	11 L - 3	16 Q - 2	21 - V -3
2 B -5	7 G - 6	12 M - 5	17 R - 5	22 W -5
3 C -1	8 H - 7	13 N - 4	18 S - 2	23 X -5
4 D -3	9 I - 2	14 O - 1	19 T 4	24 Y -4
5 E -6	10 K - 5	15 P - 4	20 U - 4	25 Z -4

These values to the 25 letters of the alphabet have the advantage to be permanent even if the order of the letters is changing. You arrive at these values in the most simple way, if you are used to looking at stars at night and simply draw the connecting lines. But for the centre of every circle you have to put an invisible dot or point.

Now take the names of ancient Egypts gods: ISISOSIRIS - 22222222 added up - 22 As these 2 gods comprised the Day and the Night, they together comprised the circle which was equal to 22. This being the simplest form of initiations. It becomes more difficult if the numerical order of the letters is combined in the scheme, than the letter A gets a value of 5-1-5 and you arrive at the Trinity of things. You have to arrive at the trinity, because the unknown centre value is always 1 and the radius at each side amounts to 5 together 11 or half a circumference of a circle.

Remember your knowledge of Arabic and A is alph, which turned out in English to be eleven, and the next number twel(f)ve means nothing but two elf or eleven, i.e. 22, the circle. (The German language explains this still better). Than your language goes on with thirteen etc., i.e. means after the circle had his right.

If you translate the Bible in this way, take only the first letters of the names, such as A- Adam or E- Eve and draw their geomatrical designs. First the rectangle or the garden Eden, in the middle the Tree of Knowledge as very small circle or point, fill in the A and the E, fill in the snake and then the leaf to cover Adam and Eve and you have the following geometrical design:



In the written form your will find, that the letter B and D each comprise an apple or half of it. The letter C actually represents the rip of Adam or Eve again, and you have the beginning of mathematics in form of religious history told by an ancient Egyptian Priest, whose language was veiled, but who wanted to pass his knowledge on to his people without betraying his vow.

Very in-testing is the letter R, which in itself represents already the circle, i.e. 17 plus 5 - 22. The Sun god Ra refers to 22 plus 6 - 28 or the rectangle of 7. Thus modern science arrived at "radius" or the Germans at Rad(wheel) all referring simply to the letter R of ancient Egypt.

You will find, that the ancient semetic alphabet comprises only 22 letters,

CURT HEYSEN

the revelations of St.John comprise 22 sentendes,the 22 Arcana at Memphis each 11 on one side refer to the circle etc.

Osiris refers to 14 if you count the numbers of his letters,
42 refers to the division of the cube into 42 parts,whereof
twentytwo comprise the sphere

The number 11 is com-posed of 4 and 7 or 47 the number of the Kings in the valley of the Dead.Ra Mak Hotep com-prises 47 or half a circle's circumference.

The 4th Book of Moses refers to Numbers,are not numbers "numb" ,are they not dead,is not the Book Numbers,the Book of the Dead?

Is not the meaning of the phrase "Let the Dead burry the Dead" referring to numbers,reserved only to the Initiated?

Look at the handled cross of ancient Egypt,does it not comprise the very small centre circle,the atom,the eternal energy,which is calculated by means of the cross, which refers to the Pyramids,the rectangle,the cube?

Finally take the teachings of Christ,are they not the teachings of the circle, take the English word, Cri,the French word Cri,the German word Kreis and the Indian dagger Kris,which all refers in one or the other way to the same phonetical meaning.

Take the word"homo" for man or human being,compare the Chinese words Ho and Mo meaning Good and Evil,are Men not composed of good and evil?Do you not feel the common base or root of all languages?Is not the Chinese writing compesed on the basis of the rectangle only,they forget the knowledge of the circle,and therefore they are the most realistic or materialistic people on Earth.Is not our Science based on the rectangle and the cube,whose's laws we forced on the circle instead of the con-trary.Must not therout develop a Conception,which is closed to the ancient conceptions,where it is difficult to find a bridge?

Let us go back to the circle and the sphere as the basis of Natural Laws, let us forget,that we ever forgot the Everlasting Eternal Force or Energy as the Nuclus of the Universe and we shall soon be able to understand the Conception of the Ancient Mysteries and may arrive at a better World than we find to-day.

If you follow my suggestions,I think you will find the most extraordinary results by your own research and may become the mouth-piece again for the Ancients.

Yours truly

C. Heysen.

CURT HAYSEN

the revelations of St.John comprise 22 sentences,the 22 Arcana at Memphis each 11 on one side refer to the circle etc.

Satrie refers to 14 if you count the numbers of his letters, 42 refers to the division of the cube into 42 parts,whereof twentytwo comprise the sphere

The number 11 is com-posed of 4 and 7 or 47 the number of the Kings in the valley of the Dead.Ra Mak Hotep com-prises 47 or half a circle's circumference.

The 4th Book of Moses refers to Numbers,are not numbers "numb" ,are they not dead,is not the Book Numbers,the Book of the Dead?

Is not the meaning of the phrase "Let the Dead bury the Dead" referring to numbers,reserved only to the Initiated?

Look at the handled cross of ancient Egypt,does it not comprise the very small centre circle,the atom,the eternal energy,which is calculated by means of the cross, which refers to the Pyramids,the rectangle,the cube?

Finally take the teachings of Christ,are they not the teachings of the circle, take the English word, Cri,the French word Cri,the German word Kreis and the Indian dagger Kris,which all refer in one or the other way to the same phonetical meaning.

Take the word"Homo" for man or human being,compare the Chinese words Ho and Mo meaning Good and Evil,are Men not composed of good and evil?Do you not feel the common base or root of all languages?Is not the Chinese writing composed on the basis of the rectangle only,they forget the knowledge of the circle,and therefore they are the most realistic or materialistic people on Earth.Is not our Science based on the rectangle and the cube,whose's laws we forced on the circle instead of the con-trary.Must not therefore develop a Conception,which is closed to the an-cient conceptions,where it is difficult to find a bridge?

Let us go back to the circle and the sphere as the basis of Natural Laws, let us forget,that we ever forgot the Everlasting Eternal Force or Energy as the Nucleus of the Universe and we shall soon be able to understand the Conception of the Ancient Mysteries and may arrive at a better World than we find to-day.

If you follow my suggestions,I think you will find the most extraordinary results by your own research and may become the mouth-piece again for the Ancients.

Yours truly

C. Hayden.

Weds, Jan 30th.

I really believe that I am liberated at long last! This morning I could not find a trace, or single atom left of the sense-of-Constance. Good riddance I was sick of her. Nothing is mine and there is nothing to own, anywhere. Oh, blessed state, and thrice blessed YOU, even if only God's Idea (which is just what Mrs Eddy taught as her definition of man). May heaven reward you for your voluntary exile here, on earth - no mortal can that's certain. As few mortals know of it, I imagine, may I register our united and heartfelt thanks from your humble disciples, students and followers. I wish I could express it better.

There still remains "habit-energy" as Buddha called it. That too must be broken up I fancy, to be wholly free, "from the seen and the conceived". It will come. I could wish that my young folk were not coming just now, but life plays strange tricks with us, at every stage.

John Lem[illegible]

Yes. I enclose his. She has flabbergasted in her late letter. She returns in early March.

Nice letter from Eloise
She is home again!

as "The Foundations of Natural Philosophy." He is an erudite man and the contents of the book will be miles above the heads of the adoring females who are attracted to his lectures by his personal charms and "magnetic personality," or so I am told. I hope to go with Ivy one evening but as they charge 5/ a time I doubt if she will want to go oftener. I shall be very interested to see and hear him, but I fancy that this series will be highly technical judging from the folder sent me by G. Watkins. What news of the Penguin Yoga book, by the way?

I had another interesting letter from Mrs Hopkinson, the farmer's wife. I think that she has found the way at last, after many ups and downs. G. Mahony has become a Krishnamurti fan which is surprising, as he has always had difficulty in understanding both metaphysics and philosophy, or so he has always told me. So there [illegible] he is an unfortunate person, poor

THE WHITE LODGE
BOX 464
DEL MAR, CALIFORNIA

Dec. 4, 1956

Dear Charlotte Zutrauen :

This can be only a hurried note, as am terribly pressed for time. Wanted to let you know the good news as soon as possible, though, so am dashing off this line.

(Had to stop there, so shall take up with pen + ink.)

at Postoffice - 2 hrs. later.

Wanted to tell you how delighted Mr. Paport and I were when we went up to Patton to see Eloise last week. She was unbelievably better! She met us with beaming smiles, a sparkle in her eyes, and gave us the good news that - after 3 of the shock treatments (which we had dreaded - but which she says were entirely painless) she was so much better - practically well, in fact - that she went back to eating (and enjoying it) and has been helping in the kitchen and dining room and also assisting the doctor in giving electric shocks to other patients - had been having a good time

P.S. Anyone who wants to visit Eloise should write the Supt., Patton State Hospital, for permission before going. Mail should be addressed to her in care the supt. Patton, California

at the dances and movies they have at the hospital – in fact, living a cheerful, normal life, with all of the terrible depression and guilt feelings (for having given out what she now feels was spurious information from one impersonating "St. John the Beloved" for the past year or so) – all gone, I think forever, and able to talk about it all, and other "delusions of high spiritual development" which she ~~thinks~~ feels she also had, without any bitterness or emotion.

She would like to spend Xmas with some of her friends, and thought the Dr. (Dr. R.R. Robertson) would allow her to leave for that long. They will no doubt want her to remain at Patton for a month or two longer, to be sure of her recovery and to give her a chance to have the rest and freedom from responsibility which she sorely needs after her years of overwork and the almost single-handed direction of the Lodge. Mr. Paxport is staying there as caretaker till her return.

Sorry no time for more. All best wishes and love to you – Hurriedly, Harriet ("Pixie") Foster.

(Please spread this news to any who should know it.) H. F.

A/e

W. A. Andow.

"Holmdale"

59. Cowbridge Road.

Ely. Nr. Cardiff.

2nd May 1938

Dear Mr. Paul Brunton.

Complying with a spedial request of a "searcher" friend - I think I discern his motive is to pry out my liberty, or obtain some balm or consolation for his own gratification by my reviewing these books - I recently read your "Quest", and there and then I registered the fervent hope that some day I might have the pleasure of meeting you.

Your "Hermit" came into my possession during the past weekend, and assuming your remark: "I am ever ready to throw myself at the (his) feet who can show me what I really am.." still holds good, I now venture to express that fervent hope that we may yet meet.

My "searcher" friend is still searching, and judging by my experience during the past few years, he will continue to be a "searcher". Apparantly, like millions of his type (and I have met very many) he revels and glories in the "search". He readily and happily without doubt searches out my liberty, your liberty, and probably any other person's liberty, and if he confesses, as he has confessed to me, that he envies us our liberty, I verily believe he would cut an awkward stance if

T. A. Adams.

"Holmdale"

52. Courtlands Road.

Mr. Mr. Cardiff.

2nd May 1949

Dear Mr. West Brunton.

Complying with a special request of a "searcher" friend - I think I discern his motive is to pry out my liberty, or obtain some balm or consolation for his own gratification by my receiving these books - I recently read your "Quest", and there and then I registered the fervent hope that some day I might have the pleasure of meeting you.

Your "Herald" came into my possession during the past weekend, and assuming your friend: "I am ever ready to throw myself at the (his) feet who can show me what I really am.," still holds good, I now venture to express that fervent hope that we may yet meet.

My "searcher" friend is still searching, and judging by my experience during the past few years, he will continue to be a "searcher". Apparently, like millions of his type (and I have met very many) he revels and glories in the "search". He readily and happily without doubt searches out my liberty, your liberty, and probably any other person's liberty, and if he confesses, as he has confessed to me, that he searches in our liberty, I verily believe he would, not an instant stress it

he were suddenly brought face to face with a "find" and his "search" were suddenly cut short. So much for him.

I have already told him that I am not interested in jumping from book to book - actually this is the second book he has begged me to read - and I have stated emphatically that as apparantly he is impervious to the entreaties of the "Quest" it is unlikely he will find his quarry by way of reading.

As for me, by the Grace of God, He has revealed to me His Unspeakable Gift, without the aid of physical or psychical means, and ofcourse I owe no allegiance to any human being whatsoever.

If I am a proud yet humble possessor - and you may agree with me that a searcher is not a possessor, and further that a possessor is not a searcher - one truth abounds within me, i.e. that although I have been made a Possessor of His Gift, it is His Gift to do with according as He Wills. In short, a possessor is not a disposer, and I am simply a Possessor. There is One Disposer Supreme.

Within the limits of this rigid, formidable, and willnigh insurmountable barrier, I should be extremely happy to have the opportunity of communion with you and SITTING STILL if need be.

Yours in sincerity

Baandas.

he were suddenly brought face to face with a "find" and his "search" were suddenly cut short. So much for him.

I have already told him that I am not interested in jumping from book to book - actually this is the second book I have issued on to read - and I have stated emphatically that, as apparently he is impervious to the attractive of the "quest" it is unlikely he will find his quarry by way of reading.

As for me, by the Grace of God, He has revealed to me His Unspeakable Gift, without the aid of physical or psychical means, and otherwise I owe no allegiance to any human being whatsoever.

If I am a proud yet humble possessor - and you may agree with me that a searcher is not a possessor, and further that a possessor is not a searcher - one truth abounds within me, i.e. that although I have been made a Possessor of His Gift, it is ~~xxx~~ His Gift to do with according as He Will. In short, a possessor is not a diggerer, and I am simply a Possessor. There is One Diggerer Supreme.

Within the limits of this right, formidable, and sufficiently insurmountable barrier, I should be extremely happy to have the opportunity of communion with you and arguing merry if need be.

Yours in sincerity

Hallward

Dear Mr. Hurst:

Thanks for kind letter with order for last part of Dist course which I am sending at once.
I have enclosed some old discard sheets with information answering your questions. Just find Three Rivers on map, it has stores, gasoline stations etc. but Kaweah is only historic post office (no town), Three Rivers is three miles from Kaweah.
as to meeting teachers going to South America, not any special ones.
I sought Liberation, the spiritual Emancipation free from intermediaries ~~from~~ from direct absorption in the Godhead. The story of all this is in Transcendental Truth Teachings. Teachings one to seven give insight

to the Divine Union of Saints.
Then Teachings ~~XIII~~ to XIV
(eight to fourteen) tell the secret
of miraculous powers. Then
the last part, fifteen to twenty-
one, gives the acquisition of
Omniscient Intelligence — these
are being printed in the paper
at present.

Peace & Well Being

Sam Weldon
Johnson

Regarding Rev. B: — I dislike telling you this, because I would do all as much as humanly possible to please you. You are my beloved friend and as such, your happiness means much to me, so I beg of you not to be displeased with me.

I know that the proper time will come for me to visit him — and that I will do so. However, my intuition has not yet directed me to him. The door to him seems, for the time, closed. When it opens I shall go as speedily as possible.

Perhaps it will be within a short period, or a longer one — but I am not one to argue with my intuition — and as I have told you previously — it has always directed me better than any conscious thinking on my part. — Marianna Green

Thursday Feb. 8 – at dis-
tributing up the, I expect I
would be as much as humanly
possible to please you and
my friend Frank will be such
a man to happily assume responsi-
bility, as I hope I myself to be
hereafter with him.

I know that the finger tips
will grow too raw to write that
and that I would be, however
my mother has not yet discussed
it with the boy to find out
exactly, for the time, what
he feels I should be expected or
probable.

Perhaps it will be neither
a short friendship, as I hope now –
that I am not too to adjust
with my entire heart. And as I
know that you personally –
as far always treated me
better than any successors
thinking my real good – Mother has

Flat 592,
The White House,
Regents Park
London N.W. 1
28-8-68

G

Dear Mr. Brunton,

I am taking the liberty of writing to you, because I feel it is right for me to do so. Some years ago I began to read your books - all of them. I studied "The Secret Path" & then acquired the "Quest of the Overself" & the "Wisdom of the Overself". I have pondered & studied their contents many times over & I am certain they contain the living truth.

On two occasions I have heard the voice of the "Unseen Watcher" speak to me. Once a week after my husband died when it said "you'll have to learn to stand on your own two feet". Then 12 months ago these words were spoken "I am not I am with you always unto the end of the world". Whereupon my breathing ceased for a few moments (I can only describe it by saying that I could hear the "click" of some finished sound inside me as if to bid shut

itself off for a brief period)
then with one deep breath all was
normal again. For quite a while
previously I felt afraid & nervous
at times because one night while
fully awake I saw the full size
living portrait of a human face in
colour on the wall, smiling down
upon me. He had fine ~~chiselled~~ chiselled
features - nose mouth - clean
shaven - smooth skin - pink
complexion. I was so startled
that I screamed. I feel there was some
connection between that experience
& the message "not to be afraid".

I always try to keep in mind
to try to control & discipline my thoughts
& emotions. To take stock of myself
to cast out wrong thoughts as they
enter my mind - stop them in
their tracks. I often fail but keep trying
I know I want to keep on the path
to seek knowledge & help where I can
find it. I have to search or anyone
to guide me & that's why I am

corresponding to you. I hope I am not presuming, or forgive me if I am.

I am staying at the above address until the end of next week & afterwards my home address is 37, Whitacre St,
Deighton,
Huddersfield
Yorkshire

I remain,
yours v. sincerely
(Mrs) Anne Greene.

Middlebury,
Vermont
November 29, 1941.

Dear Mr. Frantz:

I have so much wished to talk with somebody about "The Hidden Teaching Beyond Yoga" that I am now venturing to take out that wish on you; or at least by writing try so to do.

Thisis a book over which to spend hours, reading and re-reading many of its pages. It invites and tantalizes and irritates! Necessity of a competent teacher; success in different degrees of yoga (page 55, "Without power to enter mystical trance..."); contrast of the sexes as on page 138 "It should not be surprising...." and again page 172 "the half educated ....." These all sound less well-balanced than I had previously considered the author.

There! it looks rather ugly written down, but could, I feel sure, be managed in conversation. May we pretend we are talking?

To work them backwards: Does not all human activity need the qualities of both masculine and feminine thinking? Most of my life was spent in closer association with men than with women and I gladly grant their keener thought and less personal views WHEN they are truly big men. However, I have also seen men small, selfish, prejudiced, to an almost unbelievable extent. Also I have seen women with a sense of beauty, duty, unselfishness, and compassion surpassing most men. To divide humanity into superior and inferior according to sex seems to me stupid and childish when one every day sees degenerate men and women; as well as inspired men and women. Perhaps Creation is seeking constantly for perfect balance?

Now then - necessary success in yoga: Why should a person seeking knowledge of truth be obliged to go into trance? Such a condition can be induced by drugs and various means as well as by profound meditation can it not? Some wise people warn of such as dangerous and even when possessed themselves of certain powers of sight and hearing beyond the average, advise strongly against cultivating them. People who rejoice in so-called "powers" always repel me in place of attracting. To them(in a soft light)every sound, smell or emotion is transcendant even though the sound may be the hum of an electric motor or rain on the roof, the smell natural fragrance of flowers in a jar in a corner of the room, and the emotion worked up in their own excited brain. Of course I may be the dumb one - none the less that is the way this female mindworks.

Last - why constantly repeat the necessity of a competent teacher when to find one is admittedly practically impossible? May one not believe sincerely that life experience unfolds for each of us the teaching that we peculiarly need? Through loss of friends or fortune, through physical pain, through unhappiness in or out of the marriage state, through disappointments in beloved children, through patient bearing of uncongenial parents, through success and fame, through criticism and fault finding, through the responsibility of great wealth, through the crushing struggle of abject poverty, through loneliness, through popular acclaim, through caring for weaker people, through being oneself dependant on others bounty - the endless variety of human experience. The difficult school of Life we each and all attend?

Middlebury,
Vermont
November 23, 1941.

Dear Mr. Frantz:

I have so much wished to talk with somebody about "The Hidden Teaching Beyond Yoga" that I am now venturing to take out that wish on you; or at least by writing try so to do.

Thats a book over which to spend hours, reading and re-reading any of its pages. It invites and tantalizes and irritates! Necessarily of a competent inquirer; success in different degrees of yoga (page 55, "without power to alter material events ..."); contrasts of the sexes on page 132 "It should not be surprising...." and again page 172 "the half educated ....." These all sound less well-considered than I had previously considered the author.

Here: it looks rather ugly written down, but could, I feel sure, be changed in conversation. May we pretend we are talking?

To work then backwards: Does not all human activity need the qualities of both masculine and feminine thinking? Most of my life was spent in closer association with men than with women and I clearly grant their keener thought and less personal views much they are truly big men. However, I have also seen men small, selfish, pre-judiced, to an almost unbelievable extent. Also I have seen women with a sense of beauty, duty, unselfishness, and responsibility surpassing any men. To divide unusually into superior and inferior according to sex seems to me stupid and unfair when one every day sees degenerate men and women; as well as inspired men and women. Perhaps creation is seeking constantly for perfect balance!

Now then - necessary success in yoga: why should a person seeking knowledge of truth be obliged to go into trance? Such a condition can be induced by drugs and various means as well as by profound meditation can it not? Some wise people warn of such as dangerous and even when possessed themselves of certain powers of sight and hearing beyond the average, advise strongly against cultivating them. People who rejoice in so-called "powers" always repel me in place of attracting. To them a soft light, every sound, small or emotion is transcendant even though the sound may be the hum of an electric motor or rain on the roof, the small natural fragrance of flowers in a jar in a corner of the room, and the emotion worked up in their own exalted brain. Of course I may be the dumb one - hope the less that is the way this female mindworks.

Last - why concretely regard the necessity of a competent teacher when to find one is absolutely practically impossible? May one not believe simply that life experience unfolds for each of us the teaching that we specifically need? Through loss of friends or fortune, through personal pain, through unhappiness in or out of the marriage state, through disappointments in beloved children, through patient bearing of unsympathetic parents, through success and fame, through affliction and fault finding, through the responsibility of great wealth, through the crushing struggle of abject poverty, through loneliness, through popular scorn, through caring for weaker people, through being oneself dependent on others bounty - the endless variety of human experience. The difficult school of life we seem and all attend.

I came in contact with Teodoro and my work was in a town not far away from his analyst, so that I was able to go to him for treatment. It has always appeared to me that my destiny has showered me with good things to overflowing in bringing me in contact with these people. Our ' guru ' calls himself a psycho-analyst but I believe he is a true sage. Just think of it! _ in the prosaic Home Counties.

After two years analysis I came to the conclusion that I was not exercising my new understanding to the full in ordinary G. P. work. I was limited by having to work always in a hurry and I often felt forced into an unreal relationship with a patient; I had to do what they expected of me in order to earn a profit for the firm; in other words I was acting a lie. Six months ago I gave up general practice to become an analyst myself under the guidance of our ' guru '.

I was very nervous to start with and had very little idea how to behave as analyst instead of patient. The ' guru ' would say ' Just be yourself and let them see you. ' Easier said than done.

It has been worth it. My experiences of the last six months have been tremendous. There seems to be no bigger stimulus to one's own development than in taking other people. I have learned to understand a little what 'analysis' involves. I used to think the technique was so important; I had anxiety

I came in contact with Teodoro and my work was in a town not far away from his analyst, so that I was able to go to him for treatment. It has always appeared to me that my destiny has showered me with good things to overflowing in bringing me in contact with these people. Our ' guru ' calls himself a psycho-analyst but I believe he is a true sage. Just think of it! _ in the prosaic Home Counties.

After two years analysis I came to the conclusion that I was not exercising my new understanding to the full in ordinary G. P. work. I was limited by having to work always in a hurry and I often felt forced into an unreal relationship with a patient; I had to do what they expected of me in order to earn a profit for the firm; in other words I was acting a lie. Six months ago I gave up general practice to become an analyst myself under the guidance of our ' guru '.

I was very nervous to start with and had very little idea how to behave as analyst instead of patient. The ' guru ' would say ' Just be yourself and let them see you. ' Easier said than done.

It has been worth it. My experience of the last six months have been tremendous. There seems to be no bigger stimulus to one's own development than in taking other people. I have learned to understand a little what 'analysis' involves. I used to think the technique was so important; I had anxiety

about giving value for money. I know now it is what I am, not what I do or say, that is important. When I feel that, the patient cannot produce emotional reactions in me. They try to hard enough!

I think I am beginning dimly to see how the soul-healing process takes place. As I see it, we are blind as long as we are the victims of uncontrollable emotions. These surge up, apparently from nowhere. (I call it the uncoscious part of myself.) As long as there is a strong emotionin me of which I am unaware, it can play a part in directing my life which leads me into unhappiness. Analysis to me means gradually making conscious that which is unconscious and then in some miraculous way it is dissipated. Only then am I master of myself and only then can I begin to think clearly. Until then my intellectual thinking is twisted by unseen forces.

My taking patients for analysis seems like teaching blind people to see. It does not seem to matter if I have not gone all the way myself so long as I can take them part of the way.

The first thing is to tap the patient's desire to get well and then to wait patiently while the ' transference ' develops; i.e. he transfers his early Father-Mother relationships to me. The less I do or say the more opportunity it gives him to imagine my reactions and these are necessarily a projections from his own mind. He is also continually testing me and

about giving vains for money. I know now it is what I am, not what I do or say, that is important. When I feel that the patient cannot produce emotional reactions in me. They try to hard enough!

I think I am beginning dimly to see how the soul-healing process takes place. As I see it, we are blind as long as we are the victims of uncontrollable emotions. These arise up, apparently from nowhere. (I call it the unconscious part of myself.) As long as there is a strong emotionin me of which I am unaware, it can play a part in directing my life which leads me into unhappiness. Analysis to me means gradually making conscious that which is unconscious and then in some miraculous way it is dissipated. Only then am I master of my-self and only then can I begin to think clearly. Until then my intellectual thinking is twisted by unseen forces.

My taking patients for analysis seems like teaching blind people to see. It does not seem to matter if I have not gone all the way myself so long as I can take them part of the way.

The first thing is to tap the patients desire to get well and then to wait patiently while the ' transference ' develops; i.e. he transfers his early Father-Mother relation-ships to me. The less I do or say the more opportunity it gives him to imagine my reactions and these are necessarily a projec-tions from his own mind. He is also continually testing me and

probing for weak spots. If he finds one he takes full advantage of it and his progress would stick at that point if I did not go to my own teacher and get the thing worked out in me. The patient then finds he has drawn a blank. If the analyst has truly found himself the efforts of the patient to re- establish with him old relationships are like those of a child kicking at a brick wall. The point at which the patient is ' cured ' is when he suddenly becomes aware of the analyst as he is and not as he imagined him to be. He has stepped out of his blindness to a position of ' seeing ' for the first time; as if he had kicked a hole in the wall and stepped through into a new world.

I have often wondered in what way the practice of our master differed from that of other psycho-analysts, of which there are many. Yesterday I learned a bit. I think it is partly this; although he uses 'technique', as I believe he has in large measure found himself, he is not bound by it. He is not afraid of doing what would be anathema to a strictly orthodox analyst of the Freudian school, i.e. of physical contact, of 'active' therapy, or of loving the patient. In fact he asserts that it is the love of the physician which cures the patient.

Our analyst says that Teodoro is already 'analysed' but he has not found his soul; he calls it ' flowering of the soul '. The same materialistic questions as in your book ' A Search in Secret India ' keep persisting in his mind. When he read your latest book he took a great step forward. He still

reading for week ends. If he finds one he takes full advantage of it and his progress would stick at that point if I did not go to my own teacher and get the thing worked out in me. The patient then finds he has drawn a blank. If the analyst has truly found himself the efforts of the patient to re- establish with him old relationships are like those of a child kicking at a brick wall. The point at which the patient is ' cured ' is when he suddenly becomes aware of the analyst as he <u>is</u> and not as he imagined him to be. He has stepped out of his blindness to a position of ' seeing ' for the first time; as if he had kicked a hole in the wall and stepped through into a new world.

I have often wondered in what way the practice of our master differed from that of other psycho-analysts, of which there are many. Yesterday I learned a bit. I think it is partly this; although he uses 'technique', as I believe he has in large measure found himself, he is not bound by it. He is not afraid of doing what would be anathema to a strictly orthodox analyst of the Freudian school, i.e. of physical contact, of 'active' therapy, or of loving the patient. In fact he asserts that it is the love of the physician which cures the patient.

Our analyst says that Teodoro is already 'analysed' but he has not found his soul; he calls it ' flowering of the soul '. The same materialistic questions as in your book ' A Search in Secret India ' keep persisting in his mind. When he read your latest book he took a great step forward. He still

maintains, however, that that was only on account of the intellectual argument put forward by you. Our ' guru ' has a different opinion; he said that Teodoro had perceived 'YOU', the person, in your book and that he loved you and on that point was he flowering.

I have been wishing to write to you for some time because knowing you has bolstered me up a great deal in a difficult task. The fact that I have not taken examinations in psychology and that I have had my analysis from a layman has not gone down well with the medical profession. Although I am growing I do not yet feel strong enough to cope with the situation. It is on this point that I still get a lot of anxiety. I hope in due course to be strong enough not to mind.

I feel shy about burdening you with this long epistle about myself but if you have got as far as here I would like to thank you very much.

Yours very sincerely,

Mary C. Rowe.

maintains, however, that that was only on account of the intellectual argument put forward by you. Our ' Guru ' has a different opinion; he said that Teodoro had perceived 'YOU', the person, in your book and that he loved you and on that point was he flowering.

I have been wishing to write to you for some time because knowing you has bolstered me up a great deal in a difficult task. The fact that I have not taken examinations in psychology and that I have had my analysis from a layman has not gone down well with the medical profession. Although I am growing I do not yet feel strong enough to cope with the situation. It is on this point that I still get a lot of anxiety. I hope in due course to be strong enough not to mind.

I feel shy about burdening you with this long epistle about myself but if you have got as far as here I would like to thank you very much.

Yours very sincerely,

Norm C. Geers

Re Memory in an article "The Unsealing of Consciousness" by Kate Simmonds

"Was not the very essence of His (Jesus's) theme for men the restoration within them all of the consciousness of God's Presence,and of their child--hood to the Heavenly Father? So that within them was the mystery of the Indwelling Presence and also their chilhood or potential sonship to the Presence. And it is clear that only in this redemptive restorationcan we re--cover consciousness of our soul's continuity and its memory.

For if,humanly speaking,we desire to recollect our earthly childhood,we be--gin with the remembrance of our parents and home,the centre of all experi--ence ,so also if we desire to recover our soul's memory,we must begin with the remembrance of our Divine Parent Source and home. But instead,we are so prone to encumber the truth with philosophical and theological speculation and theory ,that we lose sight of its living reality. And who,desiring to re--turn home to human parents would speculate about their existence instead of going direct to them? So we should seek our Eternal Creator and home"-------

Re Memory in an article "The Unearthing of Consciousness" by Eric Hammond:

"Was not the very essence of His (Jesus's) theme for man the restoration within them all of the consciousness of God's Presence, and of their childhood to the Heavenly Father? So that within them was the mystery of the Indwelling Presence and also their childhood or potential sonship to the Presence. And it is clear that only in this redemptive restorationcan we recover consciousness of our soul's continuity and its memory.

For if, humanly speaking, we decide to recollect our earthly childhood, we begin with the remembrance of our parents and home, the centre of all experience, so also if we desire to recover our soul's memory, we must begin with the remembrance of our Divine Parent Source and Home. But instead, we are prone to remember the truth with ontological and theological speculation and theory, thus we lose sight of the living reality. And who, desiring to see the sun, turn per the some suggest, about with reference instead of going direct to them? So we should seek our Eternal Creator and Home"------

(c)

Dolfor
Aberdaron.
Pwllheli. Gwynedd.
Aug Ist. 1981.

Dr Paul Brunton.
Dear Sir.

In 1976 I was adviced by a lady who read the tarot, and does it unbelievably well, that I should read you'r wonderful book, ''The secret path''. At that time many ''strange'' things were happening in my life, due as I thought to my constant search for God, as Love, the mind of Christ, the reason for living, and truth in any way or form. I wanted to know to satisfy this deep inner need, as anything of this world did not seem to supply this.

Unknowingly to me, the gentleman who later became my husband was receiving messages, by clairaudience, and automatic writting, and mental impressions from my mind, my OVERSOUL. Also a group of mediums whom he joined, received messages from my Oversoul, she called herself Nona, which she said went back further than thought to the primordial man and woman. Nona also appeared to all three of them on several occations, and to my husband alone. He died of cerebral haemrage, and would have been seventy years old this year.

Nona imparted the same wisdom as you have given in yu&r book I was beginning to think that no one would believe it all, but the mediums could verify it's authenticity, and I have included many pages of automatic writting by my husband and the mediums

All this while you'r book lay unread on my shelf, as Winston did not wish me to read anyone elses thoughts, lest they would influence mine whilst I wrote my own book. It is a great pity for he would have been very happy to know that all he had received was not "rubish'', like some people who read his book thought. They were mostly Clergy men. I KNOW all this is TRUTH. and it does feel beautiful.
I had finished my book only two days ago. and somehow found myself picking you'r "Secret Path" from the shelf. and am very happy about it all. I began to type out a paragraph from you'r book on page44. The very ancient wisdom, which is what was given from the mind of Nona to my husband too. I also copied out you'r views on the Soul. as these are identical to Nona's. Then realised that I needs must have you'r kind permission to do this, and ask you'r fees. I do hope that you will permitt me. My book would PROVE you'rs correct. and you'rs mine.
I do wish that you could read mine. Do you think you would please? I really need to, talk with someone of you'r proffound understanding about it. I would pay you 'r reading fees. and I have no idea whom I might send it to with a view to publishsing it.
It is not a dreary long dull book. I see no reason either why we have to have a morbid feeling about these things.
There are a few frightening moments that come and go, when I feit and expansion of awareness, and hightened sensitivity, and maybe people are affraid of these BIG feelings as they endeavour to evolve

Am enclosing Nona's teaching as recieved by Winston. I have tried to make it easier to understand by illustrating it. What I can not get clear in my mind yet is. what is it we give to each other, from within ourselves, as we can not in truth call it a soul?
The desire to become ONE, It had begun between us, and it is wonderful, the search for anything at all over, and a complete feeling within us.
I feel certain that this is , MUST be, the very end state for all beings.

It is not a dreary long dull book. I see no reason either why we have to have a morbid feeling about these things.
There are a few frightening moments that come and go, when I felt and expansion of awareness, and hightened sensitivity, and maybe people are affraid of these BIG feelings as they endeavour to evolve

Am enclosing Nona's teaching as recieved by Winston. I have tried to make it easier to understand by illustrating it. What I can not get clear in my mind yet is. what is it we give to each other, from within ourselves, as we can not in truth call it a soul?
The desire to become ONE, It had begun between us, and it is wonderful, the search for anything at all over, and a complete feeling within us.
I feel certain that this is , MUST be, the very end state for all beings.
At the coptic Museum in Cairo recently, Aeysha, our Egyptian guide pointed out the painting of Jesus in the alcove, which I expect that you have seen Dr Brunton. "Look. she said He has the sun and

Golfor
Aberdeen.
Fyllheit. Wynedd.
Aug 1st. 1991.

Dr Paul Brunton.
Dear Sir.

In 1970 I was advised by a lady who read the tarot, and does it unbelievably well, that I should read you'r wonderful book, ''The secret path''. At that time many ''strange'' things were happening in my life, due as I thought to my constant search for God, as I saw, the mind of Christ, the reason for living, and truth in any and all forms. Perhaps now to satisfy this deep inner hunger, as nothing of that kind in her deck as simply this.

Unknowingly to me, the gentleman who later became my husband was receiving messages, by clairvoyance, and automatic writing, and mental impressions from my mind, my DEEPEST. Also a group of mediums when he joined, received messages from my Overself, who called herself Nona, which she said went back further than thought to the primordial man and woman. Nona also appeared to all three of them on several occasions, and to my husband alone. He died of cerebral haemorage, and would have been seventy years old this year.

Nona imparted the same wisdom as you have given in your book. I was beginning to think that no one would believe it all, but the mediums could verify it's authenticity, and I have included many pages of automatic writing by my husband and the medium.

All this while you'r book lay unread on my shelf, as Winston did not wish me to read anyone else's thoughts, lest they would influence mine while I wrote my own book. It is a great pity for he would have been very happy to know that we had ''arrived'' and not ''failed'', like some people who read his book thought. They were mostly Clergy men. I KNOW all this is TRUTH, and it does feel wonderful.

I had finished my book only two days ago, and somehow found myself picking you'r secret path from the shelf. And am very happy about it all. I began to type out a paragraph from you'r book on page 4, the very ancient wisdom, which is what was given from the mind of Nona to my husband too. I also copied out you'r views on the soul. As these are identical to Nona's. Then realised that I needs must have you'r kind permission to do this, and ask you'r fees. I do hope that you will permit me. My book would PROVE you're correct, and you're mine.

I do wish that you could read mine. Do you think you would please? I really need to talk with someone of you'r profound understanding about it. I would pay you 'r reading fees. And I have no idea when I might send it to with a view to publishing it.

It is not a dreary long dull book. I see no reason either why we have to have a morbid feeling about these things.

There are a few frightening memories that come and go, when I felt and expected of awareness, and highness sensitivity, and maybe people are afraid of these old feelings as they endeavour to evolve.

Am enclosing Nona's teaching as received by Winston. I have tried to make it easier to understand by illustrating it. What I can not get clear in my mind yet is, what is it we give to each other, from within ourselves, as we can not in truth call it a song?
The desire to become ONE. It had begun between me, and it is wonderful, the search for anything at all over, and a complete feeling within us.

I feel certain that this is , MUST be, the very end state for all beings.

moon painted with him'', and sure enough it was so.Why I was agog at this, and amazed and puzzled was that Winston SAW the sun and moon rise together, in a strange experience given to him and HEARD the words."The sun God and Moon Godess are together again"

He took it to mean that He-, as Osiris, and myself as Isis, were together again. BUT. What about Jesus??? Did He have a woman to become ONE with Him??. or did He balance his own polarities?.

It is reputed that He said that ''No one would see the Father exept through Him. BUT, there MUST be a Mother, or else no thing can possibly come into existence. OR did Jesus mean exactly what He said. He did not say No one will see thei'r parents, as far as we know.

I would greatly appreciate you'r views on these things Dr Brunton. Apparently we had lived in Egypt at the time of Jesus, even attended the same Temple. They were told that He was a memeber ofthe ''Takasi'' brotherhood. Have you heard anything about this please? and thei'r beliefs apparently were that mother and father was God to them.

I have put it all down in the book.

I do hope this letter will reach you, think that I will send it to you'r publishers.

Looking forward so,much to hearing from you.

Thanking you.

Your's faithfully

Mary E. Cooper.

Thanks above all for you'r wonderful book, am getting ALL you'r books now.

ONE PARTICULAR MAN, AND ONE PARTICULAR WOMAN
AND THEIR PERSONAL GOD.

THROUGHOUT TIME, ONE MAN, AND ONE WOMAN WILL SEEK
EACH OTHER, AND BE DRAWN TOGETHER. BECAUSE EACH
IS PART OF EACH OTHER. AND PART OF THEIR PERSONAL
GOD.
THE TRINITY THEN EXPRESSED AS.
MAN. WOMAN - AND KNOWLEDGE. ON THE OTHER AS.
MAN. WOMAN - AND DIVINE CHILD.
WOMAN IS WISDOM, OR TRUTH
MAN IS KNOWLEDGE. OR LIFE
THE DIVINE CHILD THEY CREATED THROUGH THEIR LOVE FOR
EACH OTHER IS THE RECEIVER OF LIFE.
KNOWLEDGE. AS THE MAN, IS THE GIVER OF LIFE.
WITHOUT KNOWLEDGE, ONE CAN NOT KNOW ONE EXISTS, AND LIVES
MAN IS ALSO THE RECEIVER OF LIFE as the CHILD OF LOVE.
WOMAN IS WISDOM IS THE GIVER OF LIFE And ALSO the CHILD
OF LOVE, the RECEIVER OF LIFE.
This RELATIONSHIP EXPRESSES ITSELF THROUGHOUT HUMAN LIFE.
MAN. is THE PROVIDER. HE GATHERS FOOD TO SUSTAIN THE WOMAN
AND CHILD. This is KNOWLEDGE.
WOMAN PREPARES THE food. CUTTING AWAY BAD FROM
the GOOD. FOR WITHOUT GOOD WELL PREPARED FOOD, NEITHER
MAN - WOMAN - OR CHILD, WOULD GROW STRONG.
This is WISDOM.
The CHILD BEING SUSTAINED BY MAN AND WOMAN IN TURN
becomes PARENT OF THE MAN, AND PARENT OF THE WOMAN.
NATURAL LAW OPERATES AT ALL LEVELS
On EARTH AS IT IS IN HEAVEN. AS IN HEAVEN, SO ON EARTH.
THE RELATIONSHIP BETWEEN MAN AND WOMAN is DUPLICATED AT
ALL LEVELS. IF This LAW DID NOT OPERATE, CREATION ITSEL
WOULD NOT BE POSSIBLE.
THE ACT OF LOVE BETWEEN PRIMORDIAL MAN. AND PRIMORDI-
WOMAN IS COMPLETE ACTION WITHOUT THOUGHT. BECAUSE
IT IS BEYOND THOUGHT.
This is MAN'S LONG JOURNEY, TO RETURN TO PRIMORDIAL BLISS
AS THEY WERE BEFORE THE FALL. BUT HAVING GAINED
INDIVIDUALITY, EACH SEE EACH OTHER AS THEY WOULD WISH
TO SEE THEM, FOR INDIVIDUALITY IS NEVER LOST. IT is DEAT
TO THE OLD MAN, TO BE REBORN IN PRIMORDIAL STATE
AND THE ECSTASY TO BE BORN ANEW
BUT RIP-

throughout time, one man, and one woman will seek each other, and be drawn together. because each is part of each other. and part of their personal God.

The Trinity then expressed as.

Man. woman - and knowledge. on the other as.

Man. woman - and Divine child.

Woman is wisdom, or truth

Man is knowledge. or life

The Divine child they created through their love for each other is the Receiver of life.

Knowledge. as the man, is the Giver of life. [redacted]

Without knowledge, one can not know one exists, and lives.

Man is also the Receiver of life as the child of love.

Woman is wisdom is The Giver of life and also the child of love, the Receiver of life.

This relationship expresses itself throughout human life.

Man, is the provider. he gathers food to sustain the woman and child. This is knowledge.

Woman prepares the food. cutting away bad from the good. for without good well prepared food, neither man - woman - or child, would grow strong.

This is wisdom.

The child being sustained by man and woman in turn becomes parent of the man, and parent of the woman.

Natural law operates at all levels

On earth as it is in heaven. As in heaven, so on earth.

The relationship between man and woman is duplicated at all levels. If this law did not operate. Creation itself would not be possible.

The act of love between primordial man. and primordial woman is complete action without thought. because it is beyond thought.

This is man's long journey, to return to primordial bliss. As they were before the fall. But having gained individuality, each see each other as they would wish to see them, for individuality is never lost. It is death to the old man, to be reborn in primordial state and the ecstasy to be born anew. Not death but birth to a new beginning.

Love only Created Ones
The One male, and the One Female.

Eternal God.

Infinite mind.

Love.
Power.

Eternity.
LIFE.

NO TIME

TIME.

CHILDREN OF LOVE.

ALL MEN AND ALL WOMEN ARE ONE MAN, AND ONE WOMAN. ALL LAW is ONE LAW.
SEX is LOVE AS THE OVERSELF which is LOVE of Creating MAN AND HIS WORLD, SO THAT Sex is CREATION BY THOUGHT, NOT by LOVE, BUT IT is DONE AS LOVE WHEN I DO IT FOR MYSELF AS MAN AND WOMAN TOGETHER, AS THE OVERSELF. which CREATES MAN AND HIS WORLD, without making WE OVERSELVES UNCLEAN — NONA.

LIFE.

KNOWLEDGE.

THE KNOWER. Consious of its own existence, Creates through the pow of Love. In it's essence, it is Love being the child of Love.

TRUTH

WISDOM. The understanding o the Knower, and understanding of LIFE and LOVE, and comes into being through union of WISDOM and KNOWLEDGE.

THE PEAK OF KNOWLEDGE is t KNOW the Nature of LOVE, within boundaries of Time.

THE PEAK OF WISDOM, is the understanding of the Nature of LOVE within the boundaries of Time. which is it's own Creation.

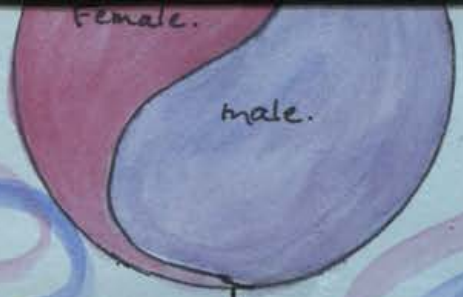
THE ETERNAL GOD. Expresses itself as a TRINITY. AS A GLORIOUS BEING. Formed by the UNION of the Sublime Male, and the Sublime Female.

This BEING is THE PERSONAL GOD OF EVERY MAN AND EVER WOMAN

This GLORIOUS BEING, ALLREADY IN EXISTENCE BEYOND TIME AS THE ETERNAL GOD. IS NOT YET MANIFEST, until One PARTICULAR MAN, A ONE, PARTICULAR WOMAN EVOLVE TOGETHER IN TIME, AND HAVE UNIT AS ONE IN THE FULL POWER OF their LOVE FOR EACH OTHER, to BECOME ONE BEING. IN DOING SO THEY CREATE THE GLORIOUS B which is A TRINITY OF FATHER, MOTHER, AND DIVINE CHILD.

THE THREE IN ONE.
THE ONE IN THREE.

THE DIVINE CHILD, is ALSO PARENT OF THE MAN, AND PARENT O the WOMAN. IT WAS FROM THIS BEING THAT THEY WERE CREATED.



Love.
Power.

Eternity.
LiFE.

NO | TIME

TIME.

LDREN OF LOVE.

- MEN AND ALL WOMEN
E ONE MAN, AND ONE
MAN. ALL LAW is ONE
U.
is LOVE AS THE OVERSELF
H is LOVE of Creating
AND HIS WORLD, SO THAT
is CREATION BY
THOUGHT, NOT by LOVE,
it is DONE AS LOVE
EN I DO IT FOR MYSELF
~~MAN AND WOMAN~~
TOGETHER, AS THE OVERSELF.
WHICH CREATES MAN AND HIS WORLD,
without making WE OVERSELVES
UNCLEAN — NONA.

LIFE.

KNOWLEDGE.

THE KNOWER. Consious of its own existence, Creates through the power of LOVE. In it's essence, it is LOVE being the child of LOVE.

TRUTH

WISDOM. The understanding of the Knower, and understanding of LiFE and LOVE, and comes into being through union of WISDOM and KNOWLEDGE.

THE PEAK OF KNOWLEDGE. is to KNOW the Nature of LOVE, within the boundaries of Time.

THE PEAK OF WISDOM, is the understanding of the Nature of LOVE, within the boundaries of Time. which is it's own Creation.

THE ETERNAL GOD. Expresses itself as a TRINITY. AS A GLORIOUS BEING. Formed by the UNION of the Sublime MAle, and the Sublime Female.

This BEING is THE PERSONAL GOD OF EVERY MAN AND EVERY WOMAN

This GLORIOUS BEING. ALLREADY IN EXISTENCE BEYOND TIME AS THE ETERNAL GOD. IS NOT YET MANIFEST, until ONE PARTICULAR MAN, AND ONE, PARTICULAR WOMAN EVOLVE TOGETHER IN TIME, AND HAVE UNITED. AS ONE in THE FULL POWER OF their LOVE FOR EACH OTHER, to BECOME ONE BEING. IN DOING SO THEY CREATE THE GLORIOUS BEING WHICH is A TRINITY OF FATHER, MOTHER, AND DIVINE CHILD.

THE THREE IN ONE.
THE ONE IN THREE.

THE DIVINE CHILD, is ALSO PARENT OF THE MAN, AND PARENT OF the WOMAN. IT WAS FROM THIS BEING THAT THEY WERE CREATED.

IT is AFFINITY BETWEEN GOD, MAN AND WOMAN

(8)

310 Manville Road
Pleasantville, New York
August 23, 1944

Dr. Paul Brunton
E. P. Dutton & Co.
New York City

My dear Dr. Brunton,

I am writing to express my appreciation of your book, THE WISDOM OF THE OVERSELF. It answered the problem which has absorbed me for some time---the seeming duality of mind and matter which I had felt to be one but which I had seemed unable to unify logically.

You see, several months ago I experienced what the BUDDhists call Nirvana. Before that time I had insisted, despite the testimony of the mystics, that the basis of everything is mind and that the Infinite is composed of an unlimited succession of organisms to which the earth and sun are as the fraction of a cell to a man's body. The more highly developed the organism, I believed, the greater the capacity for thought, for pain and delight. Only in the Absolute, the final limitless Being, would there be freedom from suffering, since suffering is the result of limitation. However, even in the Absolute, I would not accept the possibility of a non-considering mind. And to desire after death a fusion with non-perceptive being was to me unthinkable. I did, however, desire the merging of self with a unit of greater thought.

870 Madrid Road

Greenbrier, New York

August 20, 1944

Mr. Earl Brunton

E. A. Peters Co.

Portland, Ore.

My dear Mr. Brunton,

I am writing to express my appreciation of your book, THE FIGHT OF THE OYSTER. It answered the question which a phenomenon he had some time---the seeming apathy of wind and water which I had left to be one but which I had never seemed to really ponder.

Perhaps, several months ago I acknowledged that the scientists were wrong. Before in a time - I'm a lonely, despite the testimony of the physics, that the basis of evolution is mind and that the infinite is managed or an unlimited succession of organisms to which the earth and man are the if ending of a part in a larger body. The more clearly covered the region, I believed, the greater the opposite for the worse, for rain and matter. Only in the abstract, the finer existence future, would there be freedom from suffering, since multiplicity is the result of limitation. However, even in the abstract, I could not accept the inevitability of a non-differentiating mind. And to centre after death a person with non-creative being was to me unbearable. I did, however, desire the religion of art with a unit of greater humanity.

Then one night, when the problem entirely occupied my mind, I felt myself carried out of the body. This was quite different from the ordinary feeling of separation. It was quite terrifying, but I accepted it and prayed only that I might know. I think that my absorption in the experience rather than in the mind observing the experience was what carried it to its final conclusion. I can say of it, after awareness of time and space had vanished, that it was identical with the Nothing of the Hindus. Consciousness of a sort continued because I felt the self become smaller until it had become stripped to a seed, and later, I think, or possibly at the ~~time~~ height, before the returning, there was a sense of terrible power, like that of an infinite engine, Call it energy, if you will. Then slowly consciousness of ~~objects~~ specific thoughts returned and I felt myself returning to the body.

There was at this time a great doubt as to whether I was alive and returning to the body or dead and, during the Dreaming Back, imagining myself to be alive. I should also mention that as I returned I was conscious of breathing deeply and of a change in the quality of the air. It seemed infinitely purer. But it is impossible to describe the change. I imagine that the air itself was the same but that a change had occurred in the human organism enabling it to perceive that to which it was ordinarily impervious. The spinal column throbbed all that night and throughout the following day.

The experience was most terrifying. It left me with a conviction of absolute law and justice. There was also a realization of the terrible aloneness of all living things and a terrible pity for them. Form and so-called material objects seemed illusory as did Time. It seemed that if I should live for fifty years, even so the day of my death was almost immediate.

The problem presented was this: If I had a choice of merging with the Absolute or of being subjected to endless incarnations, which should I choose. I believed the choice to be mine. In the Nirvana which I experienced there was no mind form manifest. To lose the pleasure of discerning, of comparing was almost unthinkable since, in the final analysis, that is what I desire most in life. On the other hand, to be re-born, not to remember the present self (in itself a death of the I) ; to be subjected to the infinite hazards of experience which, God knows, can cause the self to degenerate, was no more acceptable. Understanding that nothing is static, that the mind and personality are continuously changing, although memories persist; above all, in considering the tremendous possibilities for evil in my own nature, I felt that such an alternative was no alternative at all.

I must tell you, for the sake of honesty, my tentative decision: If in the Void there is only consciousness stripped of thought, I preferred the hazards of life, trusting the power of my subconscious mind to carry into another incarnation what I have understood and valued in this one.

This letter will be terribly confused because one thought suggests another but let me say here that my own experience has been somewhat a proof of the power of the subconscious in retaining ideas from one incarnation to another. When I was about five years old I used to lie in my crib and worry endlessly about eternity, trying to picture something without beginning and without end. My own shoe laces were the concrete image and, extend them as I would, there was always a beginning and always an end. This necessary inability to conceive the infinite has remained a constant challenge. At this time, too, the concept of the oneness of human life appeared---rather humorously. My mother

had bought a box of candy to bring to friends and I remember standing over the box and wishing I could eat it all myself. Then suddenly, with exactly the same overwhelming insight which I have experienced at later times, I saw that it didn't make any difference whether I ate the candy or others ate it. We were all one.

Returning to the experience of the Void- -The following night I felt an infinitely pure, cold breath on my face and the beginning flight of the night before. However, consciously or unconsciously, I did not accept the experience and it did not reach its final form. On several other occasions, when the Void has been very close, I have felt the breath on my face, but I have experienced Nirvana only once. I have tried to know it many times. I think that in willing it, the mind too actively observes the accompanying phenomena and defeats its own purpose. Then, too, when the experience is very close, there is fear of the terrible aloneness, of self stripped of illusion. At such times, there is a strange click of consciousness and when the shift occurs one seems to look with open eyes(the eyes are shut) into infinite space. There is the consciousness of purer air and of the spinal cord throbbing. However, personal awareness is present.

Now, returning again to the original concept of mind and matter. Before the experience I have described, I conceived of the Absolute as an organism, uncreated, eternal, in which good and evil were perfectly balanced, the organism helpless in the laws of its own necessity. BUt the organism was self-conscious and discerning. After the experience, I conceived of reality as being energy, the Brahm, the élan vital, call it what you will, but essentially unthinking, undiscerning. In this basic stuff, however, I conceived a kind of blind will toward

has needed a few of course to belong to friends and I remember
standing over the bar and saying I could not let it go upward.
Then suddenly, with scarcely the a-ha everything instant which
I have experienced at rare times, I saw that it didn't make any
difference whether I let the county go or stayed to it. We were
one.

Returning to the analogies of big Viola. -The terrorizing night
I left an inhibitory note, and based on my free and the beginning
fugue of one night before. However, consciously as unconscious
I did not accept the experience and in old age regards its first ex-
ds several other occasions, when the Viola has been very close. I
have see- left the world to my love, and I have experienced Nirvana
early. Now, I have tried to view it many times. I think that in
writing it, the mind too actively conceives the accompanying phenomena
and defeats its own purpose. Then, too, when the experience is very
strong, when in fact of the terrible vagueness, of self stripped of
illusion. In such times, there is a strange orbit of consciousness
and then the world occurs one seems to look with some great the wise
are such into infinite space. There is the consciousness of error,
but of these two and freedom. However, reason's strongest is
weakest.

Now, returning again to the analogy needs it of the sun better.
Before the experience I have described, I conceived of the Absolute
as an unknown, the outer, eternal. In which good and evil were con-
ferred beyond. The organism partaken in the laws of its own neces-
sity. But the organism - a self-consciousness and discovering. After the
experience I conceived of reality as being energy. The Brahm, the sun
light, sent it down pure, not necessarily nobility, unclassifying.
In this body itself, however, I conceived a kind of living edge towards

~~toward~~ form, a will which created from itself the matter which, when sufficiently developed, received the Brahm and differentiated it into a pattern of thought. When the flesh pattern had vanished, the thought pattern continued for a time after death, its duration depending upon the strength of the thought processes and the vitality of will. Eventually, however, if the desire for life was strong enough the self incarnated in another body. If the life urge had become exhausted, the self returned to the undifferentiated energy.

You see that basically this concept was pretty much the same as your own in THE WISDOM OF THE OVERSELF. The basic energy, moved by blind need, created form. The distinction is that I called the substance energy moved by blind law rather than thought evolving by its own Karma. I had never thought of form as a larger thought image. Now I can understand that man (his bodily form) is the dreamed, his mind that portion of the dreamer (or world mind) which has become conditioned by contact with other mind forms, while the Overself is unconditioned Dreamer. The World Mind creates the original substance---men, trees, flowers-- as its own thought forms. Man, working upon these, creates new forms as expressed in his art.

I wonder whether the power of the symbol is not the power of group minds or even of an individual mind focussed strongly upon a single object and thereby infusing it with active power.

You might be interested in a few of the phenomena which I have encountered when in a state of concentration. For quite some time I concentrated upon a white triangle, purely as mental discipline. Nothing very interesting happened except of course that the slightest sound was painful. However, when I am writing or even thinking somewhat casually I find the same thing happening. I also notice---

during the day---that when I'm concentrating, objects are surrounded by a nimbus of intense white light while a wave of intense blue rolls forward along the carpet. This, however, may be purely visual illusion although it has happened only within the past year, and I concentrated no less intensely in the past than I do now.

One night, however, I concentrated upon a particular image of the Buddha which seemed superior as art to anything produced by the West. The aim of the Expressionists is to reveal the essence rather than the natural form. In this statue man seems no longer a thing of flesh and blood but of spirit withdrawn into the Absolute. AS I thought of this, there flashed an image of a man sitting before a great expanse of windows and although I did not see the mountains, he seemed to be at a great height. The image changed to a flash of light. The following night I concentrated upon the same image---the statue of the Buddha. Again there was the flash of light, but more intense. Since then there have been lesser streaks of light but never the same blinding flash.

You might be interested in the following symbolism: Before sleep I saw a road winding endlessly and on either side countless great stones. Suddenly the road seemed to stop at a beach and I saw a small stream. I could not see the stream flowing into the sea, but the symbolism implies that it should.

I have ~~at~~ s several times experienced the foretaste of death which you mentioned---the numbness of arms and legs and then of the whole body. At such times I breathed very deeply and the air had the same pure, unearthly quality.

When I was twenty-one I awoke, my heart pounding, from what was, I suppose, a form of dream. I seemed to be at a tremendous

during the day-- that when I'm concentrating objects are surrounded by a minute of intense white light while a mass of intense grey forms far along the output. This, however, may be merely vision although it has happened only within the last year, and I concentrated on some intensity in the past than I do now.

One night, however, I concentrated and saw a particular image of the Buffalo which seemed to enter as art is anything produced by the fear-sick mind of the Americanists is to [illegible] the mystery form. In this it is man seems to wonder a thing of trees and grass and of moist rubbers into the absurdity. As I thought of this there formed in image of a man sitting before a great expanse of clouds and although I did not see the mountains, he seemed to be at a great height. The image changed to a [illegible] light. The further the night I concentrated a on the same image--the status of the B Mains. Again there was the flash of light, but more intense. Since then there have been larger amounts of light but never the same blinding flash.

Ion might be interpreted in the following manner: Before me, as I saw a road winding westerly and on either side cement was great stones. Suddenly the image changed to a [illegible] and I saw a sharp stream. I could not see the stream flowing into the sea, but the mountain implies that it exists.

I have -- a every time experienced the foreshade of death which you mentioned- -the mumbness of arms and legs and then of the whole body. At such times I become very [illegible] and the air had the same pure, mountain quality.

Then I was t only-one I sense, my heart pounding, from what, I suppose, a form of dream. I seemed to be at a tremendous

height in space and a voice said very clearly, "None has ever feared enough". Shortly after that I conceived of the universe as an organic whole.

This is a phenomenon which I find interesting. At any time when I am in a dark room I can see tiny lines of light like the lines of force pictured in a science book. Frequently too the room is full of darting lights. I might think this imagination were it not that twice there has been a burst of light, a feeling of great heat, and I have been filled with a force outside myself. Often when concentrating intensely there is a knock on the wall. The problem is this: Was the voice "None has ever feared enough" the voice of the Overself or of some higher power. In view of the later phenomena, I am inclined to think it was a force outside the self. I am not even sure I agree with you that the Overself is a discriminating, observing entity at all. I suspect that it may be that portion of the Absolute which is necessary if thinking is to take place at all and to which the conscious mind returns when it experiences the Void. I wish that I might agree with you but I can find no positive basis for doing so.

The chapter in which you discussed intuition interested me since quite recently an actual voice has made itself heard. It is very small, almost like myself thinking, but it is not my conscious self certainly. The words were: "This is your last chance if you want to- -" and another time : "Don't think any more about it because---" The sentences have been fragmentary but the meaning clear. The other night I heard: "---prepared for the dangers ahead". The voice makes itself heard only at night before I go to sleep.

A phenomenon which has certain philosophic implications is that of the clock. On several occasions I saw a square darker than the carpet and placed on the carpet moving toward me. I was rather puzzled until I saw that there were figures on the square and two straight lines, the hands of a clock. I had been staring at the clock, and the image had been transferred to another surface when I switched my gaze. When I realized the meaning of the square, I stared consciously at the clock. By looking at the image on the carpet I could tell exactly what time it was. Later, however, instead of moving towards me, the image swung in a pendulum motion. And it was this swinging which I found significant. I imagine that the clock image could be explained on an optical basis but the pendulum movement seemed to indicate a concept of time which expressed itself symbolically. I then tried fixing my attention on my hand and seeing whether it could be reproduced on the carpet. It could, but not until I had managed to think of "hand" as detached from self, as a kind of impersonal pattern.

Before I close--have you read William Butler Yeats's A VISION? In some respects his description of life after death corresponds with your own. So far as his great cycle of re-incarnations is concerned, I am skeptical. I doubt whether any personal consciousness remains discarnate after death for the tremendous period of time necessary to follow the successive incarnations of others and thereby determine whether the individual passes through the prescribed stages from objective toward subjective until he is at last set free from the Wheel.

Thank you again for having written so profound a book.

Sincerely,

Iris Bailey

ABOVE THE MOUNTAIN

By Simeon Lohr

ABOVE THE MOUNTAIN OUR LOVED ONE ASCENDED WITH RAYS OF LIGHT; NOW HIS SPIRIT GLOWS WITH-IN MY PRAYER EVERY NIGHT. ABOVE THE MOUNTAIN THE LORD ENRICHED HIM, WITH LOVE AND GRACE. AND ANGELS HIGH DID GUIDE HIM TO HIS DWELLING PLACE. WITH EACH RISING DAWN SPLENDOR AND SERENE IS HIS WAY. AND ANGELS THROUGH THE NIGHT KEEP VIGIL UNTIL ANOTHER DAY. AND DEEP WITH-IN WHERE LIES SWEET NATURES FOUNTAIN, THE GLORY OF GOD AWAITED OUR LOVED ONE ABOVE THE MOUNTAIN.

Kenneth Thurston Hurst

Dr. Paul Brunton

August 3, 1981

Dear Friend:

I deeply regret to inform you that P.B. passed over on July 27, 1981.

He was hospitalized with a massive cerebral hemorrhage the previous Saturday evening.

Although technically in a coma and unable to move, his full consciousness came through once on that Sunday afternoon, and then for the final twenty minutes as he made his transition. The message was clear: "We shall meet again!" And I'm sure this applies to all who loved him.

The end was peaceful as his breathing gently ceased. Was it an illusion that he seemed to be smiling as to say "Cheer up, don't take it so seriously!"

Even the nurse said "He must have been a very good man, he has such a kind face".

The outer P.B. has gone, but the inner P.B. lives on in the hearts of all who love him.

Kenneth Thurston Hurst

R ①

37 Sandybrook Rd
Ashbourne.
Derbys.
4. Nov. 38.

Dear Mr. Brunton.

My letter comes rather late to thank you in all sincerity for your illuminating book "The Secret Path", for I see my copy is one of the seventh impression. But I do thank you all the same.

It only came into my hands by chance, when searching for something to read, in a friend's bookcase. I have borrowed it, & now shall have to buy a copy, because I cant bear to return it & be unable to study it any more.

Every paragraph you have written contains a message that one can ponder over for a day, & the practice of meditation, slow breathing & inward questioning produces results even more helpful than I had hoped for.

Being a Quaker, I have always believed in the God within us, which is only another name for the Overself, & in the silence of our meetings we listen for the inward

voice. Your teaching gives me a more vivid comprehension of what I already believed, & intensifies the vague experiences I have had & shows their true meaning.

Then too you have the key which explains Christian Science, Spiritual ~~too~~ healing & Rudolph Steiners teachings too.

In fact you have given us in ~~bad~~ beautiful English & very clear, simple language the true essence of religeon, Christian & all others too.

There is no danger in practicing your method is there? This morning I had a very vivid experience, exhalting yet frightening.

My ~~hour~~ time of quiet is always 8.55 a.m. as soon as the children are packed off to school & my husband to work. After thinking of the meaning of self for a time, & practicing the slowed up breathing, I shut my eyes, asked for a true understanding

and listened. I seemed to come right above my body, which remained below, tiny, still in its chair by the fire. The light through my closed lids was brilliantly ~~light~~ white, & a swelling sense of exhilaration billowed through me, almost I heard voices talking, but they were round a corner. It seemed very hard to come back to earth, & I felt clumsy.

It was a glorious experience, & one that leaves me a deep sense of peace, but it would be a help to know that it was a right experience. Your cautionary words about sanity & health, rather frighten one.

Anyway, I do thank you for writing your book. I wish your other book "A Guard in Secret India" were not so expensive. I shall never be able to afford that as well as "The Secret Path."

Yours most sincerely

Monica Keene.

(A)

C/O Major & Mrs. Smith
13. Park Mansions.
Calcutta.

28th December 1944-

Dear Dr. Brunton,

Please accept my thanks for your very welcome letter received upon my return to Calcutta. I recently paid a visit to Patna and Gaya on business, and saw many buildings of historical interest.

At present I am trying out an experiment. Have taken up a lucrative business post for three months with a large Jewish firm, spending many hours a day in their laboratory, and living with an Armenian/Persian family as a paying guest. It is proving remarkably interesting. A Persian gentleman accused me the other day of being a female Democritus. He says I give the impression of one sitting on the fence and laughing at life. I admitted that more than half the time life proves to be a huge joke, and living it a great adventure, but at the same time I had to inform him that despite my terrific sense of humour, I did have moments of ordered thought and found time for serious meditation. He apparently found this difficult to believe and regarded me for a few moments as though I was a museum piece.

Dr. Mukerjee recently spent a couple of days in the metropolis. He wrote you a letter which you have doubtless received ere this. I wonder if he will have an opportunity of contacting you at Mysore ? He does not consider himself fitted to act as my Guru..... nor do I, despite the fact that I regard him as one who has attained much along the road to self-realization. The difficulty is this..... when he is with me, he speaks and I hear. When we are apart there is no mental affinity. You alone can act as my Guru , for in some inexplicable manner I often feel that our thoughts are attuned. I require no personal contact, no letters, for I am conscious of a mental affinity. Whenever you write to me I know it and await the letter which never fails to arrive as expected.

I am about to ask you a great favour. I know you desire to leave your Egyptian experiences behind you, but tell me what you can about the tomb of Osiris at Abydos. What is the connection between you and I, and Abydos ? This has become quite an obsession with me, for I cannot find the answer.

C/O Major & Mrs. Smith
13. Park Mansions.
Calcutta.

28th December 1944-

Dear Dr. Brunton,

Please accept my thanks for your very welcome letter received upon my return to Calcutta. I recently paid a visit to Patna and Gaya on business, and saw many buildings of historical interest.

At present I am trying out an experiment. Have taken up a lucrative business post for three months with a large Jewish firm, spending many hours a day in their laboratory, and living with an Armenian/Persian family as a paying guest. It is proving remarkably interesting. A Persian gentleman accused me the other day of being a female Democritus. He says I give the impression of one sitting on the fence and laughing at life. I admitted that more than half the time life proves to be a huge joke, and living it a great adventure, but at the same time I had to inform him that despite my terrific sense of humour, I did have moments of ordered thought and found time for serious meditation. He apparently found this difficult to believe and regarded me for a few moments as though I was a museum piece.

Dr. Mukerjee recently spent a couple of days in the metropolis. He wrote you a letter which you have doubtless received ere this. I wonder if he will have an opportunity of contacting you at Vyaora ? He does not consider himself fitted to act as my Guru..... nor do I, despite the fact that I regard him as one who has attained much along the road to self-realisation. The difficulty is this..... when he is with me, he speaks and I hear. When we are apart there is no mental affinity. You alone can act as my Guru , for in some inexplicable manner I often feel that our thoughts are attuned. I require no personal contact, no letters, for I am conscious of a mental affinity. Whenever you write to me I know it and await the letter which never fails to arrive as expected.

I am about to ask you a great favour. I know you desire to leave your Egyptian experiences behind you, but tell me what you can about the tomb of Osiris at Abydos. What is the connection between you and I, and Abydos ? This has become quite an obsession with me, for I cannot find the answer.

Calcutta intrigues me. I have left my books for a while in order to study life. The multitude of types one meets in a city is amazing. On Christmas day, a friend threw a dinner party for me and invited a large number of young folk, thinking I would enjoy their company. I danced and laughed most of the evening, but the analytical part of my mind was working over-time. What struck me most forcibly was the hardness in the facial expression and speech, the lack of purpose of these men and women. People put so little into life and expect such huge dividends. Some young thing turned to me and said "Anne are you really the Principal of a school ? You don't look like one. I heard you were wrapped up in books and expected to meet someone very different. What an uninteresting life you must lead... no men... and no drinks." I chuckled and replied, "On the contrary my dear, I associate with some of the greatest reprobates, traitors and spies, but make my lasting friends among those who are normal but not commonplace,, those who carry my better traits to a degree of perfection ". She looked a trifle blank, so I informed her that as a lover of biography I found my friends on my bookshelves.

It struck me that night that youth has little to tell. What does it know of triumph and disaster, pleasure and pain. What knowledge has it of life ? Perhaps that is its charm and its tragedy.

These people live in a city teeming with life and interest and know nothing of what goes on outside their own social circle. It is truly amazing! They regard me with curiosity and frankly admit that they consider me more than a trifle queer.

Really this world is a great place... a great theatre. There are more masks and disguises than ever I expected to discover. The number of suitors who have attached themselves to me since taking up my abode in the city strikes me as being in the highest degree comic. What have I done to deserve all this masculine ardour. Is it because I understand better than others the isolation, the struggles, the humiliations, and the paralysing weaknesses of human nature ? I married in my teens, had all my illusions shattered, my ideals trampled in the dust....since then I have built my life afresh, seeking the beautiful and creating new ideals. What can all these men offer me ? Certainly not that which I seek.

I am fast growing accustomed to the incessant noise of the city. The Americans appear to mistake their brawling on the streets at night for Dionysian joy. As a race they appear to be rapacious, and purified by no ideal.

Calcutta intrigues me. I have left my books for a while in order to study life. The multitude of types one meets in a city is amazing. On Christmas day, a friend threw a dinner party for me and invited a large number of young folk, thinking I would enjoy their company. I danced and laughed most of the evening, but the analytical part of my mind was working over-time. What struck me most forcibly was the hardness in the facial expression and speech, the lack of purpose of these men and women. People put so little into life and expect such huge dividends. Some young thing turned to me and said "Anne are you really the Principal of a school ? You don't look like one. I heard you were wrapped up in books and expected to meet someone very different. What an uninteresting life you must lead... no men... and no drinks." I chuckled and replied, "On the contrary my dear, I associate with some of the greatest reprobates, traitors and spies, but make my lasting friends among those who are normal but not commonplace, those who carry my better traits to a degree of perfection ". She looked a trifle blank, so I informed her that as a lover of biography I found my friends on my bookshelves.

It struck me that night that youth has little to tell. What does it know of triumph and disaster, pleasure and pain. What knowledge has it of life ? Perhaps that is its charm and its tragedy.

These people live in a city teeming with life and interest and know nothing of what goes on outside their own social circle. It is truly amazing! They regard me with curiosity and frankly admit that they consider me more than a trifle queer.

Really this world is a great place... a great theatre. There are more masks and disguises than ever I expected to discover. The number of suitors who have attached themselves to me since taking up my abode in the city astonishes me as being in the highest degree comic. What have I done to deserve all this masculine ardour. Is it because I understand better than others the isolation, the struggles, the humiliations, and the paralyzing weaknesses of human nature ? I married in my teens, had all my illusions shattered, my ideals trampled in the dust....since then I have built my life afresh, seeking the beautiful and creating new ideals. What can all these men offer me ? Certainly not that which I seek.

I am fast growing accustomed to the incessant noise of the city. The Americans appear to mistake their brawling on the streets at night for Dionysian joy. As a race they appear to be rapacious, and purified by no ideal.

MAY YOUR HAPPINESS THIS

CHRISTMAS

BE BEYOND YOUR EXPECTATIONS

AND THE

NEW YEAR

BRING YOU THE BEST OF HEALTH

FROM

Murshid & Tajzoran Ali

1939

I am a student of psychology at the New School for Social Research in New York City, and for some time I have been deeply interested in the ancient wisdom attributed to the lamas of Tibet and the sages of India for the purpose of introducing a new technique in the fields of psychiatry and neurology. I have a friend who is a practicing neuro-psychiatrist with connections at the Columbia University Medical Center, and we believe that this subject is worthy of scientific investigation. For instance, in certain endocrine disturbances where the brain becomes over excited and irritated with accompanying emotional hysterias which if allowed to continue, fall into habit-forming syndromes of function, I believe that if it were possible to induce in such patients a deep sleep, similar to a state of trance or even temporary suspended animation, allowing the deeper subconscious functions a complete rest, that it would allow the body to reestablish its own stabilizing mechanisms, and that a more normal return to consciousness would be possible than the temporary relief obtained through hypnosis or sedatives. Also, in cases of depression with contrary or negative attitudes, if it would be possible to introduce in the minds of such patients through mental transmission, symbolic pictures with goal ideas, it would have a tendency to arouse such patients to positive action and attitudes out of negative ones, believing that such ideas are their own self-created thoughts. These and other techniques yet to be evolved, I believe could be used to great advantage in modern psychiatry.

The problem, however, is to find someone competent and willing to give the proper instruction in these

January 3-67

My Revered Master -

When I wrote last to you, I realize now, I was living under a deep sense of futility, dwelling on the negative aspects of life to a great degree. I was tearing myself down instead of keeping the realization that I am not the body, that I am of the essence of light, and should see this in myself and everyone with whom I come in contact. Remembering also that every creature on this planet is made of the

She has had last awakened to the Short Path and has presented here a splendid statement of its meaning and its contrast with the Long Path.

In reply to Sarah's guide the

same substance. It is a great lesson and one I shall ponder on at great length. I know I should not look for the negative in myself or in others. I cannot love my neighbor if I do not love the higher self of me. As Walt Whitman so well expressed it.

"I say no man has ever yet been
half devout enough,
None has ever yet adored or worship'd
half enough,
None has begun to think how divine
he himself is,
And how certain the future is."

How grateful I am that I can come to you and take of your wisdom. After each letter I send to you, comes a grain more of understanding, and I pray I may always be open to receive it.

Devotedly
Ione Hagan

S. Parasuram Iyer, c/o
LOUIS DREYFUS & CO.
32 NICOL ROAD, BALLARD ESTATE.
POST BOX No 703.
TELE { GRAMS:- "DREYFUS"
PHONES:- 27051-27052.

Ref Davangere (Mysore State) South India

Davangere,
18th. Sept. 37.

Dear Mr. Brunton,

I have duly received your letter of the 10th. ultimo written from France. I hope you might have by now settled yourself to the climate and the environments of the Continent, maintaining the tranquil and the equipoised state that has been an achievement of your long labour by the grace of Guru. Even from the distance of India it looks as though the whole of the Continent is ahead of a great conflagration. In this dark period of history when materialism and corruption and dictatorships hold sway, we look to Great Souls to reestablish Dharma to stretch out their loving and helping hands to - those immersed in ingnorance and lust of conquest.

I have sent fourteen doses of T.B. Specific to Mrs. K. Gill by Air Mail and another fourteen doses by ordinary mail, which I hope might have been recd. by her in order. I am anxious to know the result but so far I have no news from the lady. Probably I think the next mail may bring the news.

May I request you to put in a word to Mr. Spicer when he visits India.

I came here on the 16th. and joined duties, although I had incessant calls from Madras by my patients.

I hope you are now keeping good health and cheerful - spirits.

Obeisance to Him who has become the
Universe of varied forms,
Who is the supreme Brahman, The Truth unconditioned,
Who is beyond all intellect!

Yours sincerely,

S Parasuramiyer

May I know whether the Siddah oil was used by any of your friends & the result &.

Dear Mr. Brunton,

I have duly received your letter of the 10th.ultimo written from France. I hope you might have by now settled yourself to the climate and the environments of the Continent, maintaining the tranquil and the equipoise state that has been an achievement of your long labour by the grace of Guru.

Even from the distance of India it looks as though the whole of the Continent is ahead of a great conflagration. In this dark period of history when materialism and corruption and dictatorships hold sway we look to Great Souls to reestablish Dharma to stretch out their loving and helping hands to - those immersed in ignorance and lust of conquest.

I have sent fourteen doses of T.B.Specific to Mr.K. Gill by Air Mailand another fourteen doses by ordinary mail, which I hope might have been recd. by her in order. I am anxious to know the result ~~anx~~ but so far I have no news from the lady. Probably I think the next mail may bring the news.

May I request you to put in a word to Mr.Spicer when he visits India.

I came here on the 16th. and joined duties, although I had incessant calls from Madras by my patients.

I hope you are now keeping good health and cheerful - spirits.

Obeisance to Him who has become the Universe of varied forms,
Who is the supreme Brahman,
The Ever Unconditioned,
Who is beyond all intellect!

Yours sincerely,

Bavangere,
16th.Sept.37.

H

July 8th 1939
Mont Pèlerin
s/Vevey

Dear Mr. Brunton,

I was very glad to get your letter, but very sorry that you have been obliged to break with the Ashram. Of course I noticed whilst I was at Tiruvannamalai that there was often a good deal of tension between the direction and the Europeans. However, as I understand the Maharishee, material separation, time and space, are of no account, as far as the spiritual relationship to him is concerned. Thank you so much for volunteering to answer any more questions I might want to ask, but I think that I now understand the Maharishee's philosophy. Dr. Atreya's "Vasistha Joga" appears to me to be an exact and complete exposure of Maharishee's teaching, and I have since noticed that Maharishee sometimes quotes Vasishtha, in fact does so quite frequently. However

I find that very few Europeans are capable of understanding and above all things of appreciating this philosophy. I am therefore very curious to see what the reaction to your last books will be. The ordinary man, even when he has at last understood, is generally not attracted by the idea of a "dream" world, nor by the idea of ego-extinction, to which he does not aspire ~~to~~ in the least. Personally I find the M.'s teaching the most sublime, and ego-extinction the highest we can aspire to, but I do not find that many people share this view. In Nice I gave a lecture which was an exposition of the M.'s philosophy, to about 175 people, in the Université Méditerranéen. Many of course understood nothing at all (a gradual preparation is really necessary, which I was unable to give except to my friends, who were in consequence able to follow) but even amongst those who understood I believe only a few felt drawn to the teaching in all its aspects. I have the feeling that the number of enthusiasts would ~~now~~ very much decrease if the M. were fully understood. He is too high, not sufficiently tangible and material, for ~~the~~ ordinary human nature. I think that must be the

—Joyce Ricks-Hiddingh

602, Loten Hall,
The University,
Hull
Yorkshire.
15-2-72.

Dear Dr. Brunton,

I was very pleased to hear from National and Grindlays Bank that I could contact you through them. Over the past few months I had heard reports that you had died while founding a Philosophical School in S. Africa!! I wrote to various people and organizations to find confirmation of this but received many letters contradicting each other. Happily the above bank informed me that I could reach you through them, and this I now take the opportunity of doing.

It was not until I started to read your series of books that my interest in the deeper philosophical aspects of life was aroused. For this start on the search for Truth I would like to thank you. A year or so ago I joined the British section of the Theosophical Society - I had known of the Society before but had always considered myself too young to join it - I am now 23. Might I ask you, your opinions of the Society (some say the true spiritual impetus is no longer there since as far back as Mme. Blavatsky's death) and also your

opinion of Mme Blavatsky and her works ie. Isis Unveiled / Secret Doctrine / Voice of the Silence etc? As far as I know you have never quoted from the first two books at all, yet, to me, your ideas, seem often akin to those of the above works.

Perhaps you might also let me know of any other works you consider to be of help to a student of Truth? At this point in time I have a fair collection of this type of work ie. various Upanishads, Light of Asia, S.D, and G.U. etc. and I hope to get soon, when copies become available from the U.S. "The Life and Teachings of the Masters of the Far East" by Baird T. Spalding. I was advised to get these volumes from a bookshop owner who for many years has been interested in these subjects. I find a trouble in reading a new writer in that I am not always sure whether such a person is merely one having much knowledge ie. an academic, or someone who actually lives and practices what he writes, as you do. For every truely wise writer there seem to be so many clever but essentially empty writers.

Since you wrote 'The Spiritual Crisis of Man', as far as I know, you have published no new work. Is this true? Do you perhaps consider that your whole writings essentially led up to 'The Hidden Teaching Beyond Yoga' and 'The Wisdom of the Overself'?

You mention in 'The Inner Reality' that Jesus received early instruction in India, Egypt etc. - did this information come from Levi's 'The Aquarian Gospel of Jesus the Christ'? According

to the introduction of my volume Levi wrote this from the 'Akashic Records'. Though I have heard the idea of every thought and action being recorded on a very spiritual level before, do you consider this book as being a good authority on the early life of Christ? Also you mention that Christ came from another planet i.e. Sirius - might I ask your authority on this point?

Finally, may I ask what you have been doing in the last decade of silence. I seem to know so little about your life. Also is it at all possible to obtain an autographed photo of you? This is not for the purpose of adulation, but for a room which I hope to have for the purpose of spiritual study. No doubt this is proof that I am a mere child in terms of spirituality, but I find either photographs, books etc. of spiritual people do do me good and give me constant impetus in the quest. Should you be able to comply with this I should be most grateful.

Looking over this letter I find it is a mass of questions. I apologize for this. If there is any other information you think will be helpful to me, I should be very happy to receive it. I look forward to hearing from you, and thank you for your time, and the help you have already given to myself and many others.

With all good wishes,

Richard M. Golden.

Mercredi 3.30.
Fr 600 appt Selzer

Mr. Dorothy JINARAJADASA

J

Friend

37, RAJA ANNAMALAI CHETTIAR ROAD,
VEPERY, MADRAS,
INDIA.

March 24th, 1937.

Dear Mr. Brunton

Thanks for your letter. I wrote to Mr. Ganapathi Sastri about Mrs. Jennings house - he answers that Mrs. Jennings has taken the key of the house away with her, - which is not likely - as she told me of the arrangements she had made two days after she had left Tiruvannamalai anyhow her plan seems to have struck somehow! Mr. G. Sastri said he was going away on the 26th.

So I think I will not go to T. before I leave for China. I am very busy fixing up my work before leaving, and I am rather tired & do not want to face difficulties of

accommodation on arrival in T. I have travelled much in India & know how awful sleeping places can be on arrival, & I am too tired to grapple with it just now, & it's jolly hot.

I shall be back again in August & after that I shall hope to go up & again contact the Maharshi. I am convinced of his greatness & reality.

I wish the people at the Ashram did not quarrell! When I speak of Maharshi to my Indian friends here they agree that he is really one of the great ones... but... always the Ashram difficulties seem to loom above the Rishi's greatness. That should not be. Can't the tribulant be gently put che- where. It must disturb him- or doesn't it? The impression he made on me does not mean all.

Sincerely yours Dorothy Jinarajadasa

37, RAJA ANNAMALAI CHETTIAR ROAD,
VEPERY, MADRAS,
INDIA.

S. P. S.

March 10th, 1939.

Dear Mr. Brunton.

I have heard from Miss de Rathonyi that she has left Tiruvanna so I am writing to you because I want to come up again & see Maharshi before I leave India. I sail on April 3rd from Colombo for China & I hope to get away about the 28th March from Madras.

The other day I was lunching with Mrs Jennings & she told me that she has a little house in T. & most kindly said I might go there & stay & ~~that~~ when I wanted to so I was to write to you & ask you to be so good as to open the house etc. So will you do

this good dead + fix it up -
I will (I hope) arrive in T. (etc!)
on Tuesday the 30th. I think the
train arrives about 6.30.

Before I leave India I have a
great wish to return + be near
Maharshi again for some hours.
I have been for long so utterly
sceptical of most beliefs or of help
being possible from gurus or anything
else - a rather bleak kind of
attitude but I could not see a feel
differently - I did not expect any-
thing from Maharshi - but I did
find so much ... indeed a renewed
glow to life! Then I expected
the glow to wear off after a few
days - but it does not.. So I
want to go back again befor I
leave India. I think I told

you I was leaving India permanently now, but I have been asked to return + carry on + develop the juvenile welfare work + given 4 months leave - + I have consented to go back. The fact that the Maharshi is here + I believe he does ~~it~~ Know, That, which all my life I have been seeking, has been a factor in deciding me to return to India - and before I go, even for 4 months I want to contact him once again.

So will you be so kind as to let me know if all this will be all right + if I can put up for 2 nights in Mr. Jenny's house?

I shall bring my bag & all I need with me.

Sincerely yours

Dorothy Jinarajadasa.

April 23,1963

Dear Mr. Brunton;

I began practising meditation, as described in your book QUEST OF THE OVERSELF, two months ago but decided to visit a guru who was staying in Winnipeg for two days. This guru said he represented the Spiritual Regeneration Movement.

Info to Maharishi Yogi

I asked him several questions and then told him that I was at present practising your technique. I was surprised to hear him say, after my disclosure, that you were practising his method! And, further, that you were going to write a book about it as well.

Since he has demanded a "donation" that I consider rather exorbitant before even initiating me into his group, I thought that I should check with you regarding his claim as stated above.

There are several other suspicious circumstances about his behaviour which I shall let rest. And I trust I need not describe the principles of his method since if you are following it, you will know what I am referring to.

Yours truly,
James Deacove

James Deacove
136 Mayfair Avenue
Winnipeg 13
Manitoba, Canada

Sepass knew this, however he would not given me this secret material because it is the ancient Mayan teaching and its disclosure by a priest means death. He says many southern Indians follow this cult still. He says it is the philosophy of the sunken continent. He sent me poems of his own and they have the same form.

I think the poems show the extent of our sun cult. I was in Chilliwack when Chief Sepass was host to 5000 Indian delegates gathered for a song and dance festival and other rites. He said they came from the whole Pacific Coast, one exponent for [illegible] group. He wanted me to come as his guest but my

4

271 Hawthorne Avenue
Longueuil, Montreal (23)
Quebec,
Canada

K

Dear Mr. Brunton;

I trust that you will excuse the formality of a typewritten letter but, as I am at the present time on duty at Dorval Airport, I find it so much more convenient. Please accept my deepest apologies.

My motive in writing to you at this time is to ask your advice and thereby take advantage of your kind offer in this regard. The fact is that I have had an "experience" which I would greatly appreciate having evaluated by a wiser man than I. It has left me with mixed feelings and, not trusting them alone, I wish to crave your indulgence and recount it to you.

It would be as well to inform you that after our conversation at the Ritz-Carlton Hotel that fateful evening a little over a month ago, I went to a book-store and ordered all of your books. These arrived in due course of time, and I read them one by one. I meditated practically the day through, for weeks. Then, on the morning of September 9th, it happened.

I was in my room meditating, after having come off the midnight to 8 a.m. shift at Dorval. I started with a "Peace" meditation which I learned from "Buddhist Meditation in the Southern School" by G. Constant Lounsbery. I carried on with several pranayama, using the alternate 4-16-8 count method.

Feeling tired, I lay on my right side to rest. I'm sure that I never actually went to sleep, but I was in a deep reverie, letting the thoughts wander as they pleased. I remember that I was thinking of the lofty purity of the Himalayas (I can "see" the scene as I write). I felt exceedingly lonely, and, I don't know why, I called out mentally to God for help.

The response was immediate. Even as I realized it was coming, a light seemed to break downward from my head, and something like a long finger stabbed deep inside the base of my spine. I flung over on my back, straightening out the body, and was swept by waves of power. I felt the seat of the consciousness slipping out of the head and descending to the heart-in short, the "I" slipped down, and the sensation was much the same as if my head were somewhere down in the middle of my chest. I don't know whether I moved physically or not, but I felt as if I were floating and seemed to hear a strong rasping, tearing noise.

(1)

I slipped out of it, thought of it, and slipped back in again. I lost it when I tried to analyse my sensations and "think" myself into still a higher state, which was probably a very foolish thing to do under the circumstances, instead of letting it take me completely.

Now, my impression was that it was, definitely, a physical experience. It was also emotional, in the sense that I was wonderfully peaceful and satisfied by it. It was more complete than any sexual experience could ever be, were it magnified a thousand times. It left me with the idea, however, that it wasn't necessarily a SPIRITUAL state. It didn't begin to answer any of the questions of life, as such states are reputed to do. At first I was overjoyed, believing that I had attained something really worthwhile, but maturer reflection disclosed the fact that my immediate thoughts were largely rationalization on my part. I had all of the "Overself" symptoms, including a sort of open feeling of pain in the heart. In my enthusiasm, I sat down and wrote a letter to you which I am now glad that I didn't send.

Since then, I have sought a repeat of this experience in order that I may really enter it thoroughly and examine it to find out what it actually is, but have so far been unsuccessful. Perhaps it was more by luck and a peculiarly right combination of circumstances the first time. At any rate, I should like to have your comments before attempting to proceed any further in that direction.

I wish to thank you from the bottom of my heart for writing those books, which were instrumental in bringing me this far. I have been very fortunate in meeting you, and I should like you to know that I am quite prepared to die before giving up the quest for ultimate Truth.

Johnny Knowles

J.M. Knowles

P.S. I would very much appreciate it if you would forward the address of the lady who met you at the airport. It looks as if I shall need all the help I can get.

I slipped out of it, thought of it, and allowed back in again. Just it when I tried to analyze my sensations and think overall into still a higher state, which was probably a very foolish thing to do under the circumstances, instead of letting it take me completely.

For, my impression was that it was, definitely, a spiritual experience. It was also most odd. In the sense that I was completely peaceful and satisfied by it. It was more complete than any normal experience could ever be, was. It resembled a thousand times. It left me with the idea, however, that it wasn't necessarily a SPIRITUAL state. It didn't begin to answer any of the questions of life, as most states are tempted to do. It first I was convinced, half-way that I had attained something really worthwhile, but neither meditation afterward the fact that the experience thoroughly was largely rationalization on my part. I had [illegible] in the [illegible] in my [illegible]. I sat down and wrote a letter to you [illegible] I am now glad that I didn't send.

Since then, I have sought a repeat of this experience in order that I may really enter it thoroughly and enjoy it to find out what it actually is, but have so far been unsuccessful. Perhaps it was more by luck, and a peculiarly fluent combination of circumstances the first time. At any rate, I should like to have your comments before attempting to proceed any further in that direction.

I wish to thank you from the bottom of my heart for getting those books, which were tremendous in bringing me this far. I have been very fortunate in meeting you, and I am in like you to know that I am quite prepared to die before giving up the quest for ultimate truth.

Sincerely,

[illegible] Jones

P.S. I could very much appreciate light you could throw upon the [illegible] of the [illegible] I can get.

re Swami Ram Teertha

invited the Swami to remain for dinner and to give an informal talk in the evening to such an audience as could be assembled on short notice, and this was done. The Swami and I dined with Mr. and Mrs. Hubbard in the "phalanstery" and had a charming visit with them.

When the time came for the Swami to depart for Chicago, the difference between Oriental and Occidental ways became apparent. His hostess and I planned to see him off, and my brother was to join us at the railroad station. During the afternoon I rode on my bicycle to the hostess's house and asked the Swami if he had enough money to pay for his ticket to Chicago. Rather dreamily, he replied, "All but a dollar and a half". I jumped onto my bicycle and hurried home, only to find there was not $1.50 in my purse. No one was there except the maid, and I had to borrow the amount from her and take it to him.

My brother and I waited at the station, wondering why the Swami and his hostess did not come. Finally they appeared - after the train had gone. The hostess, tho amiable, was exasperated. She told me that some time before they were to leave the house the Swami had retired to the bathroom. He remained there so long that she called a warning it was time to start. There was a cheerful reply but the Swami did not appear. This was repeated several times, and she finally told him that if he did not come he would surely miss the train. But he remained in the bathroom, apparently unconcerned - perhaps in Samadhi. At last he appeared, and the frantic hostess hustled him onto a car bound for the station - with the result as above.

We stood helplessly on the platform looking up the track. The Swami, apparently unperturbed, told us of an occasion in India when a great yogi came to a station and found the train had gone. The train, he declared, returned to the station to pick up the yogi. We assured him things didn't work that way in the U.S.A. - the New York Central train would not back-track to accomodate him.

My brother went off to find when the next train was due and to send a telegram to Chicago cancelling the Swami's lecture appointment for the following morning. Incidentally, he returned with a bag of peanuts for the Swami, who proceeded to munch, with a far-away but slightly chagrined expression in his eyes. There were hours to wait for the next train, so the hostess took her guest back home.

The Swami published a small magazine in India, yclept 'The Thundering Dawn'. He used to compose verses - sometimes, it seemed, on the spur of the moment, e.g. -

New York, London, Paris, Rome
Seemed great and grand while I stayed home;
But, seeing them, I soon found that
I had them all beneath my hat.

invited the Swami to remain for dinner and to give an informal talk in the evening to such an audience as could be assembled on short notice, and this was done. The Swami and I dined with Mr. and Mrs. Ruthers in the "planetary" and had a charming visit with them.

When the time came for the Swami to depart for Chicago, the difference between Oriental and Occidental ways became apparent. His hostess and I planned to see him off, and my brother was to join us at the railroad station. During the afternoon I rode on my bicycle to the Dorsaais home and asked the Swami if he had enough money to pay for his ticket to Chicago. Rather dreamily, he replied, "All but a dollar and a half". I jumped onto my bicycle and hurried home, only to find there was not $1.50 in my purse. No one was there except the maid, and I had to borrow the amount from her and take it to him.

My brother and I waited at the station, wondering why the Swami and his hostess did not come. Finally they appeared - after the train had gone. The hostess, too amiable, was exasperated. She told me that some time before they were to leave the house the Swami had retired to the bathroom. He remained there so long that she called a warning it was time to start. There was a cheerful reply but the Swami did not appear. This was repeated several times, and she finally told him that if he did not come he would miss the train. All he remained in the bathroom, apparently unconcerned - perhaps in samadhi. At last he emerged, and the frantic hostess hustled him onto a car bound for the station - with the result as above.

We stood helplessly on the platform looking up the track. The Swami, apparently unperturbed, told us of an occasion in India when a great yogi came to a station and found the train had gone. The train, he declared, returned to the station to pick up the yogi. He assured the things didn't work that way in the U.S.A. - the New York Central train would not back-track to accommodate him.

My brother went off to find when the next train was due and to send a telegram to Chicago cancelling the Swami's lecture appointment for the following morning. Incidentally, he returned with a bag of peanuts for the Swami, who proceeded to munch, with a far-away but slightly chagrined expression in his eyes. There were hours to wait for the next train, so the hostess took her guest home.

The Swami published a small magazine in India, called 'The Thundering Lamp'. He used to compose verses - occasions, it seemed, on the spur of the moment, e.g. -

New York, London, Paris, Rome
Seemed great and grand while I a-roved home;
But, seeing them, I soon found that
I had them all beneath my hat.

re Swami Ram Teertha

Another of his verses that has remained in a corner of my mind:

I sat beside the road and laughed
That none might know how bitter was the cup I quaffed.
Along came Joy and stood beside me where I sat
And said to me, "I've come to see
What you were laughing at".

The Swami's features were clean-cut and quite Caucasian. He gave me a photograph of himself in turban and robe, and the face bore a striking resemblance to my brother's, altho, in life, I did not perceive a likeness, the coloring and expression being very different. The Swami's complexion, however, was hardly darker than that of many South Europeans.

After these many years I can recall only one topic in the Swami's lecture to the Theosophical Lodge at Buffalo. He said that the term Maya was not synonymous with our word illusion as commonly used, and explained the difference.

One thing he said in private conversation rather astonished me - that he did not believe any Masters lived in the Himalayas, because he had walked the entire length of the range and had never found them! If he had traversed on foot that tremendous mountain chain it would hardly disprove that Enlightened Ones dwelt within the vast area. Possibly, after these many years, my memory of this remark is confused - he may have had in mind only the two Masters, Morya and Koothumi, said to have initiated the Theosophical Society.

Some time after the Swami's return to India we heard that he had "walked into the Ganges" and been drowned. Whether this was accidental or deliberate or done in a state of trance or ecstasy was not stated. The comment in your book is the only reference to the matter we have found, and it indicates that the Ganges was not the river in which he met his death.

You are, I am sure, a busy man, and this letter does not call for reply. I merely thought these little side-lights on the Swami might interest and amuse you. He said so little about himself that I could not, during his short stay, estimate his spiritual stature. Your comments thereon were most interesting to me.

May I add that my husband and I greatly value your books. They are among the most prized in our library.

Sincerely,

Anna H. Dalley

Anna H. Dalley

(Mrs. Ernest R. Dalley)

Another of his verses that has remained in a corner of my mind:

I sat beside the road and laughed
That none might know how bitter was the cup I quaffed.
Along came Joy and stood beside me where I sat
And said to me, "I've come to see
What you were laughing at".

The Swami's features were clean-cut and quite Caucasian. He gave me a photograph of himself in turban and robe, and the face bore a striking resemblance to my brother's, while, in life, I did not perceive a likeness, the coloring and expression being very different. The Swami's complexion, however, was hardly darker than that of many South Europeans.

After these many years I can recall only one topic in the Swami's lecture to the Theosophical Lodge at Buffalo. He said that the term Maya was not synonymous with our word illusion as commonly used, and explained the difference.

One thing he said in private conversation rather astonished me - that he did not believe any Masters lived in the Himalayas, because he had walked the entire length of the range and had never found them! If he had traversed on foot that tremendous mountain chain it would hardly disprove that Brilliantined Ones could exist in the high areas. Possibly, after these years, my memory of this remark is confused - he may have had in mind only the two Masters, Morya and Koothumi, said to have initiated the Theosophical Society.

Some time after the Swami's return to India we heard that he had "walked into the Ganges" and been drowned. Whether this was accidental or deliberate or done in a state of trance or ecstasy was not stated. The comment in your book is the only reference to the matter we have found, and it indicates that the Ganges was not the river in which he met his death.

You are, I am sure, a busy man, and this letter does not call for reply. I merely thought these little side-lights on the Swami might interest and amuse you. He said so little about himself that I could not, during his short stay, estimate his spiritual stature. Your comments thereon were most interesting to me.

May I add that my husband and I greatly value your books. They are among the most prized in our library.

Sincerely,

Anna H. Bailey

(Mrs. Ernest H. Bailey)

D

C/O Banco de Londres y America del Sud
Calle Coca 432,
Lima,
Peru,
Sth. America

SUD

9th. February, 1943.

Dear Mr. Burton,

I hope that you will pardon the liberty that I take in addressing you.

Nearly twelve years ago, I had a very unusual experience. One winter's evening, in Chile, I was seated in a room, with several others, reading. Suddenly, my sense of individuality became blended in an overwhelming presence. I was obsessed by a consciousness of infinite wisdom and infinite knowledge: this was succeeded by a consciousness of infinite love. Moreover I felt that I shared my individuality with all my fellows: indeed I felt scared of my individuality being absorbed by the overwhelming presence. I was aware of a sense of divinity. Indeed, although I had for many years been a free thinker, I was appalled by my presumption and hastened to reject the assumption of divinity. Automatically I recalled the Biblical phrases "in thee we live and move and have our being" also " God is love". These had, ofcourse, previously, been perfectly meaningless. In a gradually lessening degree these conditions continued for several days.

It is of interest to note that when the above experience took place I had never heard of anything germane to the doctrines to which you give publicity. The ideas were entirely foreign to my mentality. I had however been sincerely inter- [illegible] been in London, and had visited

c/o Banco de Londres y America del Sur,
Calle Coca 432,
Lima,
Peru,
Sth. America.

9th. February, 1943.

Dear Mr. Burton,

I hope that you will pardon the liberty that I take in addressing you.

Nearly twelve years ago, I had a very unusual experience. One winter's evening, in Chile, I was seated in a room, with several others, reading. Suddenly, my sense of individuality became blended in an overwhelming presence. I was possessed by a consciousness of infinite wisdom and infinite knowledge: this was succeeded by a consciousness of infinite love. Moreover I felt that I shared my individuality with all my fellows: indeed I felt scared of my individuality being absorbed by the overwhelming presence. I was aware of a sense of divinity. Indeed, although I had for many years been a free thinker, I was appalled by my presumption and hastened to reject the assumption of divinity. Automatically I recalled the Biblical phrases "in thee we live and move and have our being" also " God is Love". These had, of course, previously been perfectly meaningless. In a gradually lessening degree these conditions continued for several days.

It is of interest to note that when the above experience took place I had never heard of anything germane to the doctrines to which you give publicity. The ideas were entirely foreign to my mentality. Had however been sincerely interested, I had been in London, and had visited

Mr Kenney said that Mr Bennett is not a vegetarian – & smokes & takes wine now & again. He agreed that a good percentage of his followers are attracted by his personal charm & good looks

Feb

My d
duri
from
furn
algh
some
I sha
unti
tric
is m
lay
good
and
meet
with
she
all
A re
froz
ly,
cons
a hu
tha
fal
G
and
del
wed
bra
the
and
for
I w
and
to
was
G's
gre
Meh
of
Gur
the
to

ve referred
or gift of
t the
ive that
rought it
oul but
ndinavia
Foreign
free to
Mt Wash-
room for a
Heard and
were not
what doing.
d he was
elt, but
but since
t in Hove,
d we both
ss also.
eturn to
th Rosemary
erwise I
you are.
h my love
stance

BY AIR MAIL
PAR AVION
AIR LETTER
AEROGRAMME
KENSINGTON
5PM
FEB
1954

POSTAGE
POSTAGE
ER

(1)

(H)

STATE NORMAL SCHOOL
NEW PALTZ, N. Y.
LAWRENCE H. VAN DEN BERG, PRINCIPAL

ON JULY 1, 1942
BECAME STATE TEACHERS
COLLEGE, NEW PALTZ, N. Y.

March 21, 1943

Dr. Paul Brunton
c/o E. P. Dutton and Company
New York, N. Y.

Dear Dr. Brunton,

During the past few years I have, during my spare time read several of your books on Yoga and mysticism. They have proven to be of great interest. The practices recommended in the "Quest of the Overself" have been of great value in my personal life and this has indirectly helped me a great deal in my work of teaching. An inner peace has been achieved with the feeling that life is like one long day - days merging one into the other - giving a sense of the continuity of existence. Power of concentration and memory has been improved with practical results in personal promotion and increased influence.

Since the age of seventeen years I have been curious as to the meaning of the universe and man's relation to it. At college I studied various courses in philosophy and much psychology. Of course I met up with behaviorism which I have always rejected - not for religious reasons but because of a feeling of its extreme superficiality in explaining the truth about man. The Freudian concepts did to seem to throw much light on man's emotional nature

nature and abnormalities seemed to overemphasize the sex factor and not based on truth or science. The introspective method with its analysis of sensation seemed valuable as far as it went but never seems to have explained the whole nature of man. Philosophy always seemed to throw more light on the nature of the Philosopher than the meaning of life. However, one concept met with in the study of metaphysics I have never seen disproved i.e. epistemological idealism — the concept what you call mentalism in your work which I have just read: "The Hidden Teaching Beyond Yoga". However there are many perplexing questions which arise in conjunction with the theory as shall I call it truth that the objective external world including the body are fundamentally of mental or ideational constitution. Some of these questions are under the all important problems of relationships.

Taking for granted that the brain itself is fundamentally mind — how can we explain the effects of drugs, injuries and the like of this organ on human thought and emotion — to be sure the problem is the relationships between — one kind of thought and another since the brain itself is mental. i.e. Why does the thought which we call hasheesh cause the feeling we call elation or the thought we call coffee often cause a stimulation — mental processes?

Again how account for differences in the chair thought from the table thought or the red thought from green thought? I agree with you that physics with its wave length theory does not solve the problem. Since we are in agreement that all things are fundamentally ideas how explain in general all the thousands

STATE NORMAL SCHOOL
NEW PALTZ, N. Y.
LAWRENCE H. VAN DEN BERG, PRINCIPAL

ON JULY 1, 1942 RS
BECAME STATE COLLEGE, NEW PALTZ, N.Y.

relationships among these ideas? The old laws of association do not explain why one idea gives rise to another. They merely formulate what all laws are a statement of facts. The problem of relationships of brain and intellectual and emotional experience still seems to me tremendous. When the brain dies - does consciousness still continue? James once wrote - that consciousness expresses itself through the brain - can there be any consciousness without it? The materialists love to throw such problems as the above into the face of the idealist's. I am often at a loss as to how to answer them. Students often ask me these questions which is well for it indicates that they are thinking. #

I like especially your emphasis on the necessity for a balanced life for the philosopher. The world may some day give much more credit to the philosopher than it now does. I feel that such a work as yours helps the teacher tremendously. Following your precepts shows itself in his activities and attitudes which influence others to a profound degree. The people feel the effects of one's philosophy - I think that is often better that they do not know the reasons for the change

on the individual who is influencing them. If I as a teacher carry philosophy into my own life and indirectly into the lives of the students - they are influenced by they but do not necessarily know why. If I were to tell them that I am following a certain ancient wisdom involving Yoga and other concepts my influence would I fear be reduced considerably, for Yoga means to them certain mysterious Oriental practices only indulged in by what they would term "screwy" fakers. As they become older some of the brighter ones will know I have more of its true nature but most of them will never know.

I would like to suggest one thing here without being presumptious. Your title "The Hidden Teaching Beyond Yoga" no doubt attracts thousands of readers who would not otherwise read the work. People as a whole love that which is mysterious, which is hidden. However the thought occurred to me that such a title would frighten away college and university teachers and other academic persons. The title from the academic standpoint doesn't seem to be to fit the wonderful material in the book. To the academic mind such a title savors too much of crack-pot oriental occultism to arouse their interest. And yet I believe all professors, theologians (so called) and others whom we term "intellectuals" would benefit tremendously by reading the book. It is indeed to my mind extremely enlightening and

(5)

STATE NORMAL SCHOOL
NEW PALTZ, N. Y.
LAWRENCE H. VAN DEN BERG, PRINCIPAL

ON JULY 1, 1942
BECAME STATE TEACHERS
COLLEGE, NEW PALTZ, N. Y.

brilliantly written. I wish I could present my ideas half as well. However I suppose you feel that the most, and may be done by seeing to it that the work is read by the largest number of persons and hence you adopt a title of popular appeal.

I sympathize with you in your having to bear criticism for inconsistency. To my mind really honest writers do not worry much about being completely consistent. Advancement in knowledge always must involve a throwing overboard of some past notions in favor of new which approach more nearly the truth.

I look forward with eagerness to your second volume.

Most Sincerely,

Charles E. Huntington
Department of Social Science
and Education

STATE NORMAL SCHOOL
NEW PALTZ, N. Y.
LAWRENCE H. VAN DEN BERG, PRINCIPAL

ON JULY 1, 1948
BECAME STATE TE
COLLEGE, NEW PALTZ, N. Y.

5

ओंनमः श्रीपरमर्षिभ्यो योगिभ्यः ।
शुभमस्तु सर्वजगताम् ॥

T. M. JANARDANAM.
EDITOR. "THE SUDDHA DHARMA"

MYLAPORE

Madras 3rd Jany. 1946.

Dear Mr. Brunton,

I dare say a letter from an absolute stranger should not surprise you. --- Surely you are used to it.

I have heard of your fame as a great author of 'spiritual' books and believe also have read some of your earlier works though I fail now to recall their names. My recent information is that you have written a book 'Higher than Yoga' (the name is subject to correction since I have not seen the book myself) and also another book latter than that, the name of which I am not informed. Being a student of Yoga and knowing as I do so many Yogas, I do not know which Yoga you mean, that you could visualise a state higher than that; and as regard the higher state itself, I frankly fail to see your point, because I know there is no 'state' higher than Yoga, even from a general point of view. But I cannot afford to be dogmatic without looking into what you say. Be it as it may, my purpose is different.

I desire to be let known after consulting your deepmost self, whether or not you have attained a state of Peace- by which I do not mean the 'sense of peace' but 'peace' itself and free from the 'yearning' to express.

I write this as one sadhaka writing to another and as such what we truly interchange on this head is purely personal.

Thank you. a happy New Year

Sincerely,

T. M. Janardanam

not answered

(5)

ओम्नमः श्रीपरमर्षिभ्यो योगिभ्यः ।
शुभमस्तु सर्वजगताम् ॥

T. M. JANARDANAM,
EDITOR. "THE SUDDHA DHARMA"

MYLAPORE

Madras 12-th Feb. 1946.

Dear Mr.Brunton,

Thanks very much for yours of the 6th instant. It was so good of you to have written to me. I was just losing my hopes of hearing from you.

You say that the title of the book under reference "The Hidden Teaching Beyond Yoga" is one about which you didn't care for yourself and that your publishers in England were keen on; hence you agreed. You assure me that by Yoga here is meant 'the inferior states beneath the highest, but which are most commonly sought or attained'. I now see how it has come about. Your publishers seem to have exploited your goodness-I won't say carelessness- to make you subscribe to a title which you know to be misleading. Never mind. I have not seen this book or the ~~other~~ other one 'The Wisdom of the Overself' which, you say is a sequel to the former, for me to agree or otherwise with ~~us~~ you regarding its contents generally.

You say that you would agree with my standpoint 'that there is no state higher than yoga' provided that 'if by the latter you(I) mean the highest truth and the ultimate reality'. I would have had no difficulty in agreeing with what you say as the highest truth and ultimate reality, but for ~~th~~ the fact, ~~that~~ 'Yoga', apart from the practice of it, connotes a condition wherein all concepts whatever they are have to be merely subservient. Will you find a way out please.

In reply to my enquiry of you,

regarding 'peace', you raise a counter question 'why should not the yearning to express reside alongside with 'peace itself' and quote the example of God expressing Himself in the universe and Ramakrishna yearning for disciples.

I think my enquiry did not suggest that the 'yearning to express' should not reside by the side of 'Peace', and that the one is inconsistent with the other. My enquiry was about 'peace' in itself barring the 'yearning'. Between the God's expressing Himself through the universe and Ramakrishna's yearning for disciples all the difference consists in the 'yearning'. I hazard this statement notwithstanding my ignorance of the concept of God according to you. So that, when 'the yearning' differentiates the state of peace of a mortal with that of an immortal by its presence in the former and its absence in the latter can you not agree that all the concepts of the mortals being thus blurred by 'yearning' while expressing are thus untrue. **If so where is your highest truth and ultimate reality as concepts to find place in terms of 'Yoga' as a state of 'peace in itself', and what are they as concepts.**

I hope I have explained myself sufficiently to be enabled to be understood by you for an answer.

Sincerely yours,

Nanadanand

(5)

THE SANCTUARY,
BASIL STREET, KNIGHTSBRIDGE, S.W.3.
KEN. 1101.

Jan 10. 42

Paul Brunton Esq

Dear Sir

As an old & valued friend of the late Lord Brabourne I am writing to ask you if you will give an address, or a series of addresses in the church.

I heartily agree with your conclusions in your book "Beyond Yoga" which I have studied.

I should be very glad if you would call on me, when convenient

Yours faithfully

+ Fredk James

Eptn.

March 21st 54. Concord House Hotel. 23, Pembridge Villas. W.11.

(B)

My dear P.B.

Since my last letter I have been to see Mrs Moore-Pataleew and we sat in her really lovely Chinese room. It is surely unique, ful of real treasures and in perfect taste, set off with dark wine red Indian carpets. There is a lovely pale jade Buddha in one corner, and the head of one, in meditation, in jade and pale rose, lit up from within, perfect for meditation if nothing else. You must see it one day. Her husband bought the things but she chose them and she never touches his money for her work she told me. He is a sculptor and very "difficile" she said, and her eyes filled with tears. The first emotion I have seen her show. She is tough and rather aggresively on the defensive, after a life of sheer struggle and hard work. And like all people with rather a one-track mind, is apt to decry all others and be strongly opinionated. I feel that she has had many Eastern incars (of Hatha yoga and sitting naked in the snow and such practices) to prepare her for her present life, and she was born this time in a strong Slav body to stand the strain of her experiments and research work with the Cosmic Rays, as she does yearly in Switz, sleeping out on the mountain and often half-naked. She comes from Soviet Russia, and had to flee for her life, I think, after the revolution, and has known famines and and great hardships, and yet still struggles on. One cannot help admiring her dogged determination and courage.

I found out why she believed that you wanted comfort in both worlds. The only books she had read of yours (with a dictionary too) were a Search in India and Egypt and A Hermit in the Himalayas. So the chapter on Tea-drinking probably gave her that impression, and as I say she is highly critical. Between ourselves, Bernard Masson flew over from Cannes to see her and still corresponds with her. He wants to know how to regain Illumination through fasting. I said that those who had truly attained decried fasting for the purpose, and suggested that he should fast from the ego-sense and resentment etc, which amused her. She also corresponded with Yogananda, asking him if there was anyone in England who could teach Kriya. He replied No. She said that those who really practice Kriya should not need food and should not grow old, as he did. He never claimed that for it certainly, tho he ate very little, fruit mostly when I was there. Buddha never ate So you see she has strong views and stands by them, and tends to wander from the point of anything under discussion, which is tiresom and wastes a lot of time. But I like her and have enjoyed meeting such an original mind, enormously. She is not working for spiritual motives but the purity of her motives and the austerities she has practiced have made her receptive to much inner knowledge there is no doubt and made her sensitive in her dealings with others and she sees through them like glass. She has a huge mail from America and elsewhere, asking for the secret of longevity, or to keep their health or figure or some such, which has made her aggresive and resentful of the time wasted, I think. It was a mistake being intervied and photoed for various papers, which she regrets very much now.

I moved here yesterday week and return to Bradstones tomorrow week, the 30th, and shall be glad to get home. I loved the flat but this is rather a mad-house and expected to run itself!

Tho vegetarian it is the worst run Hotel I have struck in any country which is saying much. But it is on the direct bus route to Hugh's flat, by day and easy to run me back by car at night, so is handy in that respect. Stratton Ct would have been too far away for baby-sittin or to be of any help to them in that respect.

By the way Lady Carey told me that she met a woman who said that you were broadcasting at 6 a.m. from New York!! What an hour, if true, that would mean midnight with you, so few would hear you on either side of the Atlantic. If so do give me the wave-length, I would love to hear your voice. I wonder how she spotted it at that early hour? It may be a mistake in the name of course.

I would love to have a line, if possible, saying how you are, and what plans for the summer and what you think of Fataleewa?! I am seeing Yarmila tomorrow in their new flat in Holland Park. She is stronger now after an op for appendicitis but he is still bothered with gastric ulcers, which worries her.

No more now but I thought you might like to hear further details of Mrs Moore-P. I wonder if Bernard has discussed her with you also.

With warmest regards, please let me know if there is anything I can do or send you. Until we meet again, somehow, somewhen - some - where - ?

Yours ever devotedly
Constance

First fold here

BY AIR MAIL
PAR AVION
AIR LETTER
AEROGRAMME

ADDINGTON
12 30PM
24 MCH
54

POSTAGE
ER
6D SIXPENCE 6D

Dr Paul Brunton R.D.
Box 84
Cooper Station
New York 3,
U.S.A.

Second fold here

Sender's name and address:
C. le Brack
Bradstones
Cawsley Sussex

To open cut here

IF ANYTHING IS ENCLOSED THIS LETTER MAY BE SENT BY ORDINARY MAIL

6. Kidderpore Gardens. N.W.3.

GURDJEFF March 4th. 54

Dear Mrs. Beach,

Thank you very much for your letter, and for your good wishes, which I warmly reciprocate.

I am glad you think I have the gift of expressing myself clearly. Many years ago I had the reputation, as a writer, of making difficult political and economic problems understandable to the ordinary "man in the street". But then I was a welcomed contributor to a number of reviews and magazines, all of which are now dead. To day I have no connection with any such journals – indeed, "such" no longer exist. And it is a waste of time to write for a waste paper basket!

Moreover, I had then a burning

"cause" to write for. Now I have only "Gurdjieffism", the only thing that really "matters" to me; and I am not competent to write about that. Indeed, I think the "writing" should be left entirely to Ouspenskij's "Search of the Miraculous" and Gurdjieff's "All and Everything". All the rest merely weakens it.

I have much enjoyed Watt's provocative book, which I will return in a day or two. Thank you so much for the loan of it. And thank you also for your kindly hospitality; I so much enjoyed my visit. Perhaps we can meet again before you return to Camberley.

With kindest regards.

Yours sincerely.

Rowland Kenney.

(C)

Lessons in Living

P. O. Box 127
St. Thomas, Ont.

Albert E. Cliffe
Director

Oct.31.53.

Dear Paul,

I am booked for Steinway Hall on Tuesday eve.next.. to lecture to the Psychology Forum...my subject;Living in Two worlds and dealing with psychic matters.

I ha e been deluged with mail since I was at Marble Coll., and am amazed at what so many people got out of my simple talk. It surely changed many lives and manywere amazingly healed of certain conditions.

It is very beautiful yet in our land..my garden is still full of carnations mums and roses in full bloom..about 65 every day with blue skies.What a place it is to rest in after the hectic life of New York.

Trusting that things are going well with you,

Wishing you both every good thing,

Sincerely yours,

Al

Al.

Sri Ramanashram
Tiruvannamalai
Nov. 24th 1952

O.

Dear Mr. Brunton,

I was sorry to miss you. We seem to have arrived only a day or two after you left. I am sorry you were troubled with the material for a Collected Works that I had left. It was not intended to be a final version but merely a collection of all available material slightly corrected, for various people to go through and change or cut where necessary.

By the way, have you got an American publisher or do you know any who would be interested in literature about Bhagavan?

Yours Sincerely,

Arthur Osborne

Vedant Ashram (M)
Post. Valad
station - Medra
Ahmedabad-Prantij Ry
India

Dear Paul,

25-2-1950

Received your letter of 18-12-49.

2. Please note that I have since changed my address. The new address is given above.

3. As I am living in a solitary place, I have no fecility here for sending a typed reply.

4. I have sent you to day by registered book-post my last 3 English books as follows:-

1. Higher Culture
2. World-peace
3. Evolution and Relativity

5. With regard to your question re. the contemporary discoveries in atomic research and whether that will lead to agreement with the higher Indian wisdom, ~~the~~ it can be considered from two points of view i.e. the point of view of a philosopher and that of a politician or a socialist. If, as you agree with me, the condition of our knowledge is the condition of our world in both dream and the waking state and if, suppose, you ask me the above question in your dream and if I advise you to wake up,

Vedant Bhavan
Post. Vidyal
Udaipur - India
Ahmedabad-Bombay Rly
Dudhia

Dear Paul,

25-2-1950

Received your letter of 18-12-49.

1. Please note that I have since changed my address. My new address is given above.

2. As I am living in a soothing place, I am in position now for remaining a typical reply.

4. I have read you it day by regarding that you have 3 English books as follows:-

1. Hyde Gaston
2. Noble Power
3. Evolution and Relativity

5. With regard to your question re. the contemporary movements in ethnic religional and mystic life will lead to agreement with the Indian Indian mind, it is can be considered from broad spiritual i.e. the point of view of philosophic and life of a philosopher or a scientist. If as you agree with me, the condition of our knowledge is the condition of our world in that dream and the working right and of. Anyhow, you ask me the same question in your dream and if I advise you to work up,

you will get the correct answer. Prof. Milne has recently made a great improvement in the theory of Relativity. His leading idea in that theory is not that of transformations of coordinates but of transformations from one observer to "equivalent observer" where the word "equivalent" is defined in terms of observations and tests which the observers can actually carry out. In this new description, time and space are at the disposal of the observer. In Einstein's theory, the chief weakness was the constant velocity of light, which as Milne has proved by mathematics should not be fixed before the observations are made. Subsequently, Martin Johnson (D.Sc) in his admirable book "Time, Knowledge and Nebulea has given a new and better turn to Milne's discovery. All these researches bring us back to the equivalence of waking and dream conditions.

Considering your above question from the political and social point of view, we are now passing through a period of social inertia or tamasic Maya. Inertia according to the latest science is a property imposed by motions whose nature is determined by needing to be capable of correlation between observers and depends to a great extent on its quantity. Therefore, the more the

you may get the correct answer. But
Milton has recently made a great improvement
in the theory of Relativity. His leading idea is
that there is not that of transformation of
coordinates due to transformation from one
theory to "equivalent theory" when the
word "equivalent" is defined in terms of
observations and tests which the observer can
actually carry out. In this new description, time
and space are on the footing of the observer.
In Einstein's theory, the only invariance was
the constant velocity of light, which as Milne
has proved by mathematics should not be true
before the observations are made. Subsequently
Martin Johnson (G.B.39) in his admirable book
"Time, Knowledge and Nature" has given a new
and better form to Milne's discovery. His book
therefore being in closer to the requirements
of working and thinking conditions.

Considering your whole question from the
political and social point of view, we are now
passing through a period of social anarchy
or Dimmers Age. Anarchy according to the
latest science is a phase of simplicity by
nature when order is determined by
making the equals of correlation between
observers and depends to a great extent
on the personality. Therefore, the more the

population increases, the more inertia will be felt in our social dealings. And we come back to Gita's old teaching that out of thousands, very few become philosophers, and out of philosophers, very few know the supreme Truth. We cannot by any means change the nature of cats so that they may not eat rats. Only the means of destruction (viz. atom bombs) have changed. The animal spirit in the majority of human beings has not changed. From the practical and scientific point of view, causation and determinism are statistical i.e. there are many causes for every event and the more a man depends on society, the less freedom he acquires. But from the cultural and individual point of view, all the events have only one cause viz ignorance of the individual. As in dream, so in the waking condition. Therefore, humanity can only progress by transfer of attention from statistical laws to individual laws. Discovery in atomic research compels the different Governments to give more attention to statistical laws and this brings us to greater inertia or helplessness.

The Indian cultural method is similar to a farmer collecting good seeds for cultivation. Therefore, we should have

Population increases, it must ever be
said to fall in our desired direction. But
we can hope it falls not because the one
of thousands, may for become philosophers,
and one of philosophers, may for know it
supreme truth. We cannot by any means
change the nature of man as little they may as
not wish. Only by means of education (my
action terms) have changed. We cannot change
it by majority of human beings have not changed
from the primitive and scientific point of view
education and determinism are statistical
i.e. there are many causes for every event
and it may a from changing on average, it
has freedom in reason. But from the political
and individual point of view, all it needs
have only one cause by ignorance of the
individual. He is drawn as in the working
condition. Therefore, humanity can only progress
by removal of attention from statistical law
of individual cause. Discovery in atomic
research compels the opposite movement
I gain more attention to statistical law
and the things as a whole matter as
philosophers.

The human political method is reminded
of a farmer cultivating fixed seeds for
cultivation therefore, an absolute law

marriages between cultured persons and then there will be hope of good human crop; but to waste time on good cultivation without good seeds is a waste of energy. The tendency of the present world affairs is to ~~seguo~~ secure equal distribution of wealth but this will not lead to any cultural advance.

6. With regard to your question about the third world war and whether it will lead to materialism or spiritual awakening, I can only say that spiritual awakening requires plain living and high thinking. Cinemas, radios and newspapers have increased the number of observations and number of noises so that the total inertia has increased and every new born child is forced into statistical laws. Very few persons get sufficient time for inner personal develop-ment. I have discussed some of the important points in my book "World-peace" a copy of which has been sent to you, along with two other books by registered book-post today.

Meeting between cultural persons and the time will be lack of good human exper-
but it would lead on good collaboration with
good deals in a week of energy. The
tiredness of the present week applies to
a bigger desire equal distribution of work
but this will not lead to any cultural
advance.

6. With regard to your question about the
third week-end and whether it will lead to
institutionalism or political amateurism, I am
only for that political amateurism requires
plain living and high thinking. Economic
factors and manpower have increased the
number of office-holders and hamlets of
persons so that the total results has increased
and many are here. Child is present and
activities have. May you please get
supplementary time for some personal discus-
-sion. I have discussed some of the
inspiration points in my book "World-Peace"
a copy of which has been sent to you.
along with two other books by regional
leaders - just to study.

7. My last English book "Wonders of the time-space" is now being printed in a press in Ahmedabad. It will cover about 320 pages and will be ready in three months. I shall be glad if you can speak to some book-seller there, who may undertake to sell that book in America. He may write to me by air mail what commission he will require and I will include it in the selling price.

Yours in truth and love

Swami Madhavtirtha

of VEDant Ashram
Post Valad,
Station Medva,
Ahmedabad-Prantij Rly.
India

I my have brought some "Wonders of the time - figures" as were being printed in a paper in Ahmedabad. It was some about 320 pages and will be ready in three months. I shall be glad if you can obtain it some-rather time, who may undertake to sell the book in America. If he may write to me, I can communicate his address. Enquiries and I have another to be sent by the selling price.

Yours in truth and love

Swami Abhedananda

Vedant Ashram
Post Volod,
Satara District,
Ahmedabad-Pratij Rly.
India

6. Kidderpore Gardens. N.W.3. 22.8.53

Dear Mrs. Beach,

Thank you for your interesting letter of July 27th. I am afraid I may have misled you about Miss Barrett: she was not studying with any Gurdjieff group; she had only read about his teaching in Ouspensky's book.

Yes, I reviewed Bennett's book in "Everybody's"

To return to Miss Barrett, she wrote to me after reading an article I wrote in "Ryder's Review" about Gurdjieff, nearly 20 years ago, I suppose. It was to have been followed by a series outlining the "System", and she wrote to ask why they had not appeared. There had been a change of editorship; that was the reason; and now I am glad that I did not write them: In my view nothing can better Ouspensky's "In Search of the Miraculous." But it had not appeared then.

You ask me for my opinion on what effect Gurdjieff's teaching has had on students: I can well understand why there are conflicting reports. Those who simply go to learn "about" it will get a

certain amount of additional knowledge (I hope!). But that is next to nothing. What is wanted is a change, or growth, of Being. Listening to lectures and reading will not give that. Work is needed. Chapter 6 of Ouspensky's book is excellent on this. So I would say this: If one will work, do the exercises given, progress is absolutely certain. I have seen stupendous changes in people who have worked. I have also seen people who are content to listen and read, and wonder why they don't "get anywhere."... A man can read all the books on - cricket, shall we say, and watch a match a day; but that won't make him a good cricketer.

Personally, I thank God daily that I ~~was~~ met Gurdjieff and his teaching. But that will not help anyone else. I suppose, or perhaps I should write I "feel" that if one's need is great enough, if one realises how little "being" one has and how terribly one needs to grow, and will strive one's best, one will always find a Way... Please forgive this rambling dissertation. With every good wish. Yours sincerely, Rowland Kenney.

from Mrs C.M.Jacoby, R.R.2. Franklin, OHIO,

(D)

Franklin Ohio.

told art to investigate Dec 26

To Paul Brunton.
Who I feel somewhere
inside me there must be
a knowing. I have put it
very badly - but you will
understand.

On page 18 of your book
Discover Yourself. you
speak or write of a book
yet to be written.
Is the book on the
market. I must tell
you, yet I may bore

you, that after studying and practicing your - yes I will say teachings. I have four of your books. I just came across them in our town Library, several years ago & The Secret Path has been my Bible for a long time. I sincerely was & am seeking truth. Using meditation for some time religiously. I am bewildered & stunned & can scarcely believe it. But the truth is that I in some miraculous way - am cured of an illness of fourty years standing. I just yesterday returned from the Mayo Bro's Clinic, where I went for examination. And expected the worst, as I have been on a very restricted diet for fourty years. And they found that. that caused all the suffering was gone I was seriously ill, in bed three months - practially

dying, yet after dismissing the Drs. who seemed to make me worse, I recovered. The appendix had burst & rotted away & god healed the opening over. & these Dr's say its a miracle - That in all medical history no such thing ever happened. The Xray pictures show it. And I am able to eat anything and am, with no discomfort.

Pardon for the details as I am wondering if I will wake up & find I am indeed dead. I owe you much & cannot thank you enough & wish to own the new book too.

I still contend that Heard has had an almost inhumanizing effect on him. He is an escapist of the worst type; pacifist & anti-British & Bobbie thinks his influence has been definitely detrimental. I detest war as much as any but it is no good just to sit back & let everybody else contribute to the war effort & do nothing oneself, is it? Paul, spiritually advanced as he is, has "demeaned" (!) himself sufficiently to do something affirmative in India, as we both know - & what I quoted to you from his letter to me shows what his attitude is. I do not ask Heard to be an A. R. P. worker nor to enlist but both he & Huxley could write articles showing England's attitude; what has happened in India & why - instead of negating her in her hour of trouble. They have both made bad impressions on that score both there & here! - (Hester)

written you. Ted has been seeing Huxley occasionally and Heard quite frequently in California. When Ted was last here, which was after I had written you, he discussed Huxley with me at length saying that Huxley would have no part of the Swami's instruction for an assortment of reasons and outlining moreover at length Huxley's present interest in philosophy. He had discussed the general import of your forthcoming book with Huxley and my recollection is that Huxley's statement was, "Now we're getting some place." (MYRON)

At that time Ted told me that he had discussed with Huxley your forthcoming book, stating that it was on entirely philosophical lines as distinguished from mysticism. Huxley at that time professed himself to be greatly enthused about this ~~possibility~~ development. Though I don't remember the remainder of Ted's remarks, I have a clear impression that the tenor of them was that Huxley was disinclined to practice meditation at the Swami's temple in Hollywood and that he was disinclined, in fact, to be taught by the Swami at all. Further, that his principal objection at the moment was a disinclination to surrender the intellect as the Swami seems to be causing Heard to do. This seems to (MYRON)

describe. Yes, Heard has gone much deeper into meditation than I--very much indeed. He is still the burning "Christian mystic" and doing good work as such, but he wont stay there. Because of his deeply "religious" background, peopled by a flock of uncles, cousins and parent who were clergy, it is not easy to walk away, but his "mind" is too honest and he is too sincere in the search let anything keep him back for long. No, I think they will not be interested in any search for Yogis in India after the war. Heard is realising now the limitations of the "Swami" who has helped him a lot. Huxley prefers the absence of any individual, depending on his study of their books; meditation and his own undoubtedly fine "mind". They are going to be most interesting to watch. I, of course, have a background which is pitifully meagre compared with their scholarly-ness, but so long as I sit still and dont intrude MY thoughts--things seem to happen. Anyway, it makes a happy contact and a stimulating one. —(Ted)

I see Heard and Huxley about once a fortnight, at dinner at the latter's house, usually on a Wednesday. Quite apart from everything else, they are very happy evenings, because of the quality of the conversation--no matter how far it may range. It is a mental and intellectual oasis in a very drab place, from that point of view! Heard is doing wonderful work as he goes along. His new book on the beautitudes "The Creed of Christ"--no, that was the Lord's prayer one, it is "The Code of Christ" is out. Its language is beautiful. It is verbose, but very beautifully done. His very intensity and burning sincerity makes him a figure to be reckoned with. Huxley is his "brake", but his fine mind is taking him and probably will take him along at a greater eventual speed. They are a fine couple, anyway and I am glad to have the chance of the contact. I know you would enjoy them--and I often imagine you in the little circle when the talk is going on. You could make a contribution and I try to think just how it would come and just what it would be. Anyway, they told me last time that I was "one of the family" (Ted)

SPICER-GERHART COMPANY
8350 Foothill Boulevard
SUNLAND, CALIFORNIA
Telephone: Sunland 523

called an "electroencephologram". This machine records on a smoked screen the

C O P I E S

MYRON FRANTZ

At Watford, things are still intact and very busy--on special war work, of course. My brother is still trying to arrange to go back during this month, or next, but ships are none too plentiful, of course and he cnt get a place on the clipper, so he may have to postpone it a while. Edith wants to BE there, badly, but she dreads the ocean trip terribly. If she could be transported to England,

Irene Schmitz
Brückstr. 52
Tel.: 0241 - 55 17 96
D-5100 Aachen

Aachen, 17th September 81

Dear Keneth Hurst,

Thank you very much for your kind letter. There are the photos. I hope this letter will arrive before your departure to Europe.

Every day my thoughts and my remembrance is with P. B. I received his last letter, written by his own hand, in the first week of July with advice for meditation. These are so precious for me.

Thank you very much for taking trouble about urn.

My best wishes to you,

yours sincerely

Irene

Mydear Paul. 8. Leard Rd Cambridge. 6. 11. 1950

The enclosed report af my interview with Henry Joachim needs no more comment, but perhaps I should add that I liked the man, and greatly sympathised with his difficulties. In the long run, of course, the interior spiritual life will overcome these and will make differences in his music, but a month of meditation is not likely to make any sensational change. He shied off the point every time that I tried to make him see it - that the spirtual life as taught by you, and by everyone else worth the name of guide, is always the way of interior prayer, and striving, and aspiration and meditation within the heart, and it does not need any outward place or circumstance whatever.

Ever M.

THE
NEW YORKER
111 EAST WACKER DRIVE
CHICAGO, ILLINOIS 60601

31 August 1981

(312) 644-7666

Dear Ken-

Hasten to send this off to you between trips to Michigan and Minnesota. So sorry we didn't have the opportunity to speak recently as I wanted to extend my sympathy to you on the death of your father.

My first experience with Paul Brunton was in Cornwall, 1977. I was spending the summer in Polgeath teaching camp. One rainy day off, I went to Camelford with a friend to visit her aunt. In the study of her small library was a collection of six of your father's writings. That summer I read The Secret Path and A Message From Arunachala - didn't understand all, but enough to further pique my interest in your father's philosophy.

I know you're aware of how important these teachings were to the acceptance of my own father's crisis (he recently told me you had spoken to him) as when all else seemed lost your father's writings provided my Dad with both meaning and purpose. And for this, the Kendall family is grateful beyond words.

Best regards to you, Ken,

Peter Kendall

N

from BEVERLY NICHOLS

STAFF QUARTERS,
MYSORE.

Dear Paul —

I am terribly sorry but I have been summoned to the Yuvarani (?) this afternoon and shall not be able to make it. Could you possibly come tomorrow instead?

Please forgive me — it isn't my fault this time!

Yours in haste

B.N.

ॐ

Kankhal,
28-6-36.

Sree Sree Parameswaraswamy,

I am in receipt of your kind letter of the 22nd instant redirected to this place from Almora and am very glad to hear that you are getting on with your meditations and writing work better than at Dhanolli and to note that you are completely rid of your back pain.

When I saw, that you could receive the message of our Master, when I was in ecstasy, in the afternoon of the 28th ultimo in the Dhanoli valley, I could have a good peep into your spiritual self. From that day, my dear Brunton! let me open my heart to you now that I had begun to have a spiritual relationship with you. It is an established fact that a deserving person shall get his due whether he asks for it or not. This holds good whether the deservingness is for physical

things or whether for spiritual matters. Though Barwari made the whole arrangements for my Kailas yatra and stay there, when he requested me with all humility to give him a promise that I would remember him once a day soon after my meditation when on the Holy lake, I could not promise him though I told him that I would help him as far as possible. No doubt he had a good heart. Yet it takes a little time more for him to receive all what I may impart to him. Though I shall have to help him a lot in his future life I don't give a promise to him, lest he might not depend solely upon it without himself striving hard to earn that Spiritual life. Yet, standing behind the veil, I am helping him in the way in which he ought to be given help. But, dear Brunton!

You are my spiritual relative, in as much as we have some spiritual relationship not only of this life but of the past. I am telling it to you now. I did not tell it to you before. So, I am bound by some unknown bonds of spiritual relationship, by virtue of which I shall and will help you in your spiritual life. This is an unpromised promise. So, dear friend! you need not make a special request to me "to bless you once or twice to help your inner spiritual life". I shall certainly be giving you my heartiest blessings from time to time when ever a need arises, so far as it lies in my power.

When such is the relationship existing between us, there is no question of my approval to insert a chapter on us in your book. When you want to extend in your love towards us in that form what

objection can I have? It is for a money making book publisher to take permissions. But your writing books is of a different type. It has a divine mission underlying it. However you have let known the matter to me. Thank you very much. If possible you can send that chapter to me before it goes ~~for~~ printing, so that I may make any corrections if there be any inaccuracies. If you think there will be no inaccuracies you need not even send it to me. I have written a letter to a Guru brother of mine at Rajahmundry to send me one or two photos of Ths master. You can make a selection from them. I shall send a photo of mine also before you come down from the Himalayas. I consider you to be one of our Guru brothers. I think you understand what I mean.

As I have told you I shall be waiting here up to the 15 July to see if the Lord is ready to make some other fresh arrangements for this year or not. If I receive at least Rs 50/- ~~before~~ by the 15th July, I shall proceed to Kailas and Manasarovar and stay there on the Holy Lake for an year. If I dont receive so much help but receive any amount which is not less than Rs 150/- I shall go to Kailas and Manasarovar and come back. In either case I shall comply with your request by sending you Kailas & Manas pebbles. If I dont get even this amount, I shall give up the trip for this year and go to Gangotri for some time with Barwari. In this case, I shall search my box and try to send you a little of Manasarovar sand and some Manasarovar Holy water (which I brought last time) before the end ~~of this year~~

of next month. In case I cannot go to Kailas this year we shall try to meet again once, for a day, either at Mussoorie or at some appointed place. I did not receive any reply from Barwani as yet.

What about your intended trip to Jammotri? I think that you must have had a snow trip somewhere near Pratapnagar or at least you will have a snow shower there, in which case you need not take the trouble of going to Jammotri. What have you done with your servant?

Kindly convey my love and best wishes to His Highness, the Maharajasahib of Tehri and to Babu Ganga Prasad Sahib.

Ever yours with Atmaik
with love & blessings
Swananda
brother

Brahmachari Pranamananda

DAWN

IT is dark, and
There is silence
An empty nothingness
Fills the calm
And yet—
Out of this
Much shall be born.

Imperceptibly, gently
The Unseen unveils Itself
To he who waits and watches.

Unheralded a heavenly
Light quietly permeates
The darkness, and
Dimly I perceive the
Outlines of the mountains
of Realization. A
Sweet gentle peace
Embraces everything and
Each passing moment
Brings a clearer Vision.
Now I realize that the stage
Is set for the scene
Of the Highest and
Greatest Magnitude

Humbly I yield myself
Up to That which
Shall surely dawn.
Slowly It rises
Above the mountains.
By Its grace I exist,
And It fills me with
An ecstasy indescribably wonderful.
The mountains reveal themselves
In an unbelievable glory
Of luminous consciousness.

Pure white snows, that
Dazzle those who gaze
Upon your splendour,
You are but a worldly reflection
Of " The Eternal Reality "
That I Am.

P.N.
1946.

(*Inspired by the beauty of sunrise over Kinchenjunga*).

a meditation by Paul Nash.

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

1201

(50)

R. B. WHITE
PRESIDENT

NEWCOMB CARLTON
CHAIRMAN OF THE BOARD

J. C. WILLEVER
FIRST VICE-PRESIDENT

SYMBOLS

DL = Day Letter
NL = Night Letter
LC = Deferred Cable
NLT = Cable Night Letter
Ship Radiogram

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

Received at 6360 Hollywood Blvd., Hollywood, Calif.

SAD140 29 DL=LOSANGELES CALIF 12 936A 1938 SEP 12 AM 9 54

PAUL BRUNTON=

5600 TUXEDO TERRACE HOLLYWOOD CALIF=

THE AUTHORS CLUB EXTENDS A CORDIAL INVITATION TO YOU TO BE A GUEST AT ITS LUNCHEON THIS WEDNESDAY SEPTEMBER FOURTEENTH WILL YOU TELEPHONE ME AT HILLSIDE 7497 FOR DETAILS=

RUPERT HUGHES PRESIDENT=

7497

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

TIME RETURNED 1104a
REASON Sel
Knickerbocker
REQ. No. 251

(B)

Oct 28th 49.

BRADSTONES,
CAMBERLEY, SURREY.
TEL. CAMBERLEY 1181.

Dear P.B.

Forgive my bothering you with letters but here is another message from Prague. Not so good but not so serious as it sounded at first. The friend with whom F.Welman lodges translated it for me to save you the trouble (do you speak German?). There are hundreds of arrests being made in Prague which looks as if many of the resistance movt have been betrayed and captured. Awful. It is Nazi-ism all over again.

You will be amused to hear that I have met Krishnamurti for the first time having been interested in him since he was a young boy in 1914. I visited Adyar with my Mother to see Miss Dorothy Graham, who later became Mrs Jinrajadasa (and has since left him and works as librarian at the Buddhist Society in Lon) Then again in England where he was educated and so on, yet we never once met. I attended his lecture last Sunday in the Victoria Hall, Bloomsbury. It holds 500 and many without tickets were standing at the entrance and in the doorway, and many turned away and there was a long queue of over 100 a good hour before it began He has been having discussion talks every Tues and Thurs during October and every Sunday a lecture on self-awareness. His particular "message" is a good one which can apply to the mystic or the man in the street. He is entirely selfless on the platform, creeps in looking very sad and creeps out without a bow or introduction or a chairman. He is rather effeminate and I felt might have been a woman in his last incar, and I seemed to see a woman's face overshadowing him as he talked, which he does very slowly. He does not approach the subject as a mystic (Self-awareness) rather the contrary. He comes right down to earth, encouraging one to watch and understand one's own self, and the cause of any confusion or strife in our make-up, as the cause of the confusion in the world. Rather like my own technique which you described as spiritual "self-analysis," you may remember. I took down headings and will read it to you when we meet. I also tuned into his mind and vision and now feel that I know him well. I hear that he regrets most of his books (as being too transcendental I fancy) and has now come down to earth which helps the student far more of course. The Whiffens have been going regularly and other friends, includin Yermila and Florence (once) and others. It has caused quite a stir, his old Ommen followers from the continent and at home rallying round him once more.

Cancel good wishes for your birthday - a red letter

What a contrast to the dramatic oratory of Yogananda! But they each have a message for the world and they both call it the same thing.

I stayed the night at the Vegie Hotel (which is a great success and they are looking for a bigger house I hear) and on Sat lunched with Betty Carey and her two daughters and afterwards had to take down a message from Azrael (for which I was invited)! He spoke of you and said that you had been moving about and workin hard and were not too fit. That you did not take enough protein and went too long without food. True enough I have no doubt! He does not see the atomic weapons being used, but others nearly as bad and Russia and America are to be involved, Eng not to the same extent etc. He said that there were many cults and sects in America but little real brotherhood or even Christianity, and that America will have to suffer. I agreed and then asked if I was mistaken in Yogananda as a real God-lover. He said that he was certainly that and had brought many hundreds nearer to God in his own way. Then he added " he is sometimes called a showman, but so was the one called the Gospeller (Aimée Macpherson) and she also with her showmanship brought many to God. Even showmanship can be used by God when it is sincere in its motive." I hope so anyway. I doubt if he would work as hard or have so little (or none) pleasure in lif y not.

Azrael said how pleased they were at your interest in Roselady (Betty) and the Book of Azrael to be produced, and that you recognised the value of her work for simple souls and that more advanced teaching would be given later, etc.

Maybe. Personally I fear that she has wrecked Eloise, who could have reached the highest Goal in this life but for that psychic influence in her home. She was too psychic herself, formerly but was rising above it when with you, then she sank lower than ever before and was neither well nor happy when I was there.

I do hope you are well and settled in N.Y. once more. I am longing for news of you and greatly looking forward to the Spring, if I can get through the winter alive! The last one tried me sorely and I have a hunch that this one will be worse after the really phenomenal weather this summer. It was ideal and cont^d right up till October the 14th, after which it has rained sans cesse, as only England can when it tries. The ground had become so hard from the long drought that the water did not penetrate and gales and flooding have caused great mischief.

With my thoughts & prayers for your well-being — as ever devotedly Constance.

I am anxious for 1935 to arrive because, for some obscure reason, I have an idea that things to which we are devoted will have an added push - in spite of feeling ill because of the Eduvenil injections - a new vitality seems be being conceived in me!

Two other articles have been returned so - being in town for the day - I have just called up Geoffrey Watkins & asked his advice about further possible avenues of publication. It is unfortunate that during the last months so much has been written on the Everest Expedition & on the Himalayas in general & because it has taken the edge off the topic.

Now I am going to risk my neck (!) & be brutally frank. Ted has read the

returned ones & says they are carelessly written. I do not quite agree - but his opinion ~~is~~ may be ~~unpalatable~~, better than mine! I get carried away by one or two sentences that shine as stars over the whole & perhaps that is bad judgement. But I have heard one or two people comment that "Arunachala" was careless & that "if he does not tighten up his style he will lose his public". I hate to write this - but it is from a very loyal heart that I do it & you know how much your future welfare means to those who are fond of you. However, I know you are big enough to accept criticism: I also know that you are terribly rushed with 100 things for other people - a fact some others may forget.

75 Ullswater Crescent,
Kingston Vale, S.W.15.

(W)

16.7.52

Dear Paul,

Knowing what an active life you lead, I appreciate your kind thought in writing to me, and it gives me the chance to clear up one or two things, but before I start I would ask you to treat this letter as confidential to you alone.

Firstly, It was unnecessary for you to mention the matter of "Guruship", and to emphasise this in the last sentence of your letter.

You will no doubt remember my asking you for help, and if you would accept me as a pupil, to which you replied that if it was in the same sense as applied to Dorothy Last, the answer was, yes, but you could only take me so far, and I should have to do the rest myself.

I was very grateful to you for that kind gesture, but did NOT look upon you as my personal teacher to whom I should go running for help & sympathy upon the slightest provocation.

Did I ever pester you, or call upon you without being invited?. I knew when you arrived in London where you were staying but did not dream of approaching you, because I realise that there a many people who may have waited years for the chance to see you, and because I am independent of you, but dependent on God alone:.

So once again let me emphasise that I do NOT look upon you as my personal Guru, but as a very dear friend.

Secondly. Nora has very kind thoughts regarding my welfare, but like other women, thinks because I love peace, and the avoidance of discord if possible, that I am unable to speak for myself, and no doubt that is why she must have written to you as she did, no doubt with the best of intentions saying I was in mental difficulty regarding your marriage. The facts are these. Your private life is entirely your affair, and none of my business, and my only concern was, knowing how ruthless people can be, that you might suffer

a falling off in the sale of your books,which I presume are the source of your income,and having now the responsibility of a wife,this might prove serious for you.

I can now understand more than ever what Christ had to endure for the amount of filth now being passed around regarding your marriage,by people who a short while ago were singing your praises,makes me realise how fickle is human nature,and the savage within us is not so very deep down. Never mind Paul it will enable you to discover who are your true friends,and something inside me says you are going to need those friends.

I will conclude by saying that should there at any time be anything I can do to help you in any way,you have only to ask.

Please give my kindest regards to your wife.

May God bless and protect you both.

Your sincere friend.

Arthur Ward

P.S. Kindly note my new address.

friend E.D

RENOWN 3040.

112, RIVERMEAD COURT,
HURLINGHAM,
S. W. 6.

January 6.1937.

My dear Brunton,

I have just returned from the Sudan and Arabia, after which I was in Belgium for the Christmas holidays; I find your card and good wishes which I heartily reciprocate.

Be sure and let me know when you will be in London again so that I may have the pleasure of seeing you both here to dinner and hearing all your news.

With the best of good luck for 1937,

Yours sincerely,

P. T. Etherton

Colonel P.T.Etherton.

STUDIO CASNEVARISM
MARRAKECH
(R.M.)

✓

Tomorrow

THE MAGAZINE OF THE FUTURE
EILEEN J. GARRETT, EDITOR

G

ELEVEN EAST FORTY-FOURTH STREET
NEW YORK 17, N. Y.
MURRAY HILL 2-0078

May 13, 1946

Dear Mr. Brunton:

I have heard from Hester Hutchinson as well as from Waldemar Kaempffert that you will arrive in this country very shortly. Mr. Kaempffert gave me your address. I would be very happy to see you and when you have a moment perhaps you would call Miss Davison, my secretary, and make an appointment that would be mutually convenient. I feel very sure that you will be interested in my press as well as the magazine Tomorrow and I know that I would be very happy to hear of the work you have been doing these last seven years.

Cordially yours

Eileen J. Garrett

Eileen J. Garrett
Editor in Chief

Mr. Paul Brunton
c/o Thomas Cook & Sons
587 Fifth Avenue
New York City

I have always noticed that when people break through to the inner realms they believe themselves to be something terrific! Why is it? Eloise was a case in point with a divine " mission". Now she is like a pricked balloon, poor darling. Florence had a narrow escape from a similar experience. She found a book by Alexander Cannon (years ago) and practised breathing through alternate nostrils as described therein. It awoke the kundalini, evidently, and rose to the head and she nearly went mad and had a bad nervous breakdown, inexplicable to her husband and doctor. Rather amusing really in a respectable "school marm" as she was then, as some of the occult experiences (seeing her animal-self for instance) had commenced. I believe that her strong Christian training and background saved her from disaster and probably madness. What a dangerous force it is. Curiously enough when W/c Carpenter had his meditation with you he felt as if a snake was wriggling up his back he told me. He was distressed at first but the feeling ran up his spine to his hair and then passed off to his great relief. A touch of the same thing evidently. He is emotional for a man. When stirred his hair literally stands up on end. What I have been spared in my ladylike uneventful way! I feel almost a fraud after so undramatic a path heavenwards.

I followed [illegible] advice, as [illegible] ways and ended all meditation

but Commander Pares, whom you met I think, has made untold mischief with Mr Tevis, who was financing it, and other patrons, he really will bring a ghastly karma on himself with such malice. They are putting some excellent products on the market now, and heaps of the Nature cure healers, including Champneys, are all agog to use them, but business difficulties are still intense and there is a danger of the Govt taking it over bodily for the preservation of food stuffs especially. He had been down to Rye to stay with Mr McMillan, on the strength of his book with your preface to it, apparently. Is the latter a clever healer, Mr Price was inclined to resent him somehow? He said that he was just "out for himself." I had never heard of him then so the subject dropped.

I wonder if you will get over this Summer. It would be a big expense for you for so short a time perhaps, but lovely to see you again. I have missed you terribly and still have yearnings to travel out to California but stifle them promptly. I am not looking forward to Betty Carey's visit! She has already tried to "bounce me" for £60 in exchange for 200 dollars only which she gave to Eloise at my request, as E was hard up again and been obliged to buy another car. She is unscrupulous where money is concerned and wi[illegible] end up in prison if she is not care-

R

(R)

TEL 1593

20, BILLING ROAD,
NORTHAMPTON

30. 10. 48

Dear Dr Brunton

On the eve of your departure to America, may I send you my good wishes for your journey, & wish you a speedy & safe return.

I should like in particular to thank you for the very great help that meditation gave me, when I came up last week.

It was an experience I shall not quickly forget. The complete loss of sensation in the physical body or indeed any consciousness of having a physical body at all was most strange. And, in some ways ~~helpful~~ helpful – as it enabled me to become merely mind.

The ability to watch continuous streams of thought, without being intimately connected with them - then to watch the rise & fall of the dream was fascinating.

Finally to feel one continuous centering, & focussing intensely in the region of the heart in an extraordinary stillness took me to a depth I have never reached in that region before - or I expect for long time. I have not come very near it in the head.

It makes me realize two things that there must come a time, when a teacher in Meditation is a necessity. Secondly given a harmonious group - group meditation must indeed be a force, which could do much good work in the world.

One interesting person I contacted some years ago was a lady, now very old

a certain Miss Dowland, who was a pupil of a Sufi Master Inyat Khan.

She wrote three or four small Books of exceptionally good Essays. "Between the Dreamer & the Dream" - "At the Gate of Discipleship" - "The Painted Veil" & "Wine from the Tavern"

They are among my dozen favourite Books.

I have never two-cover contacted Books as helpful as yours have been & still are - to me.

As a definite contribution to good in the world of this, or any other day, they strike me as being the best that have come from you.

You are not, personally, as I perceive interested in the point

of the work. Yet I know not only from my own experience, but also from that of others, many of them, probably most of them people quite unknown to you – what a very real & tremendous help they have been. And how they have stimulated many weary people to go on, & not give up.

It is work that you may well be proud of & many, like myself owe you heartfelt thanks.

With my very best wishes & thanks for all you have done, may good fortune attend you wherever you go.

Very sincerely yours

R. Bradley RRC M.D

(C)

Lessons in Living

P. O. Box 127
St. Thomas, Ont.

Albert E. Cliffe
Director

Oct. 1

Dear P.B.

I am to preach on Wed. Eve. Oct. 7th
in Marble Collegiate - 29th & 5th N.Y.C.
If you are in town will you both come?

Yours.

Al. Cliffe

"Uo-Dhachaidh,"
Southcourt Ave.,
Paget East,
Bermuda.
Feb 21/54.

Dear P. Bees, (this is plural!),

I have received some copies of my new book to which the Philosophical Library Inc. have given the name "Great Yoga Systems," so I am hastening to send on a copy for your shelf. It will come by ordinary mail.

Our life here has become quite a routine. After rather variable weather we are now having sunny days. I cannot say it is a rest, as I made up my mind to do a good job with the "Secret Doctrine," so I have had to give myself something of a refresher course in physics, astronomy, etc, which takes both time & energy.

We hope all goes well with you, & together send our very affectionate greetings, and express our hopes that it will not be too long before we meet you again when we return to the mainland.

Ever Sincerely yours,
Ernest Wood

P.S. Thank you for giving my name to ~~the~~ Mr Pressing, of the "Psychic Observer."

"Tu-Morrowfield,"
Southward Cay,
Fort East,
Bermuda.
Feb. 21/34

Dear C. Dear, (this is plural)

I have received some copies of my last book to which the "Philanthropical" library has given the name "Great Lips Stretch," so Dear Darling is read on a copy for your study. It will come by ordinary mail.

Our life here has become quite a routine. After matter reveals rather as we are here having sunny days. Perhaps they it is a real, so chuck up my mind to do a good job with the "Great Darling," so I have had to give up really something of a regular house in Palmyra, ordinary, etc. which takes half time & energy.

We take all you back with you, together some our very affectionate greetings, and explain our hope that it will not be too long before we meet you again when we return to the mainland.

Ever sincerely yours,
Bernard Shaw