

P. SIRCAR, Ludlow Jute Co., 14 INDIA EXCHANGE place  
calcutta -1.

JAN 62

PB

I need your grace. I ever do, but  
your blessing. Some aspirations are fulfilled.  
It has been possible for us to live as  
brother and sister. It is a great release.  
Your wish has fulfilled in my life. I am  
blessed indeed.

You have a letter from one Ajit  
Kumar Sarker. He was interested in your  
books and was doing meditation for some time  
(2 years). He went through some mystical  
experiences which it seems for the time  
being has thrown him into a psychological  
imbalance. I wish I had a better understanding  
of these possibilities and a little more experience.  
I had some imbalance for a while (one year)  
when personal control over the mind was lost -  
at the same time the lower tendencies were  
still present. It was a trying time indeed.  
Is this inevitable with the opening of the  
heart centre? One has to go through this  
in varying degrees and varying length of time.



When no reason ~~avails~~ <sup>avails</sup> ~~and~~ <sup>and</sup> ~~metastasis~~ <sup>metastasis</sup> ~~values~~ <sup>values</sup> ~~under~~ <sup>under</sup>  
the tyranny of the lower tendencies.

Some Karmic law makes it inevitable so that this period has to be lived out. Your grace be on Ajit.

CB we need your grace for  
right thought, right direction, right path  
and right action

Be your blessing for ever  
with us

During



Chengail,  
the 26<sup>th</sup> Sept. 61.

Respected Dr. Brunton,

I am unknown and un-introduced to you, but I feel acquainted to you for a period whose length might not be considerable enough, but surely has a profound depth of influence in my life. It is through your valuable works in the path of peace and through talks of your personal contacts.

Here I request you to allow me the privilege of putting a few fumbling words of my heavy heart with the ardent hope of having your graceful fatherly direction to a child crying in wilderness.

Being heavily laden with family burden and with miseries of daily life my mind was suffering and the painful heart was utterly crying for help and peace. With best of my efforts and after repeated failures of my ambitions to have a graceful, carefree, straight life, my heart again knew no bounds.

Chicago.

to the effect of

Respected Sir,

I am extremely

pleased to hear that I have

been for a short time

convinced enough, but

hope of influence in my life. It is the only

valuable asset in the path of peace and

lots of your personal contacts.

Now I request you to allow me the

privilege of putting a few

my heavy heart with the

most successful of all

in the world.

Being a very busy man

and with business of daily life

and now suffering and the

most of my efforts for help and peace. I

am of my efforts and after

of my efforts to have a

straight life, my heart



I lost all charms of life. Failed to know what could be the purpose of such a life. In such a time I was fortunate enough to come in contact with a kind hearted lady Sr. Parnima Sircar whom you very well know. This lady took pity in me and paid sympathetic attention to the agonies of my heart. She heard my cry for a little peace, showed me the way to it. Showed me that to have is to know the real nature of it. To know the real nature of it is to try for it till one feels with full knowledge and doubtless confidence the presence of a greater, higher power, the eternal doer and holder of all our deeds. I realised all the miseries are in our mind and in its desires. So long as the sense of my physical or mental existence is there, the desires and thoughts are there. I realised, to stop all thoughts and to still the mind is to prepare to feel the action of the Supreme power. It is worthwhile for me to prostrate bare and completely inactive at the feet of that Supreme power, come whatever



I lost all pleasure of life. Failed to know  
what could be the purpose of such a life. In  
such a time I was fortunate enough to come in  
contact with a kind hearted lady in London  
Gladys who gave me with her this book that  
helped me find sympathetic attention  
to the opinion of my heart. She showed my way  
for a little peace. Showed me the way to it.  
It was not that to have to know the real nature  
of it to know the real nature of it is to try  
for it till one finds out full knowledge and  
without confidence the presence of a spirit.  
higher power, the spiritual above and below of  
all our deeds of which all the human  
in our mind and in its actions. So long as  
the sense of my physical or mental existence  
is there, the actions and thoughts are there.  
I resolved, to stop all thoughts and to still the  
mind as to prepare to feel the action of the  
superior power. It is worthwhile for me to  
practice these and completely conscious of  
the fact of that superior power, come within



may, to feel its existence in full. The feeling takes root - and I meditate daily. Like under the wings of a mother goose I pass through experiences daily, as days go by, under her affectionate guidance. My personality undergoes change. Fear fades away and faith comes in. Lethargy goes and inspiration takes its place. Callousness is replaced by kindness. I feel a rebirth. But the full faith never comes yet and the burning is never fully eliminated. It is aggravated. In meditation I go deep into emptiness, feel heavy and at times a cold feeling prevails. This does not satisfy me. I want to see the peace works through my whole existence and as the Supreme and all powerful cause of it. Life has no meaning to me but to take it as a field of vigorous experiment, even if it be a travel over rough grounds, to know the real nature and purpose of it with doubtless faith and to what truth I can surrender and be in peace.

Help me OH! gracious One. May I say



May 1 day  
Help me all possible  
fit with children full and to that that I  
grants, to know the real nature and purpose  
experiment. even if it be a round case with  
to me but to take it as a field of vision  
all possible come of it. life has no meaning  
my whole existence and to the experience and  
me. I want to see the future state through  
cold feeling backward. this case but satisfy  
into confusion, feel heavy and at times a  
It is exaggerated. I hesitate to go deep  
and the bearing is better for the world  
to that. But the full fact never comes yet  
illumination is replaced by darkness. I feel a  
largely free and independent taken its place  
change. The whole world seems to come in  
my, to feel its existence in full. the feeling  
two foot and a great taste deep. like ends  
the single of a little goose I have through  
experiences deep, no days go by, under the  
affectionate friendship. My heart is ready to  
change. The whole world seems to come in



for your help to reach it. May I long for a little attention to me, nothing in special at all, but the just little, bare and heard enough to crack me ruthlessly to the depth of my heart - where ends all doubt, where fuses all confusion, where rests eternal joy and peace. May I hope for a kind reply?

Here I end with a bow you with reverence and an appeal once again.

Ajit Kumar Sarker.

ADDRESS :-

M/s. Ludlow Tute Co. LTD.,  
14, India Exchange place,  
Calcutta - 1. India.



for your help to read it. May I say for a little  
 attention to me, nothing is special at all, but  
 the first little, but not least enough to want  
 the first step to be able to say that I am not  
 all alone, but I am not alone, I am not alone  
 and I am not alone. May I say for a little  
 reply!

There I am with a big you all. I am not  
 and I am not alone again.

With much love

My dear friends,  
 I am not alone,  
 I am not alone,  
 I am not alone.



Purnima Sircar, c/o Ludlow Jute Co Ltd  
14 India Exchange Place,  
PB Calcutta, I.

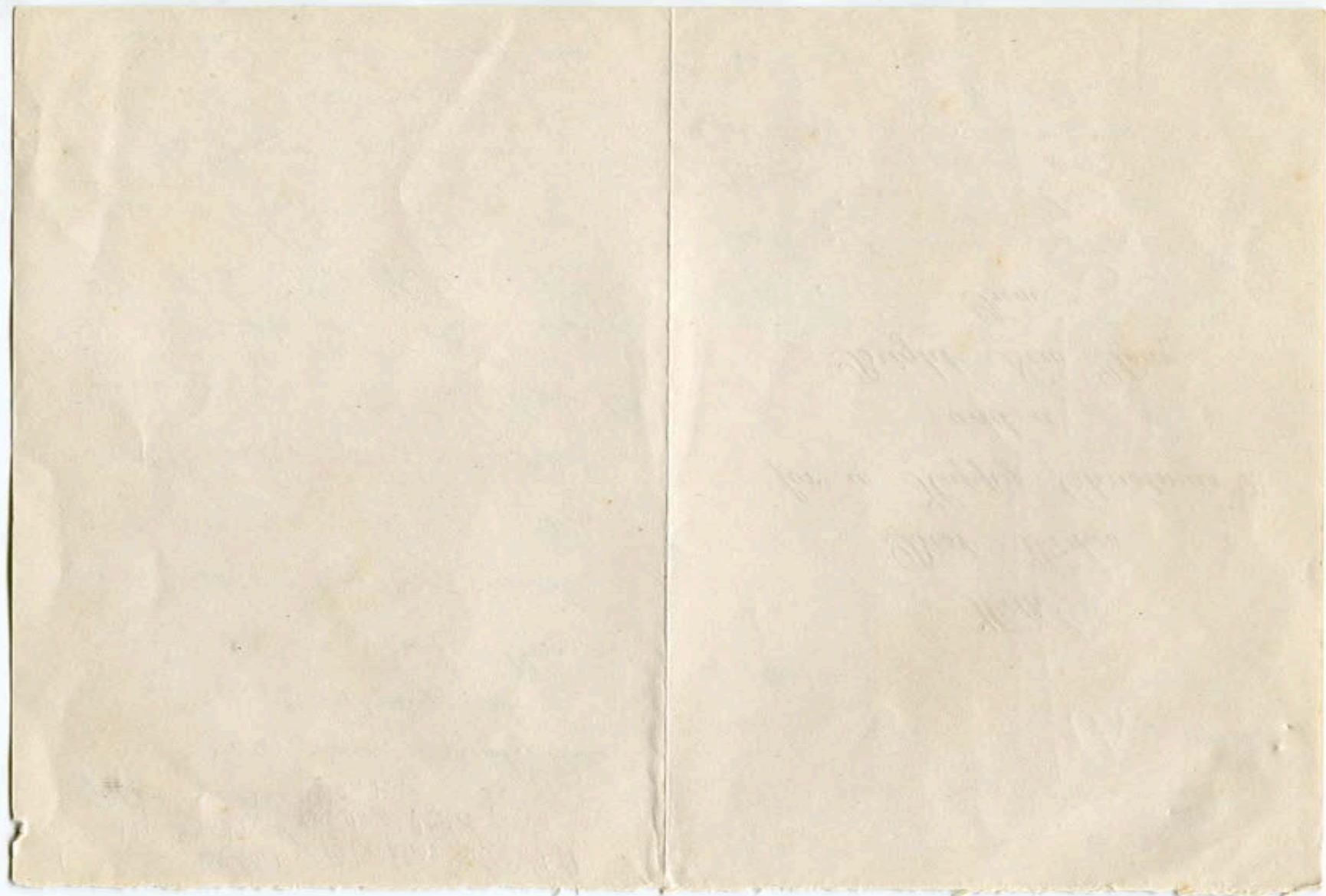
You once said there  
is no such thing as  
space and time. This  
was also an personal  
experience. Father this  
one needs one such  
now. May be one has to  
go through it once in a  
life time. The dark, The  
ignorant, The confusion  
is also here one must  
learn to relax in such  
a mental state and be

able to say This is my  
mother's lap my father's feet  
and "So be it". This body  
is ailing. Lords know

With  
Best Wishes  
for a Happy Christmas '62  
and a  
Bright New Year

From  
Just. Always seeking your  
grace. We surrender on you  
Yours ever,  
but who will be left you.  
Purnima.  
22nd Dec 1962







ready for the next step.

Seeking your blessings

Yours ever  
Purnima

First fold here

Sender's name and address:—

Purnima Sircar  
c/o Dr. P. C. Sircar  
14 Indian Exchange  
Place  
Ludlow Tube Co Ltd  
Calcutta - 1  
INDIA

Write  
short  
address

Cosa-66

Third fold here

New York - 3  
- U.S.A

Second fold here

BY AIR MAIL

हवाई पत्र  
AEROGARAME  
NO ENCLOSURES  
ALLOWED



To open cut here



c/o Dr. P. C. Sircar  
Ludlow Tule Cold  
14, Indra Exchange  
Place  
Calcutta - 1 S  
1.4.58

PB.

I have no news of you for  
some time. You were not keeping good  
health - when I met you last. I am  
anxious how you are keeping now.

I wonder if I could be  
with you and be any help to you.

This desire to serve you shows  
up time and again. Once again  
your humble child looks up to you  
for the right path, right direction,  
right thought and right action.

Will Lord bless me with this  
single opportunity to be any use  
to you. It feels that the little  
work I was supposed to do in the  
family is over. The restless feet are



I won't be ashamed to express myself  
to my father. Lord is in the heart—  
if He wants He shall dictate you  
over and over unless you fulfil  
His desire. We are His if He  
wants. What force on earth can  
prevent it. If He wants you to  
see P.B. it shall be done.

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→ To open cut here →

Sender's name and address:—

DR. PURNIMA SIRCAR.  
40 LUDLOW JUTE CO. LTD.  
7 ROYAL EXCHANGE PLACE  
CALCUTTA-1  
INDIA.

Second fold here →

Comm - 66

Miss ESTHER HOLT.  
1538 ADAMS ST.  
DENVER. COLORADO.  
U. S. A

→ To open cut here →

हवाई पत्र  
AEROGARAME  
NO ENCLOSURES  
ALLOWED

BY AIR MAIL





My dear

Received your letter. If the heart-  
wants - Why not - let not your head  
overrule your heart - is not the common  
saying. So far I know good resolutions  
should not be postponed. If you see  
him I shall be privileged to  
see him through your eyes once again  
well Lord knows best. Esther  
if you ever get his blessing my  
dear I shall be blessed through you  
If heart says why not - write to  
him. He might answer you - after all  
he knows best whether you should  
meet him or not - you may express  
your desire. He is to me as father

DR. PAUL BRUNTON, P.O. BOX 34, COPPER STATION, NEW YORK 3. (N.Y.).

put in touch  
with Gordon

MR. S. WHITEHEAD. ✓  
'MALABAR'  
19. POLEFIELD ROAD.  
BLACKLEY.  
MANCHESTER 9.  
31. 1. 60.

Dear Dr Bruntton,

May I say  
how grateful I am for the  
wealth of knowledge I have  
received from your books, the  
first of which I came across  
about two years ago. This was  
a 'Search in Secret Egypt' which  
gave me many new lines of thought  
and brought back memories of  
my visit to the Great Pyramid.

Naturally enough I  
then read your book on India,  
where I spent some interesting



how many times after the last war, learning of its religious beliefs.

Since then I have read much more about these religions especially 'Vedanta and the West.'

Recently I have been reading 'A Hermit in the Himalayas' and 'The Inner Reality' both of which were extremely interesting, but the latter has really stimulated my thoughts.

The chapter on 'The Mystery of Jesus' sparked off thoughts which I have had for some years now, thoughts which have been concrete beliefs in my case.

Over the past two years many developments have occurred

which are confirming these beliefs, and I wondered if you would be so kind as to let me know how you first came to

realizing that there were superior individuals on other planets.

Have you ever contacted one of these beings as you did with the Adepts in Egypt?

Who are the four Greater Beings you mention, and what are the departments of this planet which are to carry out the laws?

For any, "little can be said of



these Intelligencies, what is your opinion on the current line of thought that 'Flying Saucers' are bringing superior intelligencies from other planets, concerned about the welfare of earth people?

May I state that I am in no way connected with any concern which will publish or commercialise your answers, I am just a Seeker after Truth and your books are one way in which I have been able to find the right direction toward this Truth.

Many thanks once again, both for your words of wisdom and for your consideration in reading my letter,

Yours sincerely,

S. Whithead



Tola Lane

(L)

Sept 12 - 1936

Dear Mr Brewster :-

I would like  
to have a chat with you  
This week at your convenience  
I have followed your career  
for years with intense interest,  
Through the medium of your  
books I have opened many  
doors to our Picture colony -  
also I have a letter I would  
like you to see from a Master  
you met while in India  
at your convenience.

Telephone  
Van Nuys  
2698.

Tola Lane  
6958 - Woodman ave  
Van Nuys.

3  
11

Sept 11 - 1888

My dear Mr. Brewster  
I have a club with you  
The next of your business  
I have followed your course  
I have with interest  
through the medium of your  
books I have opened many  
doors to our British colony  
also I have a letter from  
this you have been a teacher  
you have been a teacher  
of your business

Yours truly  
John Gould

2150 - Washington  
D.C.

Sept 11 - 1888  
New York



Gordon ✓  
2

5, ROSSALL AVE  
RADCLIFFE,  
N.E. MANCHESTER  
LANCS

22-11-59.

J.R. P. BRUNTON.  
MY DEAR SIR.

I HOPE I MAY BE FORGIVEN FOR THE  
PRESUMPTION TAKEN IN WRITING TO YOU THUS. BUT  
PERHAPS IF I GIVE A RESUME OF THE CIRCUMSTANCES,  
YOU WILL READILY UNDERSTAND.

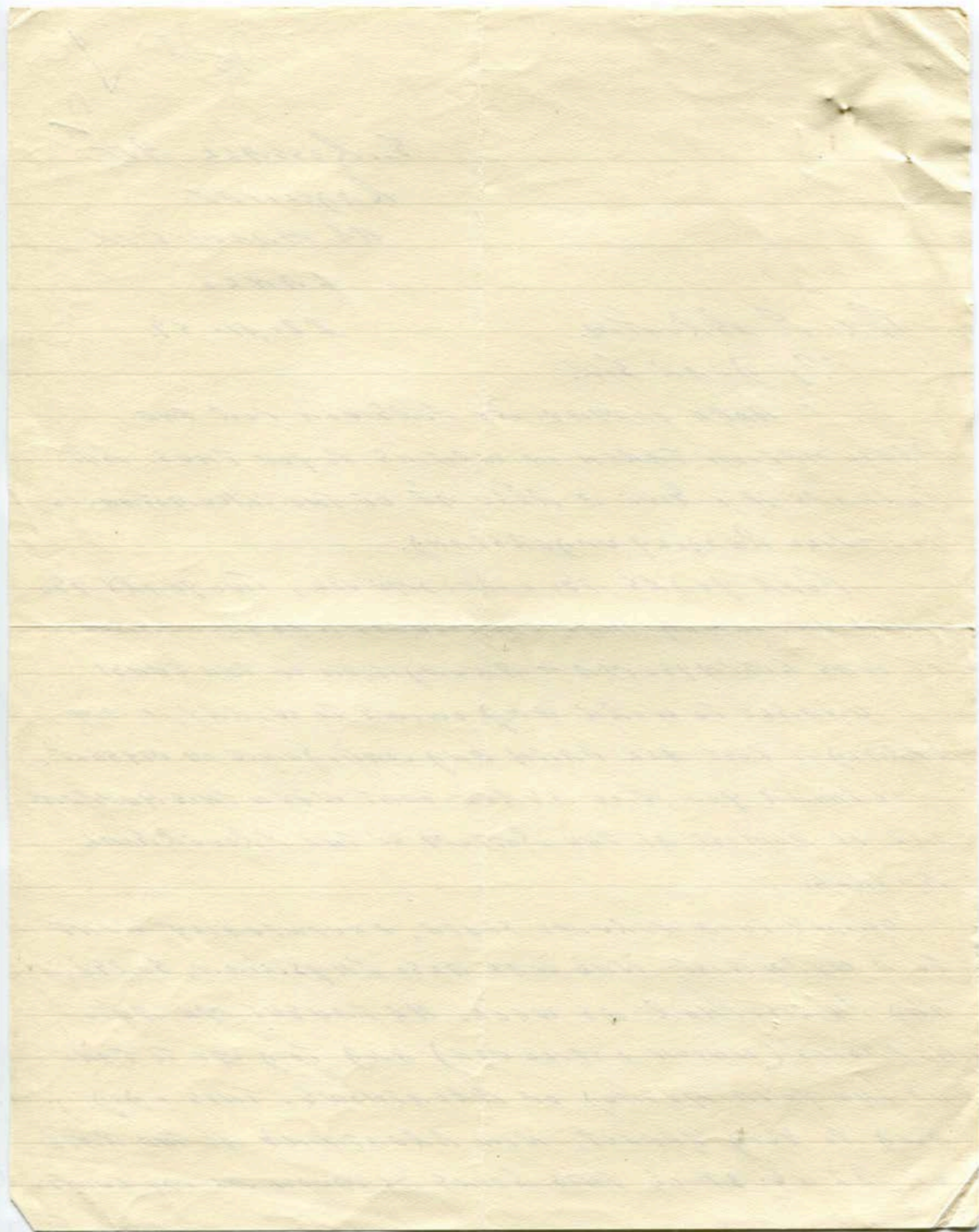
FOUR YEARS AGO I BECAME ILL, TWO YEARS AGO  
I WAS INFORMED THAT MY ILLNESS WAS INCURABLE.  
IT WAS EMPHYSEMA - A CONDITION OF THE LUNGS.

UNABLE TO WORK ANY OWING TO WORRY, I AM  
AFRAID I LOST ALL FAITH AND CONFIDENCE IN MYSELF.

I THINK YOU WILL AGREE THAT WHEN THIS HAPPENS,  
ONE IS ALMOST AT THE BOTTOM OF THE PROVERBIAL  
BARREL.

OWING TO A NERVOUS STATE, I EVENTUALLY WENT  
TO A HYPNOTIST, WHO WAS ALSO PHYSICIAN, SURGEON,  
AND PHILOSOPHER AS WELL. HE TAUGHT ME AUTO-  
HYPNOSIS (WHICH I STILL USE) AND TOLD ME TO TAKE  
UP THE YOGA METHOD OF BREATHING. THIS I DID,  
AND TO GOOD EFFECT, NOW BREATHING AT THE RATE  
OF 32-16-32-16 THIS BEING AS MUCH AS MY LUNGS







2

CAN STAND IN THEIR PRESENT STATE.

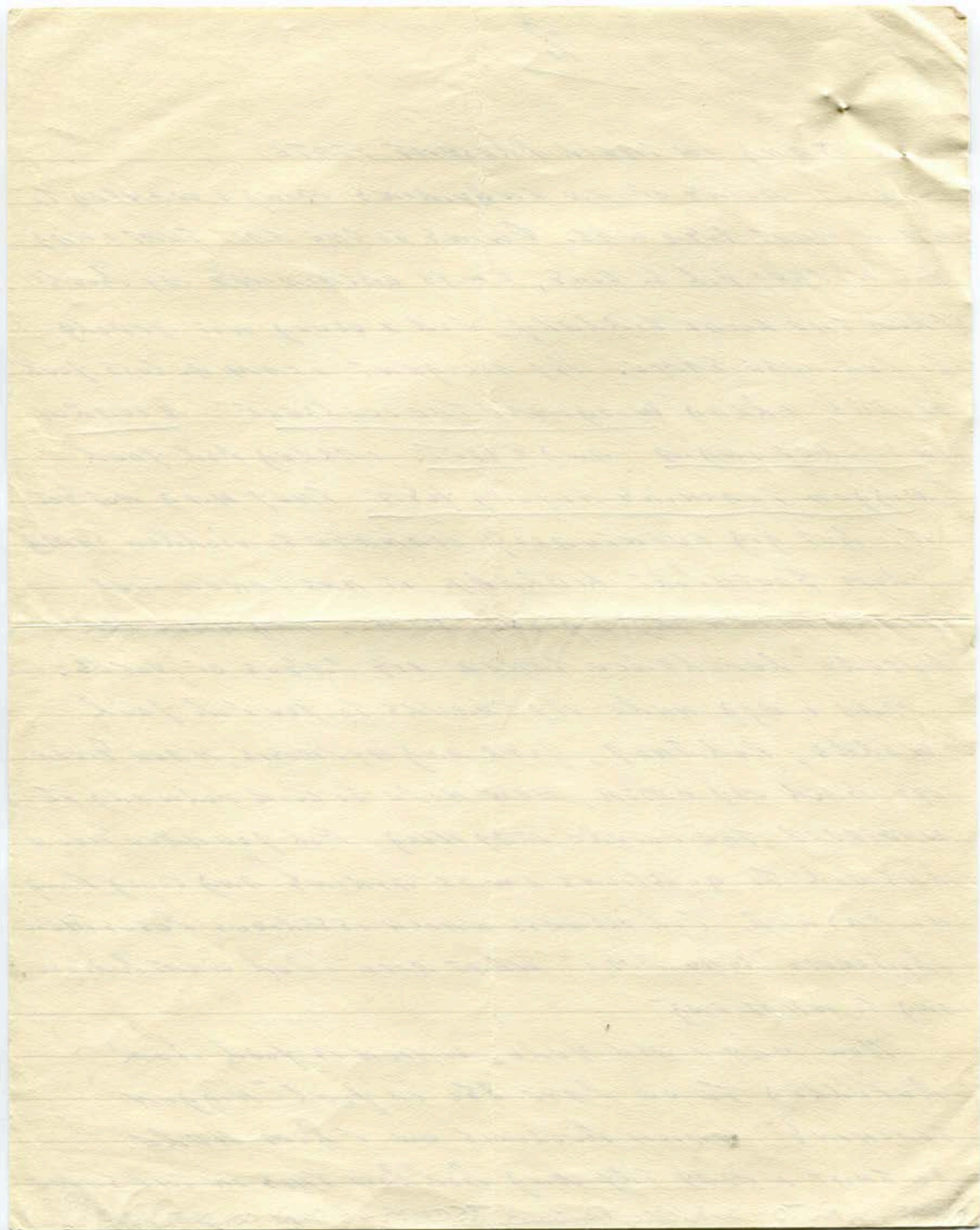
BUT BEING OF AN ENQUIRING MIND I WANTED TO KNOW WHAT YOGA WAS. OWING TO THE FACT THAT I HAD NOT MONEY FOR SO LONG, I WAS OBTAINING MY BOOKS FROM THE LOCAL LIBRARY, FOR I COULD NOT AFFORD TO PURCHASE SAME. BY ACCIDENT, I CAME ACROSS YOUR WORKS, I READ "WISDOM OF THE OVERSEER" "A SEARCH IN SECRET INDIA" AND "EGYPT". I ASKED FOR YOUR "HIDDEN TEACHINGS BEYOND YOGA" THEY HAD NOT GOT IT, BUT I EVENTUALLY MANAGED TO BORROW SAME FROM SOUTHPORT LIBRARY. IT HAS TAKEN FIVE WEEKS TO INWARDLY DIGEST SAME, AND HAVE FOR FUTURE REFERENCE TAKEN 119 PAGES OF NOTES.

MAY I NOW MAKE MY THANKS TO YOU FOR YOUR WORKS, FOR THEY, YOGA AND HYPNOSIS, HAVE GIVEN ME BACK MY FAITH, NEW HOPE TO LOOK FORWARD TO WHATEVER THE FUTURE MAY HOLD. FOR YOU HAVE GIVEN ANSWER TO QUESTIONS I WAS ASKING AND COULD FIND NO ANSWER, FOR ILLNESS WHICH IS SERIOUS POSES THESE PROBLEMS "WHO AM I" "WHAT AM I" "FOR WHAT PURPOSE AND TO WHAT END"

NOW MAY I ASK HERE, WHICH IS YOUR BOOK REFERRED TO ON PAGE 350 OF YOUR "HIDDEN TEACHINGS" WHICH FOLLOWS ON FROM HERE.

SO THAT I MAY TRY AND BORROW THIS IN THE LIBRARY (TOLD HIM, WOTO - and also mentioned TSCOM - + sent complete list of books) <sup>PR'S</sup>







way, I lose some liberty.

IN CLOSING, MAY I AGAIN SEND MY THANKS FOR NEW HOPE, CONFIDENCE REGAINED, PEACE OF MIND, AND CONSOLATION FOUND IN AND BY YOUR WORKS. FOR TO HAVE LOST AND REGAINED THESE POSSESSIONS IS TO HAVE TRAVELLED ON THE PATHS TO WHICH YOU SO MANY TIMES REFER.

NOT FOR MYSELF ALONE, BUT FOR OTHERS TOO, WHO, BEING IN THE SAME STATE THAT I FOUND MYSELF IN, I HAVE BEEN ABLE TO PASS ON YOUR TEACHING AND MESSAGE.

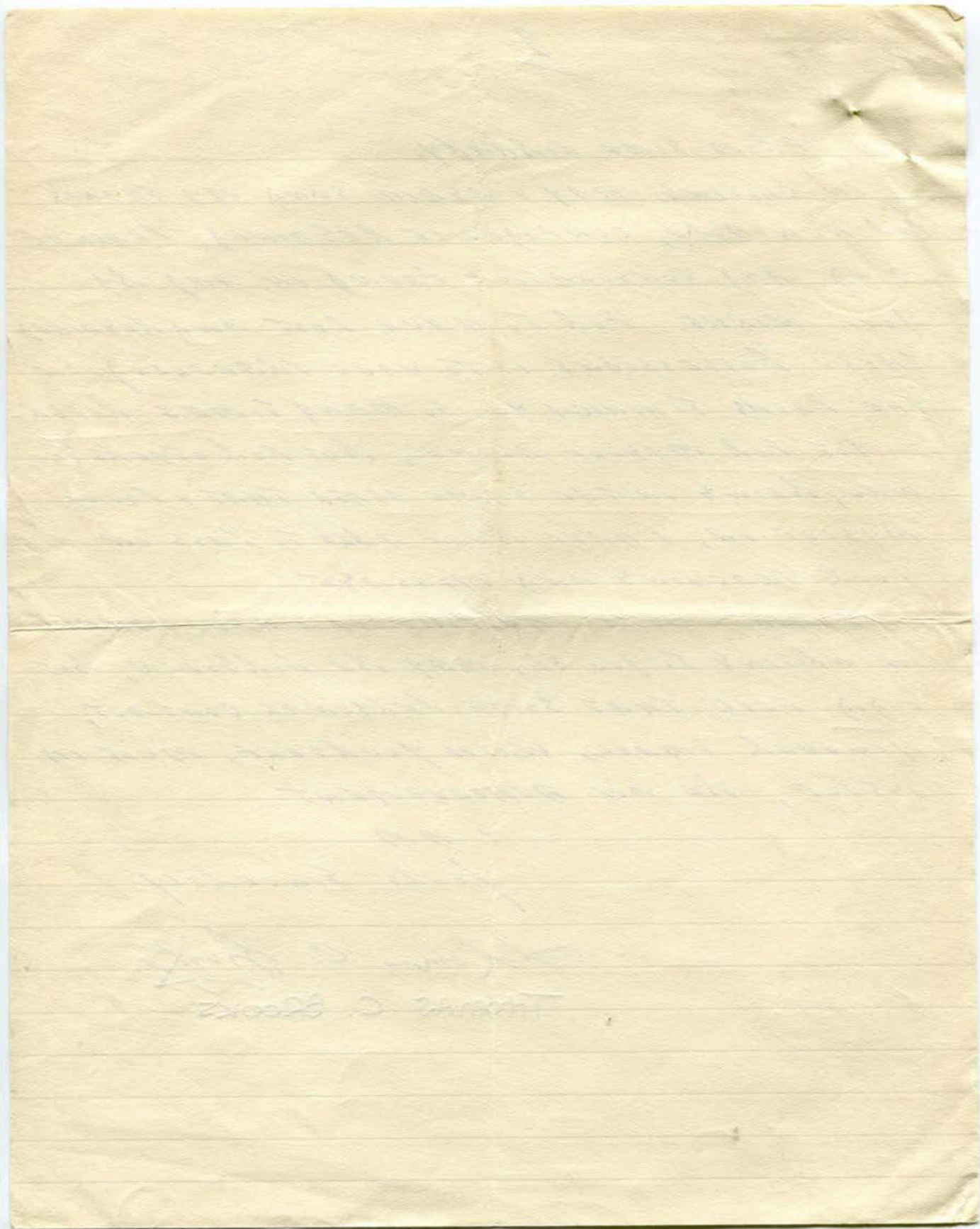
AGAIN I HOPE THE LIBERTY I HAVE TAKEN IN WRITING TO YOU SO, MAY BE FORGIVEN, BUT I DO FEEL THAT SOME PERSONAL CONTACT, HOWEVER SMALL, WITH YOURSELF, MUST IN ITSELF, BE AN ACHIEVEMENT.

I am

Yours sincerely,

Thomas C. Brooks







P.B. My attempt to write to you fails every time. S  
No sooner there is the mental composition, it seems that the  
necessity is no longer there as if it has been communi-  
-cated already. Thus it keeps me from the pleasure of  
writing to you and anxious waiting for months until one  
day I resign to fate of no reply - a mailed one. Neverthe-  
less a more effective kind of communication is not wanting.  
Occasionally an acute nostalgia grips me; ~~for~~ ~~you~~  
~~presence~~ until it by force cuts off all the external  
activity and takes the consciousness into the inner  
depth where my father, you, and ~~and~~ I are lost  
one. Where an inner peace is the sole experience,  
who shall long for whom there. You are there  
always. The old experience tells me that the mind  
and five senses will be functionless in your presence.  
One day you with your repeated assurance all-most-  
no question came on; yet head was packed with  
enquiries since the age of twelve; such was the stilling  
effect of the Overself. The river bubbles till it meets  
the ocean. If this longing is for the inner peace that came to  
me for the first time in your presence, - it is ever present.  
But when the <sup>mind</sup> does not dwell in its utmost depth it  
longs and desires. Thus it occasionally wants to sit at  
your feet - when? if ever. The gods of destiny know it,  
may be you know also.

The inner change that was wrought  
one blessed evening in Los Angeles is gradually transform-  
-ing the personality. Those old habits once so precious  
asset for material achievement - now useless burdens  
if not hindrances are gradually fading away giving



place to practice more helpful for a balanced mind—  
— a mind that is conscious of its 'Isness' and its role  
that destiny wants it to play. The life seems to be like a  
river bed - a channel for the vital fluid of grace to  
flow over it. So I must patiently wait for the day  
when the ever flowing grace shall smooth this rough, sharp  
angled personality and make it worthy of the grace. When the  
grace is here will that day be far behind!

I have a little request, may I have  
a picture of yours for my personal use.

Always seeking your blessing.

Purnima.

16.6.56

To Dr P.C. Sircar  
Ludlow Tata Co Ltd.  
7 Royal Exchange Place  
Calcutta-1

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Sender's name and address:—

Purnima Sircar  
To Dr P.C. Sircar.  
Ludlow Tata Co. Ltd.  
7 Royal Exchange Place  
Calcutta-1  
INDIA

Cover - 66

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→ To open cut here →

BY AIR MAIL

हवा से पत्र

AEROGRAMME

NO ENCLOSURES

ALLOWED



Dr Paul Brandon

P.O. Box 34, Cooper Station

New York - 3

U.S.A.

N.Y.



With  
CHRISTMAS GREETINGS  
and all Good Wishes  
for the  
NEW YEAR

Nell + Gordon

~~Box~~ 62



1/6  
E9

REF. C 302

  
PRINTED IN ENGLAND



116  
E9





STORMY WEATHER—PINTAILS  
From an oil-painting by Peter Scott



PB I heard from Estie - that  
you are interested to know about  
me. I wish I could sit in front  
of you and let you look through  
me and tell me how I am  
doing. The overwhelming mystic  
experiences have gone but there  
is no sense of loss. The feeling of  
'I am somebody' has been  
replaced by ~~an~~ a feeling of 'I am  
anybody' with some very fortunate  
experiences. Today I am any  
where without forgetting about  
my Father's house. In one word  
I can truly believe without  
the aids of those mystical  
experiences. Hope this will  
will find you in good health - and  
cheers. Always seeking you

Blessings.

With all Good Wishes  
for a Happy Christmas and  
a Prosperous New Year  
from

Purvima SIRCAR

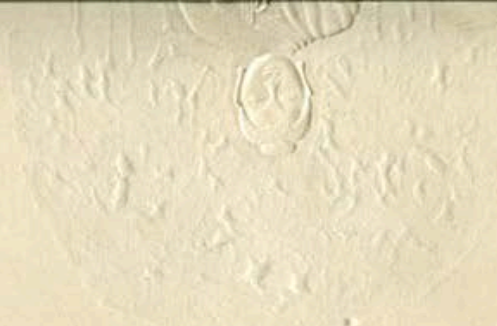
11th Dec '58  
C/o SIRCAR  
Ludlow Jule Co Ltd  
14. India Exchange Place  
Calcutta - 1  
INDIA





*Greetings*





Wm. W. P. W. W.  
for the purpose of  
a paper of paper  
from





Pranav



h

hutzler advertising agency inc.

H

June 16, 1954

third national  
building  
Fulton 4803  
HEmlock 2032  
dayton 1, ohio

Dear Paul,

Since I haven't heard from you in response to my past two letters, I feel distinctly odd in writing to you now. However, since you are a motivating factor in this Dutton & Co. experience, I feel that you should know what has happened to date and advise me further, if possible.

Mr. Baker was taking a long time to respond to the material sent to him, which he was supposed to read and proceed to recommend suggestions as to organization, etc. Moreover, I fully expected he would suggest re-writing as you had intimated they had people available to do, since I was fully aware that I am not a "writer" -- as you have years of successful experience in being. You were so busy with your own work at the time that it didn't occur to me to disturb you with it, or reading it, until after I had possibly followed Mr. Baker's suggestions....which I did not receive.

At

At last Mr. Baker did write to say that he had actually been using my material for his personal problems and found it helpful, that he was leaving Dutton's and was sending the material on to the Board with his favorable recommendations.

Mr. Shaw, whom you doubtless know, wrote that he had read the material, found it of great merit, and helpful to himself personally, but that it needs drastic revision for reading (since it is a substitute for talking in its present form and therefore wordy and repetitious) and that they are short-staffed and have no one available to give the great amount of organization and revising help it would require. He writes that actually there is enough material for several books, when properly pin-pointed and gathered together. Obviously, he believes the latter requires professional assistance, which of course I know nothing about getting -- or to scrap the material and start afresh, or to find another editor.

I am not surprised, of course. I am merely wondering....if I merely take the material and attempt to rewrite it myself, will I be wasting time? The content, I really believe to be valuable and feel a strong push to get it in circulation. I'm sure the motivation is good..there is no personal element or vanity or prestige desire attached to it... just as there is none in the fact that in a moment I'm going to give time to visit with a friend of Marge's who is from out-of-town.

How does one go about any other approach? I give time and effort....



H

Revised manuscript

June 19, 1934

Dear Mr. [Name]  
[Address]  
[City]  
[State]  
[Country]

Since I have been told that in response to my first letter, I feel that I am writing to you now. However, since you are not writing back, I feel that you must have received my letter and advice as to what to do.

I have been thinking about this for some time in regard to the material that I have written. I feel that I am not a writer, but I have been writing for some time. I have been writing for some time, but I have not been able to get it published. I have been writing for some time, but I have not been able to get it published. I have been writing for some time, but I have not been able to get it published.

At last Mr. [Name] has written to me and he has been very kind to me. He has been very kind to me and he has been very kind to me. He has been very kind to me and he has been very kind to me. He has been very kind to me and he has been very kind to me.

Mr. [Name] has been very kind to me and he has been very kind to me. He has been very kind to me and he has been very kind to me. He has been very kind to me and he has been very kind to me. He has been very kind to me and he has been very kind to me. He has been very kind to me and he has been very kind to me.

I am not surprised of course. I am not surprised of course. I am not surprised of course. I am not surprised of course. I am not surprised of course. I am not surprised of course. I am not surprised of course. I am not surprised of course.

Very truly yours,  
[Signature]



which is my very own...but money is of course not mine, but Herman's...  
and introduces another element.

Are you still interested? Have you suggestions? Mr. Shaw writes that  
he will be delighted to see me if I come to New York but that he has  
really written all there is to say on the matter, as far as he can  
suggest. He is holding the manuscript (it is really only an aggregate  
of chapters as originally typed in my letters to individuals)  
until he hears from me.

Can't see what would be gained by a trip to New York therefore...or  
do you?

This is an alien field to Herman and myself, therefore we're receptive  
to your advise...which started us off in the first place.

Must hurry to my appointment with Mrs. Folsom from Florida, and doubt-  
less she is one of your readers and you know her.

Hope you've been well, finished your book, and can enjoy the summer.  
My best to Eva....and to Ken, if you ever see him.

*Affectionately*  
*Mama*

*1856 Rockin Rd  
Dayton Ohio*







I find it rather difficult to convey to you what I have  
learned ~~my father~~ regarding healing, but I shall do  
my best with the small space I have at present!

From my earliest catechism days I have believed that  
God is good, that He is everywhere, in everything. Con-  
sequently, I learned at a very early age to bestow  
Divinity upon everything in the universe. This took me  
safely through many trying times and gradually my  
thoughts along this line were strengthened.

Then came the knowledge that the space-time conception  
of man, a being living only in the sense world, was not  
in order. . . . that is we must rise above this erroneous  
idea of what we see, feel, touch, hear, and smell, -it is  
only a portion of the picture. How can man in all fair-  
ness declare it to be the truth, the all of life, if he  
is seeing but part of it.

Every time man pulls another invention out of his mind,  
or makes any kind of discovery, he has but given proof  
to the fact that they were always in the Universal Mind  
for man's use and benefit. Of course we have been very  
slow to see this. All I am trying to say at this point  
is that Everything already is. We could have produced  
the airplane centuries ago if we had but realized that  
its perfect design was already in Universal Mind.

Now, when I can take this important fact, that Every-  
thing already is, I must know that I, too, already Am.  
That is, I am already created perfect and good in a  
sphere, a level of consciousness, where there are no  
opposites. Opposites appear in the three-dimensional  
world of space-time, but man, to be whole, must go  
above this, to a higher level of being.

When man finally learns this for himself, he finds him-  
self in another world, the same world physically, but  
an entirely different one mentally. My Father ( con-  
sciousness) and I (Marianne Green) are One. This is  
the starting point.

By M. GREEN



I find it rather difficult to convey to you what I have  
learned ~~from my earliest~~ regarding hearing, but I shall do  
my best with the small space I have at present!

From my earliest catechism days I have believed that  
God is good, that He is everywhere, in everything. Con-  
sequently, I learned at a very early age to bestow  
Divinity upon everything in the universe. This took me  
safely through many trying times and gradually my  
thoughts along this line were strengthened.

Then came the knowledge that the space-time conception  
of man, a being living only in the sense world, was not  
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the starting point.

Dr. A. Green



Chapter 1, Verse 5, The Gospel according to Saint John:

And the light (Divine Consciousness) shineth in darkness (three-dimensional man); and the darkness comprehended it not.

And man will always walk in darkness until he lifts himself up to the level of Divine Consciousness in which all things are created good. There is no evil in this plane of consciousness, and it seems to me that man is aware of this in his Higher Self, The Overself, and he expresses it consciously in the belief that somewhere there is a heaven, perhaps after he dies.

The Kingdom of Heaven is within you, in a certain level of consciousness, that is. And it is when we declare everything good that we are at one with the Creator, it is then we begin to express in our outer world that which is in our Divine Consciousness, for the inner world and the outer are one. . . .they are not two worlds.xxxxx

Divine Consciousness knows no lack, impoverishment, ill-health, unhappiness. It is health, prosperity, peace, joy, harmony, life, goodness, wisdom, in other words anything we can conceive as good.

When we begin to treat ourselves, the others in our experience, the population of the globe, and to the other worlds of expression, from Divine Consciousness do we begin to change inwardly and then outwardly we manifest the state of our consciousness. No man can hide his state of consciousness.

Man's next step, I believe, is to learn that he is of the Divine, not apart from It. When he once does this he may slowly, but surely, enter the Kingdom of Heaven.

So it is with healing from this point of view. We know we are of the Divine in which there is no illness, that we have Divine Mind's all-encompassing knowledge to heal us; it must be able to heal us for it made us, didn't It?

Of course this knowledge may come slowly to some for we are too willing to blame someone else for our failures; then, secondly, even if we do realize the Kingdom of Heaven is attained by our own effort, it is many times difficult to throw off the darkness of our previous erroneous thinking.



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erroneous thinking.



But I do know what persistence along this line of thought, living in this particular level of consciousness, can do for a person. It makes living a wonderful experience,-- there are no more fears, doubts, dislikes, or anything of a negative nature. When something negative crops up I have the power to eliminate it in my consciousness, and the Law can but follow the dictates of it. It gives great meaning to Life.

When I pass out of this physical shell I know not where I go, but I do have a strong belief that my level of consciousness will determine it.

Incidentally, I believe I spoke to you of a vision which pertained to the British Museum and which took place about five years ago. I have had this verified.



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This little verse explains quite well why I could not accept astrology --

"You are not higher than your lowest thought,  
or lower than the peak of your desire.  
And all existence has no wonder wrought  
To which ambition may not yet aspire.  
O Man! There is no planet, sun or star  
Could hold you, if you but knew what you are."



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Just bless the situation and  
release it from your mind. You  
gave him the information with a  
good intent. Bless him too, - if he  
is sarcastic you will be of help to him.

My studies in healing have been along  
the line of understanding Truth in  
the higher dimensions, a cosmic  
consciousness, so to say. In the  
study of Truth, we understand that  
man in his present stage of evolve-  
ment is in the main a third-dimen-  
sional being.

However, we are not confined to  
live an absolutely 3rd-dimensional  
life. By a knowledge of Truth we  
can enter the higher realms, be  
reborn, and establish an higher order  
of experience in our outer world.







Good is the only reality; evil exists only because we have given it a temporary fever, but it is not real. Everything in the final analysis works toward, for and with Good.

I knew this intellectually back a few years ago but then I was much more 2<sup>nd</sup> dimensional. I believe you may remember when I spoke to you about this.

But today I know that God is the only Reality there is nothing else. I have read widely such writers as Broward, Neville, Fox and many others. I have gone further into an understanding of the real message of the Bible.

I have put away astrology and much of the occult. They were useful in that I can better understand the minds of those interested in those subjects, but they are not really the Truth which sets you free.

We are first, last and always a state of consciousness, and it is our belief, our inner self, which always manifests into the



And in the only reality, evil exists  
only because we have given it a temporary  
place, but it is not real. Destroying it  
the great evil we have created, for and  
with that.

I know that, with a little work, a  
few years ago, but that I hope much  
more of the human race. I believe  
you may remember me as of old  
to you about this.

But today I know that all is the  
only thing that is in nothing else. I  
know that with much wisdom as  
I know, I know that and many others.  
I know your further into our world  
thinking of the best message of the

I have had many and many a  
much of the world. They are useful  
in that I can better understand  
the minds of these nations and their  
subjects, but they are not really the  
truth which sets you free.

We are free, but not always  
a state of innocence, and it  
is our duty, our inner self,  
which always manifests into the



outer experience.

I hope I have conveyed in this short note the Truth as I see It today.

God is Good, Beauty, Wisdom, Love, Health, <sup>Justice,</sup> Joy, Abundance, & plus much else I have <sup>Order,</sup> not yet realized, and when that realization comes I'll go into another dimension!

I would so appreciate your comments, but I well know it may take too much of your time, but a brief commentary will be sufficient.

You always have my love and gratitude and my good thoughts too.







him of your gratitude. R. and I are carrying on a debate on astrology. He has an afflicted Saturn which gets blamed for the unpleasant circumstances in which he finds himself. I like Saturn and don't like to see it take unnecessary blame for anything! And so we go -- not that either of us is attempting to convince the other, but our "arguments" each have their good points.

Perhaps the Nadi Grantha system will prove to be interesting. Robert DeLuce, an authority on Hindu astrology, claims that the astrology of the western world is lacking information that only the astrology of the Hindus can supply. I feel that astrology, as we know it here, contains many errors--of course, this is only my opinion, but I notice it is entirely too literal. There is no room for man to grow. He is his aspects and nothing else in the eyes of most astrologers. And I can't swallow this!

For instance, my friend Robert writes me, "Experience has taught me the value of astrology, that people are usually their horoscope, being conditioned unavoidably by the horoscopolical limitations. This does not mean it hasts to be--one has to learn, to rise above, to control, to develop the factors that make success or personal expression stronger in lives to come, etc."

But I notice that it is most of the astrologers who do not rise above, control, or develop the factors etc. They are lost in their astrology, happily so in most cases, and do not realize there is yet further development.

Since I last say you there have been some very definite changes in me. I have concluded some ideas about karma and reincarnation that I have never read anywhere (unless I have forgotten), and I hope to get them on paper within the next month and send them on to you for your thought and comment.



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Archive

Perforate  
+  
Keep in  
Binder



26 Bis Rue de la Gare  
Chatillon-sous-Bagneux.  
Hauts de Seine 92. FRANCE.

15 March /67

Dear Mr Brunton.

I have appreciated your books for some years now. Your Indian and Egyptian adventure interested me, because I had friends who had visited A. Ghose and Maharishi.

I also heard of you from Jourde who has a big domain in the Morbihan where I stayed last year. He knew all the Maharajahs and I think still keeps in touch with some.

To me this is a thing of the past . It is the apocalyptic future which interests me, and much of the spiritual India may have to be sacrificed while it acquires Science and Techniques. Of course it can never be lost.

Of Irish descent, I have been here all my life in Paris and acted as Art critic for the Daily Mail, here, for ten years. I am still active in this line with American and English art periodicals.

When young I wrote for A.E. who directed the Irish ~~Statesman~~. Statesman . I also knew W.B. Yeats.

I have written a certain amount of poetry which I know to be wholly inspired and since much of it confirms what you yourself say or experienced I would like to hear from you.

yours sincerely  
Barnett. D. Conlan.

*Barnett. D. Conlan*







✓  
'Grove Cottage'  
18 Cross Street-  
Morecambe, C.  
Lancashire  
England

about  
1962/1966  
Mr Brunton

Dear Sir

I feel the urge to write to you. I read all the books of yours which I can get from the library and they have helped me so much, to an understanding of some of the mysteries of life. I am 70 and have had a rather unusual life, more down than up, but I have eventually realised the purpose of it all, in that, I think, without the testing, there would be no gain. Some most unexplainable things have happened to be, so unbelievable too, and the outcome is, in a small way, I feel people and say and do things, of which I have no knowledge beforehand, people often say I should have made a fortune but I have nothing in a material sense.



I feel as though I should do something, yet I do not know how.

I enclose verses I have written, which incidentally I find so easy to do on most subjects, it's strange too, because I have not been really interested in verse.

I would like to say, that from my point of view, your books are wonderfully uplifting, I feel that I would like every one to read them because they are simply put, yet very comforting and to the point.

'Be still and know that I am God'

I feel that you have done just that, these words are from my heart and I hope that they reach you.

Thank you, I leave you in His hands

Yours Sincerely

G. V. Wall (Mrs)

( Please return verses if possible )



# "The Mountain Path"

A Quarterly

Published from SRI RAMANASRAMAM

Editor:

ARTHUR OSBORNE

Publisher:

T. N. VENKATARAMAN



SRI RAMANASRAMAM,  
SRI RAMANASRAMAM P.O.,  
TIRUVANNAMALAI  
SOUTH INDIA

Dated. 8th April, 1964

Dear Paul Brunton,

I wonder whether you have heard of our new venture, 'The Mountain Path'? I am enclosing an announcement of it and sending copies of the first two issues by separate book post, surface mail. I hope you also will write for it from time to time. I don't like seeing your name absent when so many others are present. Would you, for instance, write an article of up to 4,000 words on 'Invisible Sadhana' in the sense of following Bhagavan's teaching in the life of the world with no outward signs.

You have probably heard that Chadwick died a few years back?

Will you be coming here again? You have been away a long time.

Sincerely yours,

Arthur Osborne

Shall I send you 2 copies?

K







Valer letters

The Call Jimmie

Singh East  
November 22  
20.1.64

Esteemed friend,

Many thanks for your  
kind letter of 27.12.63 as also  
your cheque for £1.17.6 enclosed.  
Sorry your kind information, the  
cheque of £1.17.6 deducting bank  
charges & Commission fetched  
me only Rs 23=12.

I found from ~~you~~ over  
register that your Bellifriend  
Mr K. T. Hunt had paid your subscrip-  
-tion for the current volume from  
Sep 63 to August 64. I have ~~therefore~~  
appropriated 6 sh towards your  
subscription for the next year viz,  
Sept 64 to Aug 65. Hope you are in  
agreement.

I have sent you by registered  
Post one copy of Nepura Bahas &  
the detailed etc is given below:-  
Subscription for 1964-65 — Rs 6=75.  
1 Copy Nepura Bahas & Rs 4=00.  
Reg: of postage for the book Rs 1=30

Total Rs 9=05

She leaves a balance of Rs 14=07  
which I am using for our magazine  
work. May Sri Mahadev bless your  
noble heart!

You are presumably aware that  
under the Editorship of Mr Arthur  
Osborne & the Managing Editorship  
of Charles — the magazine President  
of London — the magazine has started a  
new, the Mountain Path  
Quarterly - "The Mountain Path"  
from 1-1-1964 with an annual  
subscription of Rs 5/- The 1st issue  
came out 2 weeks ago. Have you been  
informed of this. An announcement  
- sent about this was freely given  
in the columns of The Call Jimmie.  
I understand that Mr Osborne  
gets Rs 250 p.m. & Mr Gianesan - Rs  
150 p.m. as remuneration for their  
services.

It is now more than 12 years  
since "The Call Jimmie" sent the  
light of day in its service to our  
revere'd Bhagawan & in spite of  
my frequent requests, I have so far  
not been favoured with even a single  
article from your pen. (Keep I expect  
at least for my Good 63 & one please?  
Shaulavi advance.

I take this opportunity of

re  
sat for 64  
1965



Zeitpunkt in dem

Waver

Why not a clarification / improvement  
to the ~~idea~~ is "the Mahavadi"  
(re break 1939) his teaching!

(3) Nature my "independence"  
based on eclecticism"



Dr Paul Brunton

Prof. Dr. Wilhelm E. E. E.

1. Crabtree house. Bromsgrove

Myocastorinae, Europe

Third fold here

Sender's name and address :—

P. M. A. P. M.

Mr. Call Bussie

Q. East. Prob.

Index

→ To open cut here →



# SRI RAMANASRAMAM



SRI RAMANASRAMAM P.O.,  
TIRUVANNAMALAI,  
SOUTH INDIA.

## ANNOUNCEMENT

You will be interested to hear that from January 1964, we are starting publication of a quarterly journal, as described below. We hope that you will support us in this venture and send us your annual/life subscription. We count on you also to recommend it to any friends who may be interested.

It will be edited by Arthur Osborne, who, as you probably know, is the author of 'Ramana Maharshi and the Path of Self-Knowledge' (translated into French, German and Spanish) as well as other books and the compiler of 'The Collected works of Ramana Maharshi' and 'The Teachings of Ramana Maharshi in his own words'.

### "THE MOUNTAIN PATH"

(A Quarterly, issued from Sri Ramanasramam)

Editor : ARTHUR OSBORNE

Price Single copy : Rs. 1.50 ; 3 sh. ; 45 cents.

Managing Editor : V. GANESAN, M.A.

Annual subscription : Rs. 5 ; 10 sh. ; \$ 1.50

Size : D/Cr. 8vo (9½" × 7½")

Life subscription : Rs. 100 ; £ 10 ; \$ 30

It has been decided to issue a quarterly journal from this Ashram as one means of maintaining the high spiritual and intellectual level that Bhagavan Sri Ramana Maharshi's teaching demands. The aim of this journal will be to set forth the traditional wisdom of all religions and all ages, especially as testified to by their saints and mystics, and to clarify the paths available to seekers in the conditions of our modern world.

We hope that devotees of Sri Maharshi and others also who are drawn to the perennial spiritual wisdom will lend us their support.

We also find that many devotees who are able to come to Tiruvannamalai only rarely or not at all, are eager for Ashram news. For their benefit we shall issue an Ashram news bulletin as a supplement to each issue. Usually this will be a small part of the journal ; however, in this first issue, we wish to bring readers up-to-date with an account of the Maharshi's *nirvāna* and of Ashram developments since then. Therefore the bulletin takes up a considerable part of it.

T. N. VENKATARAMAN,  
Manager-President.  
(Publisher)

N.B.: Contributions for publication should be addressed to 'The Editor, THE MOUNTAIN PATH, Sri Ramanasramam, Tiruvannamalai, Madras State, India'. Manuscripts not published will be returned on request.

To  
The Publisher,  
"THE MOUNTAIN PATH",  
SRI RAMANASRAMAM P.O.,  
TIRUVANNAMALAI.

Dated.....

Sir,

I send herewith Rs..... and request you to enrol me as a life/annual subscriber for your Quarterly "THE MOUNTAIN PATH". The receipt for the amount and the journal may please be sent to my address given below :—



Ashram news bulletin as a supplement to each issue. Usually this will be a small part of the journal; however, in this first issue, we wish to bring readers up-to-date with an account of the Maharshi's *nirvāna* and of Ashram developments since then. Therefore the bulletin takes up a considerable part of it.

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NAME &  
ADDRESS } .....  
(in block } .....  
letters) } .....

*Signature.*







T. N. VENKATARAMAN  
Manager-President  
(Publisher)

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To  
The Publisher,  
"The Mountain Path"  
SRI RAMAKRISHNA MIO.  
TRIVANDRUM

Dated.....

Sir,

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receipt for the amount and the journal may please be sent to my address given  
below:—

NAME :  
ADDRESS :  
in block  
letters

Signature



# "THE MOUNTAIN PATH"

A QUARTERLY ISSUED FROM

SRI RAMANASRAMAM, TIRUVANNAMALAI

Editor: ARTHUR OSBORNE

First Issue: JAN. '64

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This quarterly will be reaching all the devotees of Sri Maharshi throughout the world, hence enjoying a wide range of circulation. We also propose to enrol a large number of subscribers.

## ADVERTISEMENT CHARGES

( Per insertion )

|                      |       |            |
|----------------------|-------|------------|
| Back-Cover (outside) | .. .. | Rs. 600.00 |
| Back-Cover (inside)  | .. .. | Rs. 400.00 |
| Full Page            | .. .. | Rs. 250.00 |
| Half Page            | .. .. | Rs. 125.00 |

Size: D/Cr. 8vo. (  $9\frac{1}{2}'' \times 7\frac{1}{2}''$  )

Price: Single Copy: Rs. 1.50; 3 sh.; 50. cents.

Annual Subscription: Rs. 5; 10 sh.; \$ 1.50

SRI RAMANASRAMAM,  
Tiruvannamalai,  
S. India.

T. N. VENKATARAMA  
Publisher.

N.B.: The profit to be accrued in this venture will go to the general funds of Sri Ramanasramam.

c/o London HK



AUM

*Christmas*

**Ramana Jayanthi & New Year**

*Greetings*

*Christ & Ramana's Birthdays  
Give us joy in all the ways  
So also the New Year  
Superhuman O Dear !*

*Ye may ever be bestowed with  
Inner Light the Spiritual Wealth  
Ceaseless Bliss & Peace of mind  
Service lovingly to mankind.*

**Shri Ramana Jayanthi 31-12-1963.**

**HUMBLE SERVICE IS OUR MOTTO.**

**JAI JAGAD!**

**ARUNBU THONDU NILAYAM,**  
Bharatapuram,  
Melamaiyur P.O.  
Chingleput. ( S. India. )

**Swami Sundara Bharati,**  
*Executive Manager.*



# 'THE MOUNTAIN PATH'

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in January, April, July and October,  
since January 1964.)

Editor : ARTHUR OSBORNE

Managing Editor : V. GANESAN, M. A.

Size : D/Cr. 8vo

SRI RAMANASRAMAM, P. O.  
Tiruvannamalai,  
South India.

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Apart from articles, poems and reminiscences, it reviews books of spiritual interest, and, when necessary, answers letters from readers.

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T. N. VENKATARAMAN,  
Publisher.

CONTRIBUTIONS FOR PUBLICATION should be addressed to 'The Editor, THE MOUNTAIN PATH, Sri Ramanasramam, Tiruvannamalai, South India.' Manuscripts not published will be returned on request.

To  
The Publisher,  
'THE MOUNTAIN PATH'  
SRI RAMANASRAMAM P. O.  
TIRUVANNAMALAI, S. India.

Dated \_\_\_\_\_

Sir,

I send herewith \_\_\_\_\_ by M.O.\* /Cheque/B.P.O. and request you to enrol me as a life/annual subscriber for your Quarterly 'THE MOUNTAIN PATH'. The receipt for the amount and the journal may please be sent to my address given below :-

NAME &  
ADDRESS  
(in Block  
letters)

\* For subscribers in INDIA it is sufficient if they mail the journal for 19... / ... and give the full



# 'THE MOUNTAIN PATH'

(A Quarterly) issued from Sri Ramanaswami  
in January, April, July and October,  
since January 1934)

Editor: ARTHUR GOSWAMI  
Managing Editor: V. GANESAN, M.A.  
Size: 12x8 1/2

SRI RAMANASWAMI, P.O.  
Tiruvannamalai,  
South India.

'The Mountain Path' is a quarterly journal issued by Sri Ramanaswami. Its purpose is to maintain the high spiritual and intellectual standard that the teaching of Sri Ramanaswami demands. It is not confined to any one religion or path but aims at setting forth the spiritual wisdom of all religions and all ages, especially as testified to by their saints and mystics.

Apart from articles, poems and translations, it reviews books of spiritual interest, and, when necessary, answers letters from readers.

We also find that many devotees who are able to come to Tiruvannamalai only rarely or not at all are eager for Ashram news. For their benefit we send an Ashram news bulletin as a part of each issue. We hope that devotees of Sri Mahachari and others who are drawn to the personal spiritual wisdom will lend us their support.

Price per single copy: Rs. 1-50; 2 sh.; 45 cents  
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SRI RAMANASWAMI P.O.,  
TIRUVANNAMALAI, S. India.

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Name  
Address  
in Block  
City



17a Belvedere St.,  
Epsom SE3,  
AUCKLAND.  
11th October, 1962

(17)

Dear Mr. Brunton,

Thank you for your letter of the 8th. in reply to which I have reserved Tuesday October 23rd. for the visit to Sir Paul and Lady Dukes, being ready for his car to pick me up at 7 p.m.

With regard to your own kind invitation to visit to Miss Chase and myself, we would be happy to come on Tuesday October 30th at 7 p.m. In this, Miss Chase will drive us in her car, or if it is your wish then some other means of transport can be arranged.

With cordial greetings and looking forward to seeing you again soon,

Very sincerely yours,

Geoffrey Hodson.

Since writing the above, I find that Miss Chase is not able to come on the 30<sup>th</sup> as arranged above. She thanks you for your invitation and sends you her good wishes. I shall however be ready to come & see you on the 30<sup>th</sup>.



11th October, 1962  
AUCKLAND.  
Epsom St.,  
11th Belvedere St.,

Dear Mr. Brunton,

Thank you for your letter of the 8th. In reply to which I have reserved Tuesday October 23rd for the visit to Sir Paul and Lady Dames, being ready for his car to pick me up at 7 p.m.

With regard to your own kind invitation to visit to Miss Chase and myself, we would be happy to come on Tuesday October 30th at 7 p.m. In this, Miss Chase will drive us in her car, or if it is your wish then some other means of transport can be arranged.

With cordial greetings and looking forward to seeing you again soon,

Very sincerely yours,

Jeffrey Johnson

I have written to Mr. Brunton, but that this letter is not able to come on the 30th as arranged above. He thanks you for your invitation and says you are most welcome. I shall be sure to come to see you on the 30th.



17a Belvedere St.,  
Epsom SE3,  
AUCK LAND.

29th March, 1962

Dear Paul Brunton,

Thank you for your note speaking so kindly of my small book on Yoga and giving me the address of Vincent Stewart Ltd. I am writing to them very shortly concerning possibilities of publication.

Whilst we are both busy people and necessarily preoccupied with our various activities, may I express the hope that we may meet again before you leave this country? Miss Chase would always be happy to invite us, should you ever find time, opportunity and interest in meeting again. Please do not regard this in the slightest degree as pressure of any sort.

With cordial greetings,

Very sincerely yours,

*Geoffrey Hudson.*



17a Belvedere St.,  
Epsom SE3,  
SURREY.

29th March, 1962

Dear Paul Branton,

Thank you for your note speaking so kindly of  
my small book on Yoga and giving me the address of  
Vincent Stewarts Ltd. I am writing to them very  
shortly concerning possibilities of publication.

Whilst we are both busy people and necessarily  
preoccupied with our various activities, may I express  
the hope that we may meet again before you leave this  
country? Miss Chase would always be happy to invite  
us, should you ever find time, opportunity and interest  
in meeting again. Please do not regard this in the  
slightest degree as pressure of any sort.

With cordial greetings,

Very sincerely yours,

*Barbara Harrison*



17a Belvedere St.,  
Epsom SE3, *Arch*  
AUCKLAND.  
23rd August, 1962

Dear Mr. Brunton,

Thank you for your letter of the 15th and my apologies for the delay in answering it. This has not in the least been due to a lack of interest in a possible meeting, but rather to pressure of engagements and demands upon my time. *f*

I should be happy to meet you and Sir Paul Dukes, but prefer this meeting to take place at Miss Chase's house, at 61 Margot Street, Epsom. She has kindly invited us to make use of her house, she herself being out during our time together should you accept.

Thursday, August 30th. at 7.30 p.m. would be the most suitable free time for me, and if agreeable to you I will reserve that day and time.

With cordial greetings,

Sincerely yours,

*Geoffrey Hudson.* *Set*



17a Belvedere St.,  
Epsom, Surrey,  
England.  
23rd August, 1962

Dear Mr. Branton,

Thank you for your letter of the 18th and my  
apologies for the delay in answering it. This has  
not in the least been due to a lack of interest in  
a possible meeting, but rather to pressure of engage-  
ments and demands upon my time.

I should be happy to meet you and Sir Paul Dukes,  
but prefer this meeting to take place at Miss Chase's  
house, 21 Margot Street, Epsom. She has kindly  
invited me to make use of her house, she herself being  
out during our time together should you accept.

Thursday, August 30th, at 7.30 p.m. would be the  
most suitable time for me, and I appreciate it  
I will reserve that day and time.

With cordial greetings,

Sincerely yours,

Geoffrey Jackson



17a Belvedere St.,  
Epsom SE3,  
AUCKLAND.  
25th October, 1962

Dear Mr. Brunton,

Thank you for your letter of October 15th.

I noted that the Dukes were unable to arrange the meeting for last Tuesday but that you will call for me here next Tuesday, 30th October, at 7 p.m.

I will be all ready for you and probably waiting outside the house.

Looking forward with great pleasure to our time together and with cordial greetings,

Very sincerely yours,

Geoffrey Hodson

P.S. Since dictating the above my wife has suffered a relapse and is reported to be not far from death.

Unfortunately, I can neither write nor phone you in an emergency. However, I see no reason to anticipate cancellation of my above acceptance of your kind invitation. We can then discuss a morning visit to Sir Paul & Lady Dukes



17a Belvedere St.,  
Rpsom 283,  
AUGLAW,  
25th October, 1982

Dear Mr. Brunton,

Thank you for your letter of October 15th.

I noted that the Dukes were unable to arrange  
the meeting for last Tuesday but that you will call  
for me here next Tuesday, 30th October, at 7 p.m.

I will be all ready for you and probably waiting  
outside the house.

Looking forward with great pleasure to our time  
together and with cordial greetings,

Very sincerely yours,



Windsor,  
Little Shurdington,  
Cheltenham,  
Glos.  
GL51 5TX.

August 31<sup>st</sup> 1971.

Dear Dr. Branton,

I have been reading  
and re-reading your books  
over the last few years and  
feel I must write and say  
how grateful I am for the  
help and strength I have  
received from them.

I have borrowed the  
books from the library so  
many times, but so precious  
are they to me that I  
am buying my own collection  
so that they may always  
be at hand.



My first choice was "The Inner Reality" followed by "The Secret Path" & "The Quest of the Overself."

Please forgive me for presuming to write to you but I felt I must just say a heartfelt 'Thank you' for all your help & guidance.

Yours sincerely,

Audrey H. Martin.  
(Mrs).





BOLLINGEN SERIES

140 EAST 62ND STREET

NEW YORK, N. Y. 10021

May 17, 1967

CABLE: NYBOLGEN

Mr. Paul Brunton  
c/o National & Grindlays Ltd.  
13 St. James's Square  
London, S.W. 1, England

Dear Mr. Brunton,

Thank you for your letter from Athens of May 11. It is disappointing to learn that there was an error in attributing to you a very interesting comment made in Jung's London Lectures of 1935. Of course, we shall remove your name. I wonder if there was another "Paul Brunton," perhaps a doctor? I had actually heard of your attending as a guest of Dr. Dicks, but evidently it was someone else.

I should be interested in your notes of a conversation with Jung in 1937, for an archive of material on him. I expect to be in Zurich later in the summer. I wonder if you could drop me a line telling me your address there?

I might also be reached through the C.G. Jung Institute, Gemeindestrasse 27, tel. 34-37-80, attention Dr. James Hillman,

*who wrote Commentary on Gopi Krishna's Kundalini Yoga Book*  
Yours sincerely,

*Wm McGuire*

William McGuire





BOLLINGEN SERIES  
140 EAST 85th STREET  
NEW YORK, N.Y. 10021

May 17, 1967

CABLE HYDROGEN

Mr. Paul Brunton  
c/o National & Grindlays Ltd.  
13 St. James's Square  
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Yours sincerely,  
William McGwire

Wm McGwire

William McGwire



KIEFFER E. FRANTZ, M.D., F.A.P.A.

436 NORTH ROXBURY DRIVE

BEVERLY HILLS, CALIFORNIA

CRESTVIEW 6-4277

March 28, 1975

Dear P.B.

The house is quiet and I have a little time before getting ready for work. This is a good opportunity to wish you a happy easter and the renewal of life that accompanies the new birth of the season.

This has been a busy three months with all kinds of new challenges for me as an individual and as a professional person. I wrote a 2000 word article on the use of occult methods in Jungian psychology only to have it returned as not what they were looking for and with a 12 day extension for rewrite. I'm sure that must be a very common experience for writers but it is new for me. I seem to be confronted with a lot of such experiences these days. I see them as making me conscious of the ego and facing the question of whether the ego will relenquish it's hold and flow with the demand of the higher self. I some times wonder if I'm playing games with myself. That is one way of having to discriminate between the various factors and forces at work.

April 24, 1975

In the intervening time I rewrote the article, had the party, took 4 days with Gilda at Palm Springs for our 25th anniversary, and here I am again to finish this letter.

I have to face the fact that I have not really done too much to change the little corner of the world that I live in. The prospects that I will in the remaining time left to me are very slim. Assuming that I haven't missed the boat too badly, I have to recognize that my life has had a very limited purpose. I can accept that, but I will have to also accept that my main efforts now, as they have been for some time, will be directed toward my own self developement. That is not a worthless endeavor and to the degree that it has some success I can be very ~~happy~~, happy.

When I think back to the already approaching middle age man that I was when I first met you, I have to admit how little I really knew.

By the same token, there is even more than that still to know. I cannot accomplish that in this life time without a little help from the Higher Self. I can long for that. I suppose I can even pray for that. Yet in the last analysis I have to relinquish even that. All this creates quite abit of uncertainty for me.

I can see that I will not Finish this letter before I go back to work at this rate.

I think of you often and of your quiet, alone and perhaps lonely life. you seem to take it all so calmly. Even your contact with the higher Self must at times leave you wanting more real companionship. Yet how am I to know what your life is really like. I hope all is well with you. I can only give you my love and my appreciation for your presence in my life.

*And gratitude*

*Kieffer*



KIEFFER E. FRANTZ, M.D., F.A.P.A.  
436 NORTH ROCKBURY DRIVE  
BEVERLY HILLS, CALIFORNIA  
CHRYSLER 8-4577

March 28, 1975

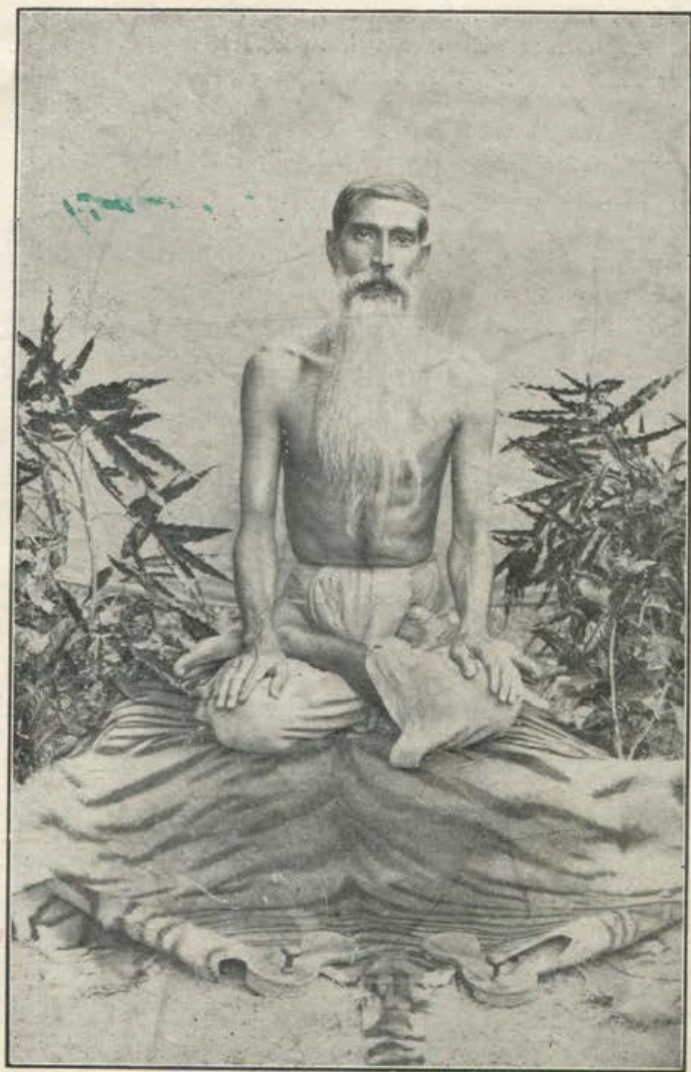
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Kieffer





જી. સુમિત્ર દેવ, Narayan Liotha  
of Barisal



this is a report of an  
INTERV E WITH THE TOGI NARAYANA TIRTH



W 1946

# Walska Battles Cash for No. 6

## Says Yogi Mate Threatened Her

SANTA BARBARA, Calif., July 9 (AP).—Mme. Ganna Walska's sixth husband, Theos Bernard, 36, is a "white lama, Yogi and a lawyer," she says, and as such he won't get any support from her if she can help it.

The ex-operatic soprano, answering Bernard's suit for separate maintenance, charged him with choking her in "demoniacal frenzy" and with threatening her with the "power of Kundalini."

This "power," her cross-complaint says, is a force which he told her caused the Santa Barbara earthquake in 1940.

### SEEKS HIS OUSTER.

The 53-year-old Polish-born diva, one of whose former husbands was the late Harold F. McCormick, harvester millionaire, said Bernard, claiming to be the spiritual and physical reincarnation of Guru Rimpoche of India, influenced her to establish a "Tibetland" in California.

She said she bought a 38-acre estate in Montecito on Bernard's promise to bring priests from Tibet. When the priests failed to arrive, he explained the altitude is too low." So, she said, she purchased a mountain lodge nearby, naming it "The Penthouse of the Gods."

Still the priests did not come. Bernard explained that Guru Rimpoche had suggested "nothing material be done for the next 54 years."

However, the complaint states, Bernard used the estate for "materialistic enjoyment and pleasures." Mme. Walska seeks to oust her husband and his father, G. A. Bernard.

4 Hide 4 Years



## July 4th Safer on Road

WASHINGTON, July 9 (AP).—

The American Automobile Association reported 199 traffic deaths during the four-day holiday July 4-7 compared with 213 on the single day of July 4, 1941, despite heavier traffic this year.

Are women growing taller than men? Read "Now She Can Blow Him Down" in the 20-page Home Magazine with Saturday's Journal-American.



**DIVE IN!**

**SAVE  
1/3**

**2.95 Swim Trunks**  
pure wool, twill boxers  
**now 1.95**

**2.50 Swim Trunks**  
Hawaiian cotton prints  
**now 1.65**

**BOND'S**





Xmas 1969

A Model of Brevity & Neatness

Dear Prof. Brunton,

I have been very happy in receiving your good news and earnestly hope to meet you before you leave Ruvigliana. We have a lot to speak about.

"All the best", as the Irish say,

faithfully Yours

Mario A. Panluzzi

Ministero Affari Esteri  
00144 Roma (Italy)



FRANCESCO PINO DERI FIRENZE-ROMA-MILANO



MEDITATION REPORT BY PUNDIT SHANKAR, SRINAGAR, KASHMIR June 1941

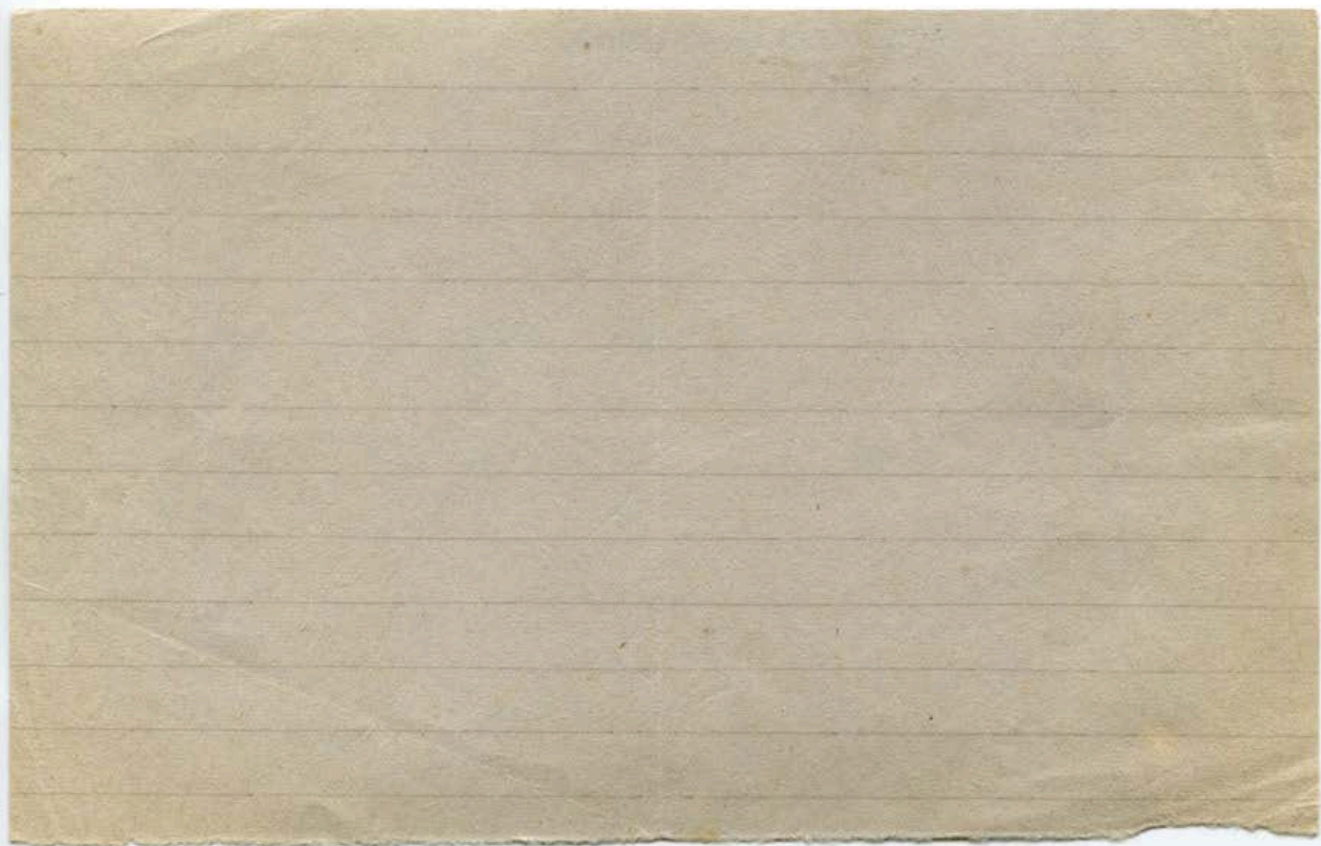
1. When I sat in the Doctors Study in my usual contemplative pose, in a few moments' time my body got relaxed and I seemed to be floating, as it were, in the air but all the time retained my full consciousness - This lasted for about 10 minutes.

On the following day, at the same time, I again began my concentration in my own room. I was able to control my mind more easily than before. I was in this pleasant state for about an hour.

On the third day when I was sitting with some Sadhus - we were all studying Yogavakhanata together - All of a sudden my mind was suspended & I was in the most delicious state which I had rarely experienced before. This lasted for a few minutes only as I was constantly disturbed by the men present.

Pt-Shankar is retired Headmaster of C.M.S. School, Srinagar. He is old man.









ANANDASHRAM

Anandashram

P. O. ANANDASHRAM,  
Via KANHANGAD, S. RY.

June 28th '55

Dear Dr. Brunton,

Thank you for your kind letter  
enclosing a copy of your photograph for  
inclusion in Swami Ramdas' new book.

Pranams.

Yours sincerely,

*Satchidananda*  
Satchidananda





Dr. Paul Brunton,

Box No. 34    Cooper Station

NEW YORK 3.

U.S.A.



sent airmail

not received till November 21

Paul Jourde,  
Lafinur, 3339,  
Buenos Aires,  
Argentina.

Lafinur 3339,  
Buenos Aires Argentina

Buenos Aires, May 31st, 1944.

Dear Mr. Brunton,

for over three years we have been without news, and we both wonder what has happened with you in the present storm? Your last letter, dated April 5, 1941, was written in Calcutta when we were still in India and seemed in the whole, unfortunately, rather pessimistic. I realise all the changes a war like this has brought to a man of peace and science as you, and the fact you were contemplating to give up philosophy for action shows there is no more room in this world of ours for thought and even inner peace!...

When you heard for the last time from me, we were in Jamnagar, spending the hot season in a sea-resort called Balachadi, where the Jam Saheb has a bungalow. We left India a couple of months later, and had all sorts of adventures for the following year. Life is full of surprises: When I was mobilised in France, at the beginning of this war, I thought I would be tied up for several years, and, at the contrary, never have I travelled as much as I did since then around the world. Between the beginning of June and August 1941, we sailed from Bombay to San-Francisco through Ceylon, the Dutch East Indies, then perfectly peaceful, Singapore, and the Strait of Torres, having also the chance to take a glimpse to the "Great Barrier Reef" and the South Sea Islands. Later on, we crossed by car the U.S., visiting on our way most of the National Parks, and sailed to Brasil. After five months there, we had a long trip to Chili, reaching almost the extreme end of the world, through the Strait of Magellan, which gave us the opportunity to compare the grand scenery of the chilian canals to the Norwegian fjords. From Santiago, we came at last to Argentina, where we have been for now over a year and a half living a peaceful but interesting life. My wife, who had always been painting, was here very successful, and had several exhibitions, mostly with decorative pannels about Natural History -plants, flowers and birds-. For me, I lectured about India, and have published some books in French, now translated in Spanish; this keeps me busy, avoiding all risks, in these depressing times, of becoming completely neurotic!

I have tried many times to find your books in Argentina; unfortunately, I am afraid they have never been published in Spanish, and the only two available here are: "A hermit in the Hymalayas" and "The hidden teaching beyond yoga", both in English.



The booksellers don't seem to believe they have a chance to get soon your other works. But there is at least one person in this town, so far as I know, who owns all of them; his name is Cuttat, and he is the Swiss Chargé d'Affaires. He is extremely interested about oriental philosophy, and has, at this point-of-view, a wonderful library, which is particularly rare in a country all impregnated with Latin culture, but where the East is almost unknown. You will very likely hear more about Cuttat and his wife through a friend of them, who has definitely left the West for the Orient, to live with your own master, the Maharichi of your "Secret India".

I doubt this letter will ever reach you; if it does, please try to find a moment to let us know what has happened with you during this long period and also with Mr Subrahmanya Iyer, whom we have not forgotten.

Yours ever sincerely,



✓ 11 w  
101 East 94th Street  
New York, N. Y.  
May 25th 1935

My dear Mr. Brunton,

I do not know your address and hence am sending this letter to you care of your British publishers with the hope they will send it on to you wherever you are. Sir Francis Younghusband, who has just left America, told me that you are traveling in Egypt and from there you will go to India. It is because I am not sure this letter will ever reach you that I am sending you such an impersonal, typewritten letter.

In a most unusual way, I ran across your first book A SEARCH IN SECRET INDIA (it was through one of the Masters of the White Lodge). The whole winter I have been eagerly awaiting some further. The last chart in A SEARCH IN SECRET INDIA was so impressive that it was with infinite joy that I finally read THE SECRET PATH. There, even in the first chapter, I found the answers to the many questions I'd been waiting to have solved.

If ever you do receive this letter, in some far-away country, I do hope you will get in touch with me, as I need and would appreciate it. My permanent address will be, from the fifteenth of June, 1935

14 rue du Labeck  
Paris, France

yes, I need to  
hear from you.  
I'm  
with you Sanna Nakhla



101 East 94th Street  
New York, N. Y.  
May 28th 1935

My dear Mr. Friedman,

I do not know your address and hence am sending this letter to  
your care of your British publishers with the hope they will send it on to  
you wherever you are. Sir Francis Youngblood, who has just left London,  
told me that you are traveling in Egypt and from there you will go to  
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I do hope you will get in touch with me, as I need and would appreciate  
it. My permanent address will be, from the fifteenth of June, 1935

14 rue du Labouk  
Paris, France



Château de Galluis  
à Galluis  
Seine et Oise

February 25th, 1938

Dear Sir,

As lately many letters went astray - Madame Walska thinks that you did not receive hers, dated January 31, as otherwise you would have surely answered.

Therefore I am enclosing copy of Madame Walska's last letter.

Yours sincerely,

V. Felsch  
*secretary*

Château de Gallia  
Gallia  
Seine et Oise  
February 25th, 1938

Dear Sir,

As lately many letters went astray - Madame Winkler  
thinks that you did not receive mine, dated January 21, as  
otherwise you would have surely answered.

Therefore I am enclosing copy of Madame Winkler's  
last letter.

Yours sincerely,  
V. F. 1264



Château de Galluis  
Seine et Oise

January 31st

1938

Dear Friend,

I was happy to receive your congratulations and surprised at the same time as I thought you were not in London.

While in England the only person I wanted to see was you; the only person to whom I telephoned was you; I telephoned but in vain Thursday night, the whole Friday, the whole Saturday, at eight in the morning when I thought you did not go out yet, at seven in the evening when I thought you might be back - and always no answer, no answer. I was calling Hampstead 1986 as written in your letter.

Please explain me this mystery. I was so sorry, especially as I do not know when I shall be in London again - may be in March. In February I am going for a week to St. Moritz, otherwise I am always at Galluis.

Affectionately yours

In great  
admiration

S. Cunningham



1938  
January 21st  
Misses de Salinas  
Paris 15

Dear friend,

I was happy to receive your congratulations  
and surprised at the same time as I thought you were not  
in London.

While in London the only person I wanted to  
see was you; the only person to whom I telephoned was  
you; I telephoned but in vain Thursday night, the whole  
Friday, the whole Saturday, at eight in the morning when  
I thought you did not go to bed yet, at seven in the evening  
when I thought you would be back - and always no answer,  
no answer. I was calling Raymond 1575 as written in  
your letter.

Please explain me this mystery. I was so sorry,  
especially as I do not know when I shall be in London again -  
may be in March. In February I am going for a week to St.  
Moritz, somewhere I am always at Gellia.

Very affectionately yours

Edmond de Salinas



Hillandale Farm  
Polly Drummond Road  
Newark, Delaware 19711  
U.S.A.  
July 4, 1975

Dear Dr. Brunton,

I am a 29-year old man who has studied and practiced various yogas and meditational systems for the past 6 years. Originally begun as a discipline to lose weight and attain better grades in college, hatha yoga quickly secured enhanced health and concentration, plus presented possibilities for further inner growth beyond my expectations. Thereupon I began to meditate on a daily basis, using books like your's as guides. Neither have the profit seeking prophets and gurus who have come to America, nor the innumerable esoteric cults, ashrams, groups, sects or Aquarian Age organizations lured me from this search which I'm sure can never be pursued enmasse.

I have never written or consulted with a guru or spiritual teacher concerning my study, or obstacles encountered "along the path." But since I have learned much from your writings and have always respected your individualized perspective--entirely modern, practical and stripped of whatever has been outworn by time--I felt compelled to correspond concerning a problem I cannot seem to resolve.

In your books you discuss the force of imagination and its effects, especially in the lives of artists and creative thinkers. You hint that art has been a legitimate yoga for western man, and that the more an artist can immerse himself in his flow of mental images, the greater the degree of abstraction and inner directed energy.

You also mention numerous times a problem which you faced and which is related to the force of imagination, meditation and their effects on one's life. The problem is balance, and it seems to be one of the greatest problems that besets anyone who seeks to spiritualize himself. You claim to have found it most difficult to return to a daily active life in the west after spending much time in contemplation; even to the point of having to force yourself to come to grips with your affairs in the world after leaving India. For this reason you have criticized meditation systems for their often highly speculative nature which frequently evokes disdain, aloofness and a dreamy other-worldliness in their practitioners. The only exception, you add, is Zen Buddhism which aims directly at establishing a very centered and stable balance between inner/outer for the richest possible life.

From the effects of meditation, whether correct or incorrect, I have found a creeping lethargy and overall lassitude affect my body and mind. I often prefer to be alone, avoid company, and instead of feeling a growing love for people, I instead frequently experience the opposite. I rail at social involvements, for I can always sense the phoniness, pretense and hypocrisy involved.

At the same time I have been blessed (or cursed), with a very keen imagination. I slip into this abstract reverie you refer to at the drop of a dime, anywhere, anytime, and resent intrusions. Perhaps this is a glorious escape or attachment which only breeds more inertia in my life.

I am drawn to writing because of the strength of my mental images. I write anything and have no "literary tastes" in the traditional sense, and only a limited vocabulary. I also enjoy reading, not only your books but also the Dharmapada, the poetry of Walt Whitman, Zen literature,



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Chuang Tzu and Taoist literature, novels by Hermann Hesse and other writings I find inspiring. Out of this inspiration I pen short stories, fables, children's tales, poetry and just alot of notes to myself more than anything.

I have often wished you had written an entire book on art, imagination and their relation to yoga since I've frequently wondered if the evolution of the western mind takes a different line than its eastern counterpart. For not only are we in the west more active by nature, as so many authorities have attested and prescribed karma yoga, but also, I think, more individualistic, for lack of a better term. The innovator who burns through traditions with his creative fire shines as the western yogi, while the path of devoted following is revered in the east. When I think of spiritual giants in the west I think of those individuals, creative artists of tremendous imagination, who followed no one, but created out of themselves--DaVinci, Michelangelo, Blake, Dostoevsky and Whitman to name a few, since there are only a few to name. Others, like Van Gogh and Nietzsche were shattered by a society which doesn't sanction or patronize soul-searching as it does in the east. Perhaps that's the reason why only a few "western yogis" can be named, and even these giants seem dwarfed by the sagacity of Ramakrishna, Ramana Maharshi and other prophets from the east.

But one of the questions I'm asking is whether the "path of following" is a legitimate one for western man, even though his greatest minds have not soared to the same heights as his oriental brothers. It seems as if you yourself had to renounce much of what was traditionally accepted in the name of yoga and go it alone in order to find truth, always retaining that humility and openness of mind to change your own views and willingly contradict yourself.

And if this is so, that is, if western yoga relies more heavily upon highly individualized creative expression, then what part does imagination play in its development? More specifically and personally, what part does imagination play in meditation, if any?

Krishnamurti and Zen masters have denounced or dismissed imagination as a stumbling block, an impediment to awareness. They stress the necessity of emptying the mind of all images before awakening can occur, while you imply that reverie and absorption in the flow of one's mental images is, in fact, a yoga.

I am confused, for if they are right what becomes of the expression, "as you think so shall you be," or Buddha's maxim that you are the outcome of your thoughts? Or again to give a personal example: when I think of love, feeling love, radiating love to all beings, etc., am I wasting my time and disillusioning myself with my imagination so that the enhanced feeling I'm left with after such meditation only blinds me instead of lifting the veil?

Because of this confusion I often find myself in a conflict as to what to do. When driving my car for instance (an activity a large part of which can be unconsciously accomplished), I either force myself to be mindful of just driving, nothing else, consciously attuning my mind to what I am doing, only to soon become bored; or else invite the seemingly rich flow of ideas and images which inspire my writing, only to wonder if I'm being unmindful, unaware and unconscious of what's happening in the here-and-now of my life.







I'm sure this dilemma saps my life force and adds to my lethargy and love for solitude, which you have stated, based upon your own personal experience, can lead to an unhealthy outlook and desire to escape from this world instead of escape into it. In this respect I indeed wonder if mind-voiding methods of meditation have made me dull, lifeless and uncaring simply because I'm approaching them in the wrong manner, or am slipping up somewhere. Surely the scales often tip so far in one direction I find it hard to come out of myself.

What of balance?

Yours respectfully,

*Bob Davis*

Bob Davis



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Joel Carpenter  
Box 1233  
Beverly Hills  
Calif., 90213  
U.S.A.

Dr. Paul Brunton  
c/o Samuel Weiser Inc.  
734 Broadway  
New York, NY 1003

Dear Mr. Brunton:

I selected at random your book The Hidden Teaching Beyond Yoga, while on my way to a camping excursion in the Pacific Northwest.

The excursion was a complete success. After the noise and pollution in Los Angeles, I found myself in the true cathedral of God. The Rocky Mountains, with their shorn glacier heights and crystal clear streams were dappled with autumn color. What a perfect setting for meditation!

I was traveling in a wonderfully equipped bus, which had all modern conveniences including an electric light. My evening entertainment while watching this breathtaking environment unfold was my first introduction to one Paul Brunton.

When it was time to return, I left my own "sanctuaries" and persian carpets" behind with sadness and returned to the business of my everyday life in Los Angeles. I now, after nearly two years, look back on the experience as one of the highlights of my life and travels. From that time, to this day, your books have been a constant companion.

I have hesitated to write you out of timidity and respect for your privacy. I feel, however, that now is the time for me to break with my reserve and attempt to get in touch with you.

My primary purpose in writing you is to communicate my profound respect and admiration for you, your life and your work. To be counted amidst the many who have been touched and guided by your life's work is, indeed, a privilege. Flattering words are inadequate, so I shall depend upon your intuition to realise my admiration, respect, and affection.



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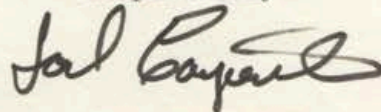
(2)

Your movements and whereabouts must I realise be a mystery. You must receive requests from all over the world asking for infringements on your time and attention. Once again I am counted amongst many, and once again I rely upon your judgement and intuition as to whether you shall respond to my humble letter.

I have no definite plan as the moment, but I may be traveling to Europe this spring or summer. It is my hope that I may meet you and deliver my admiration in person.

Peace be with you.

Respectfully


A handwritten signature in dark ink, appearing to read "Joel Carpenter". The signature is fluid and cursive, with the first name "Joel" being more prominent and the last name "Carpenter" written in a more compact, flowing style.

Joel Carpenter



When you receive this correspondence, I would like to see you. You must  
be sure to let me know all the time. I am sure you will be interested in this  
and I am sure you will be interested in this. I am sure you will be interested in this  
and I am sure you will be interested in this. I am sure you will be interested in this  
and I am sure you will be interested in this.

I am sure you will be interested in this. I am sure you will be interested in this  
and I am sure you will be interested in this. I am sure you will be interested in this  
and I am sure you will be interested in this. I am sure you will be interested in this  
and I am sure you will be interested in this.

Very truly,  
  
J. Edgar Hoover





im Q. der sehen  
vom Licht  
das nicht  
erleuchtet.  
Freundliche  
grüße  
Josette Fabert



Herrn Paul Branton  
~~bei Herrn Hans~~  
~~Rietholzstrasse 60~~  
CHEMIN DE BALLALAZ 14  
APPART 11, BLOC A  
~~Zollikonberg~~ ✓  
~~bei Zürich~~  
1820 MONTREUX  
Schweiz



254 River Road  
Dunmurry  
Belfast.

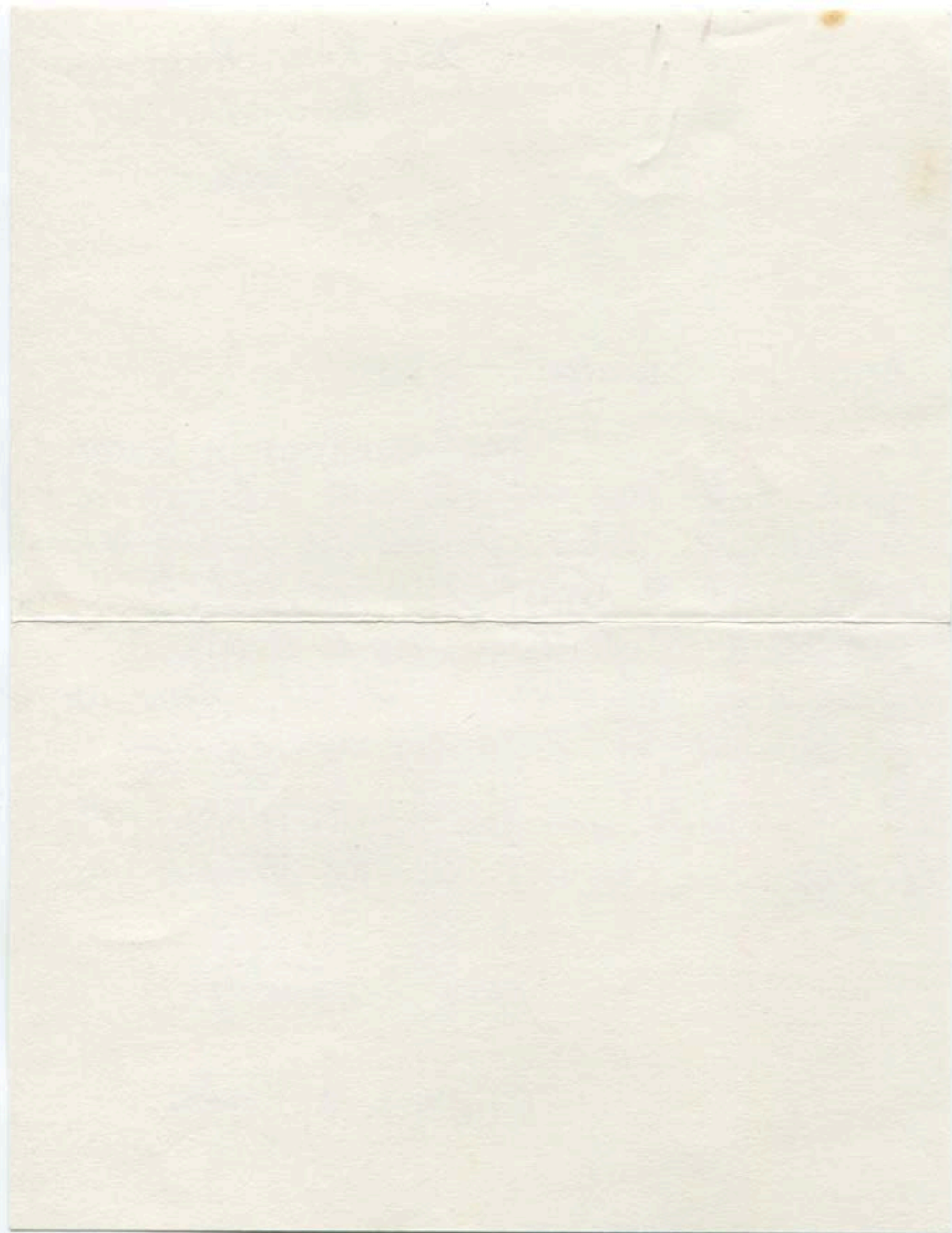
Dear Dr. Brunton,

I am reaching a tentative foot onto 'the secret path'. I cannot understand why I should write to you only that I must. Perhaps just to establish a contact, that is all. If you have any time at all, send me a thought to help me on my way.

Thank you for writing your books especially a Hermit in the Himalayas.

Yours Gratefully.

Elizabeth A. Hughes.





12 Farm Road  
Wayne, Pa. 19087  
March 1, 1975

Dear Dr. Brunton,

This letter is written out of a sense of profound gratitude to you for writing the books concerning mentalism and Overself. They have been, are and will continue to be for me (and I am sure for many others) beacons of light and sources of pure joy.

I am a mature woman of 59, but feel I have been truly living only since about eight years ago when I had an experience of a mystical nature. It was totally unexpected and it completely changed my inner world and my perceptions of the outer world. Though leading an everyday kind of life on the outside since then, most of my spare time has been spent in investigative study concerning the meaning of this experience, not only for me personally, but using it as a center point from which to grasp life's ultimate meaning and purpose. My reading took me into anthropology, psychology, parapsychology, theology (more help from Eastern than Western), mysticism and philosophy (again more help from Eastern than Western). Out of all this came many answers and insights but always of a partial nature.

One exciting part of all this was the way in which I was drawn or led to material that started at a level for which I was ready, proceeding forward in a sort of spiral continuum to levels that successively opened up new understanding.

Your books (my latest "finds") have placed me on a plateau where the air is so clear and the ideas so well integrated, at the same time making such beautiful sense that they seem a perfect "crowning" of all that has gone before. The pieces of the puzzle are gently falling into place, and it is your Overself concept with all its ramifications that has made this possible.

Equally as important as the content of these books are the qualities you bring to the task of communicating with the reader. Wisdom, compassion, patience, honesty, clarity and precision all shine forth from the pages. I started out marking passages I hoped to retain, then began marking whole pages, and in the end I knew I would be rereading these books in their entirety.

Thank you, Dr. Brunton!

Very sincerely,

*Helen S. Bryans*  
(Mrs. Henry T. Bryans)



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2-10/1  
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12 Kears Road  
Wayne, Pa. 19087  
March 1, 1975

Dear Mr. Brewster,

This letter is written out of a sense of profound gratitude to you for writing the books concerning mysticism and Overself. They have been, and will continue to be for me (and I am sure for many others) sources of light and sources of pure joy.

I am a mature woman of 58, but feel I have been truly living only since about eight years ago when I had an experience of a mystical nature. It was totally unexpected and it completely changed my inner world and my perception of the outer world. Though leading an everyday kind of life on the outside since then, most of my spare time has been spent in investigative study concerning the meaning of this experience, not only for me personally, but using it as a center point from which to grasp life's ultimate meaning and purpose. My reading took me into anthropology, psychology, parapsychology, theology (more help from Eastern than Western), mysticism and philosophy (again more help from Eastern than Western). Out of all this came many answers and insights but always of a partial nature.

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Thank you, Mr. Brewster!

Very sincerely,  
*Heidi T. Brewster*  
(Mrs. Henry T. Brewster)



Leslie H. Salov, M. D.

928 Brodhead Road  
Aliquippa, Pennsylvania 15001

Hours by appointment

June 4th. 1969

Telephone: 375-9443

Dr. Paul Brunton  
% E. P. Dutton and Co. Inc.  
201 Park Avenue  
New York, New York 10003

Dear Dr. Brunton:

x  
In reading your books "The Secret Path", "The Quest of the Overself" and the "Hidden Teaching beyond Yoga", I am impressed by many of the same feelings and ideas that I have experienced over the past number of years that you express in these writings. I am a physician practicing in the field of ophthalmology. I have been concerned about the influences exerted by the development of technology in our world today. I have been impressed and saddened by the lack of creativity in man today.

I realize only too well that "A physician who knows nothing about Cosmology will know little about disease. He should know what exists in heaven and upon the earth, what lives in the four elements and how they act upon man; in short, he should know what man is, his origin and his constitution; he should know the whole man not merely his external form. If man were in possession of a perfect knowledge of self, he would not need to be sick at all" (from Paracelsus)

Paracelsus also said that the physician must be :

1. A philosopher who is acquainted with the laws of external nature
2. An astronomer. He should know the heaven (the mental sphere) wherein man lives, with all its stars (ideas) and constellations.
3. An alchemist. He ought to be regenerated in the spirit of Jesus Christ and know his own divine powers.



Jack H. Salton, M.D.  
200 Madison Ave.  
New York, N.Y. 10017

Telephone 575-8412

June 22nd, 1962

Dear Dr. Salton:

Dr. Paul Pearson  
P. O. Box 1000  
301 Park Avenue  
New York, New York 10022

Dear Dr. Pearson:

In reading your book "The Secret Path", "The Quest of the  
Universal" and the "Liberation Beyond Form", I am im-  
pressed by many of the same feelings and ideas that I have  
experienced over the past number of years that you express  
in these writings. I am a physician practicing in the field  
of orthopedics. I have been concerned about the influences  
exerted by the development of technology in our world today.  
I have been impressed and challenged by the lack of creativity  
in our society.

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about cosmology will know little about himself. He should  
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and constellations.

3. An alchemist who must be regenerated in the  
spirit of Jesus Christ and know his own divine powers.



Dr. Paul Brunton

Also quoting from the Bhagavad-Gita "The uncontrolled mind does not guess that the Atman is present: How can it meditate? Without meditation, where is peace? Without peace, where is happiness? The Wind turns a ship from its course upon the waters: The wandering winds of the senses cast man's mind adrift and turn his better judgement from its course. When a man can still the senses I call him illumined. The re-collected mind is awake in the knowledge of the Atman which is dark night to the ignorant: The ignorant are awake in their sense life which they think is daylight: To the seer it is darkness".

We (educators, physicians, philosophers, business men and students) have organized the Athena Center for Creative Living to help man from becoming "de-humanized". The Center will help man to balance the "input" of the mass media from television, radio, the cinema and newspaper propaganda.

Man today is speaking a "metalanguage and does not think creatively. If this continues he is doomed.

Athena Center needs people like you who realize that man is a sense object today and must find his inner self and must relate to other people in the world.

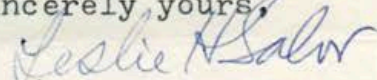
I am enclosing some information about the Athena Center for Creative Living.

Athena Center will hold seminars, lectures and discussion groups in the spring of 1970 on the beautiful grounds of the Instituto Allende in San Miguel de Allende in Mexico.

Would you like to join Athena Dr. Brunton?

Looking forward to your comments and reply?

Sincerely yours,



Leslie H. Salov, M. D.

LHS:m  
ENCL.

Dr. Paul Brunton

...from the perspective of the unconditioned mind  
does not mean that the human is present: how can it meditate  
without religion. There is peace without peace, which is  
peace. The wind turns a ship from its course upon the  
water: the wandering winds of the senses cast upon the  
soul and turn his better judgment from its course. When  
a man can still the senses I call him illumined. The re-  
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darkness."

Religionists, mystics, philosophers, business men and  
students have organized the Athens Center for Creative  
Living to help men from becoming "de-humanized". The Center  
will help men to balance the "input" of the senses from  
the outside world, the senses and the inner world.

Man today is seeking a "center" and does not think  
creatively. If this continues he is doomed.

At the Center men learn to live and who realize that man  
is a sense object today and must find his inner self and  
must relate to other people in the world.

I am enclosing some information about the Athens Center for  
Creative Living.

At the Center will hold seminars, lectures and discussion  
groups in the spring of 1960 on the beautiful grounds of  
the Institute of the Sacred in San Rafael, CA, in Mexico.

Would you like to join Athens Center?

Looking forward to your comments and reply.

Sincerely yours,

Leslie H. Baker, M.D.

LES: 1001



Porto, 9-9-1963

Portugal

M

Sir,

I am reading your book, in a French translation, called: "La Réalité Intérieure". In the first pages I read that the Light is God. I stopped reading to tell you a curious vision I had spontaneously, after reflexions about my sad life and the pains of Humanity, followed by the decision of growing always better to become happier and to help others of being better and happier too. It was twelve years before reading your other books: "Secret Egypt" and "Secret India", and even any book else of that kind.

I was 19 years old and was lying in my bed, in a dark night and quite still. I had thought with a deep concentration and I felt joy and exaltation at the idea I was going to do an useful and unknown thing, which would be an occult exemple for the rest of Humanity. I knew that when an idea rises, even silent, it is took by others telepathically, for I had noticed it round me.

At the end of that decision I noticed I was becoming gradually like paralyzed and colder, but quite awaked and lucid and feeling all right. I observed my transformation without fear, with curiosity. When all the warmth of my body had reached the head, my soul escaped from the height of my head with a feeble sound of wind and I saw distinctly my body quite still under me, like a corpse, for a feeble light came from my soul. I recalled the little Egyptian bird with a man's head, which typified the soul and I had the exact revelation of its meaning. Then, I flew in spirals, as if I were sucked up, until I reached a region of White and glorious Light, that blinded me not at all, and full of melodious vibrations. I became myself light, vibrations and melody, while I was fulfilled with supernatural joy. I thought: "I am in front of God, who is Light, vibrations of Love and melody; I am inside Him, I am God myself". When I got that certitude, my joy reached its culminant point. But afterwards a miserable human doubt penetrated inside me: "How can I be as proud as to think I am God?" As soon as I had this doubt, I fell brutally like if a punishment, and I reintegrated my body with a sensation of pain. Then I warmed slowly. A long time afterwards I could raise an arm with difficulty to lit up my lamp, but this light seemed so feeble after the oter beautiful one that I put it out. My heart beat quickly and strongly, for I was in great exaltation and joy.

I kept this vision secret for long years to protect my joy, which helped me much for my improvement, that did great progresses in two years. During a few years I felt happy, though my familiar difficulties were continuing. And the War came and my joy went away and came back never more, excepted for short moments and always less in proportion as my misfortunes and those of others increased. A slow change came inside me. I fell very ill and never more recovered complete health.

I came, with my family, to Portugal (my mother's land), where I am living and working, like in France, as a social welfare. Through several dangerous illnesses (Heart-diseases, nerves-diseases, broncho-pneumonia and pneumonia) I discovered gradually that Life must be lived fully and not despised as I did before, for it is an injury to God despising the gifts He offers us. I understood that nothing is ugly in Life, but only the ugly interpretations we do about it. Only a soiled mind can soils life, people and things, and having discovered how



Portugal

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+



priests and false christians soiled every intention, I ceased giving importance to them and began living my own life with my own conscience,, always with the wish of Beauty and Truth, according to the laws of Nature, which are also the laws of God.

I am 47 years old and still expecting the " Réalité Intérieure". I could never more have visions like the one I told you. However I think I had, during a long time, a Master, somewhere in the space, for during about twenty years I was comforted, in dreams, by marvellous teachings, which gave me joy for long days. Then, lots of misfortunes and much activities obliged me to become more attentive to materials preoccupations and my invisible Master ceased to teach me. So that I am living materially by necessity, but not by pleasure, while I am needed by my old parents, who are ill too, and now ill until their death. I fear I will always be needed by somebody. I have no courage to refuse my help to the ones I love. I don't know if I am wrong ~~in~~ being like this. Everyone tells me to live my own life and not as much the others'. What must I do ? Can you tell me a good advice, you, who have reached the wisdom ? But perhaps you will say that everyone must find, by his own powers, what he is searching.....

I am like Orphée after he had lost his Euridice.....  
If I had not a secret love, since 3 months, I would be very unhappy. But a secret love cannot be quite happy like a known one. A known love makes my ill father unhappy, for he fears loosing me. I have to be patient and wait a future quietness to search inside me the Light I have lost.

Please excuse me for my bad English, that is not my own language. I am French.

I am yours truly

*Juliane Mouton*

Miss Julianne Mouton  
Rua Antonio Cardoso, 332  
PORTO- PORTUGAL



praises and false christians soiled every intention, I ceased giving importance to them and began living my own life with my own conscience, always with the wish of Beauty and Truth, according to the laws of Nature, which are also the laws of God.

I am 47 years old and still expecting the "Realité Intérieure". I could never more have visions like the one I told you. However I think I had, during a long time, a Master, somewhere in the space, for during about twenty years I was comforted, in dreams, by marvelous teachings, which gave me joy for long days. Then, lots of misfortunes and much activities obliged me to become more attentive to material preoccupations and my invisible Master ceased to teach me. So that I am living materially by necessity, but not by pleasure, while I am needed by my old parents, who are ill too, and now ill until their death. I fear I will always be needed by somebody. I have no courage to refuse my help to the ones I love. I don't know if I am wrong or being like this. Everyone tells me to live my own life and not as much the others'. What must I do? Can you tell me a good advice, you who have reached the wisdom? But perhaps you will say that everyone must find, by his own powers, what he is searching..... I am like Orphée after he had lost his Eurydice..... If I had not a secret love, since 3 months, I would be very unhappy. But a secret love cannot be quite happy like a known one. A known love makes my ill father unhappy, for he fears losing me. I have to be patient and wait a future quietness to search inside me the light I have lost.

Please excuse me for my bad English, that is not my own language. I am French.

I am yours truly

Juliane Mouton

Miss Juliane Mouton  
Rua Antonio Cardoso, 332  
PORTO-PORTUGAL



P.O. Box 239,  
P.O. Borrowdale,  
Salisbury, Rhodesia.

9th June, 1971.

Dear Dr. Brunton,

I took the liberty of enquiring from your publishers as to where I might address a letter to you, and it was they who gave me the address to which I am writing.

I have been wanting to write to you for many months past, but in a way found myself not being able to do so, until now. I am certain that you will understand, when I say that even now, I do not know how I can put into words all I might wish to say.

Firstly, I would like to tell you that your books have helped me beyond words. They have helped me in that, on so many occasions, when I have had the deepest longing to know the answer to something, THERE were your words, telling me with infinite Grace what I had already thought might be so, but hardly dared believe. Your writing has a splendour, and the most beautiful clarity, which carries with it, for me, the deepest assurance of truth. I feel that nothing is being withheld or mystified for the sake of withholding and mystification, as has so often happened in the past when I have tried to find the answer to things. The only withholding is if one is not quite ready to perceive deeply your meaning.

I am sending you something I wrote several months ago - together with a list of the books I have studied, in what appears to be so short a space of time, so that you may see the background to whatever I write. Also there is another reason why I have not written to you before. It is because recently I have felt intensely that one perhaps must not speak of one's experiences - the infinitely graceful things, and indications which are sent to one. Also I read in the Rhada Soami books and the Sun of Tabriz, for instance that if every you speak of these things they are taken away - which one couldn't bear. But I did not truly understand this. However - I think I know why now. Firstly that you might make others feel lost and shut out if they had not had the same kind of experience and also - most important of all - I have come to know that if you long in the deepest way and trust your treasured Overself, It always indicates, interprets, at the right moment. Am I right in this?

To-day I am writing to tell you something, which is to me amazing in its beauty and Grace, because I thought that if I were to tell you it might help someone else, in the way your words helped me, and might also convey to you the touching worthwhileness of all your efforts to interpret the truth for others, and that you are indeed, to use your own words, "a tutor to the tutor-less".

What I am going to say concerns the words in the last paragraph on page 220 of the chapter - "Initiation into Mystical Experience" in your book - The Wisdom of the Overself. There is someone for whom I have the deepest love and respect. Someone whom I hardly ever see, because in his wisdom he would not let it be so, as he is not free, and also for my sake. Although we are far divided in distance, on the occasions we have met, our paths have crossed like meteors in the night, and his presence is with me always. I have also been gently led to believe, to realise, that unknown, or shall I say unrealised by me, before, he had walked a very long way along the path of discovery, which I am now finding my way along. At the time I did not understand completely the implications of certain subtle, gentle, sometimes cruel, ways this had to be indicated to me by him. Last Friday on my way home to my lovely, peaceful little country cottage, where I live by myself, I felt the most intense, poignant to the point of tears, feeling.



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What I am going to say concerns the words in the last paragraph on page 220 of the chapter-"Initiation into Mystical Experience" in your book- The Wisdome of the Overself. There is someone for whom I have the deepest love and respect. Someone whom I hardly ever see, because in his wisdom he would not let it be so, as he is not free, and also for my sake. Although we are far divided in distance, on the occasions we have met, our paths have crossed like meteors in the night, and his presence is with me always. I have also been gently led to believe, to realise, that unknown, or shall I say unrealised by me, before, he had walked a very long way along the path of discovery, which I am now finding my way along. At the time I did not understand completely the implications of certain subtle, gentle, sometimes cruel, ways this had to be indicated to me by him. Last Friday on my way home to my lovely, peaceful little country cottage, where I live by myself, I felt the most intense, poignant to the point of tears, feeling.



P.O. Box 239,  
P.O. Barronville,  
Sellingbury, Rhode Island.

5th June, 1971.

Dear Mr. Brewster,

I took the liberty of enquiring from your publisher  
as to where I might address a letter to you, and it was they who gave  
me the address to which I am writing.

I have been wanting to write to you for many months past,  
but in a way found myself not being able to do so, until now. I am certain  
that you will understand, when I say that even now, I do not know how I  
can put into words all I might wish to say.

During the last few months I have

been reading many books. They have helped me in many ways, and I have  
been able to find the answers to many of the questions I have asked myself.  
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together with a list of the books I have studied, in what appears to be  
about a space of time, so that you may see the background to whatever I  
write. Also there is another reason why I have not written to you before.  
It is because recently I have felt intensely that one perhaps must not speak  
of one's experiences - the infinitely precious things, and indications which  
are sent to one. Also I read in the Bible some words and the Son of Man,  
for instance that if every you speak of these things they are taken away -  
which one could not bear. But I did not truly understand this. However - I  
think I know why now. Finally that you might make others feel lost and shut  
out if they had not had the same kind of experience and also - most important  
of all - I have come to know that if you look in the deepest way and trust  
your precious Overself, it always indicates, instructs, at the right moment.  
Is it right in this?

To-day I am writing to tell you something, which is to me  
dear and precious and true, because I think that if I were to tell you  
the truth for others, and that you are indeed, to use your own words, "a  
tutor to the nations."

What I am going to say concerns the words in the last paragraph  
on page 200 of the "The Way of Zen" - "The Way of Zen" in your  
book - "The Way of Zen". There is someone for whom I have the  
deepest love and respect. Someone whom I hardly ever see, because in his  
whole life he would not let it be so, as he is not free, and also for my sake.  
Although we are far divided in distance, on the occasions we have met, but  
rather have crossed like meteors in the night, and his presence is with me  
always. I have also been gently led to believe, to realize, that unknown  
or shall I say unmet by me, before, he had walked a very long way along  
the path of discovery, which I am now finding my way along. At the time I  
did not understand completely the implications of certain words, gentle,  
sometimes cruel, ways this had to be indicated to me by him. Last Friday  
on my way home to my lovely, peaceful little country cottage, where I live  
by myself, I felt the most intense, poignant to the point of tears, feeling.

What I am going to say concerns the words in the last paragraph on page 220 of the chapter "Initiation into Mystical Experience" in your book - The Mystical Experience. There is someone for whom I have the deepest love and respect. Someone whom I hardly ever see, because in his wisdom he would not let it be so, as he is not free, and also for my sake. Although we are far divided in distance, on the occasions we have met, our paths have crossed like meteors in the night, and his presence is with me always. I have also been gently led to believe, to realize, that unknown or shall I say unrealized by me, before, he had walked a very long way along the path of discovery, which I am now finding my way along. At the time I did not understand completely the implications of certain subtle, gentle, sometimes cruel, ways this had to be indicated to me by him. Last Friday on my way home to my lovely, peaceful little country cottage, where I live by myself, I felt the most intense, poignant to the point of tears, feeling.



I wrote in my journal when I reached home these words. "It is a golden autumn afternoon of great beauty and peace. As I drive home I realise that I am completely alone. But in my heart I find no loneliness but rather, a marvellous kind of happiness that I am going back to my enchanted little house and garden for two days of the peace I long for, when I shall be aware of being accompanied by my treasured Otherness and your beloved presence. Take my hand and show me the way. I shall pray that we may ever be further revealed to each other- ever more aware that we are not separated."

That day I had just received five of your books, which I had been waiting for, and which I had brought home with me. Just after writing those lovely words in my Journal I picked up one out of those five books, and opened it, exactly at the words I mentioned. It was the first place I looked. All the time I had a most intense feeling that something true and poignant was being revealed to me. There before my eyes were your exquisite words confirming, the most treasured of all my experiences. An experience which I did not at the time fully comprehend- it happened three months ago. I would like to tell you about it- if I may? It occurred in that borderland between sleep and waking, when all my experiences have come to me. "I "hear" the most heartbreaking, exquisite soft music, in that borderland. I recognise it immediately, and in that instant, am drawn upwards to It, with the most vivid longing that he whom I love should hear it too. Then quite clearly, inwardly, I "hear" the words - "He can hear it too". Then I see my single star, which has always appeared as a kind of infinitely graceful signature, as it were, to all the things I have seen, to tell me they are true." This was all heard, in your words, "inwardly" although I "looked" upwards in a wondering way to where it came from- slightly above me.

To me this incident has the most amazing, sweet unimaginable Grace, and the most tender concern for ones happiness.

May I now ask you some questions which have been concerning me-

1. What is the significance of that borderland between sleep and waking? Why is that you alone have written of it? I have searched in books- but it seems not to have been mentioned- and when I asked no one knew. I do not do any special meditative exercises before I go to sleep, or when I wake, and none of my very many experiences has ever come to me at any time other than that borderland. Here- I must mention that the question of meditating at set times each day, for an exactly set time- is something I have not been able to realise. This is not to say that I do not concentrate intentionally sometimes, and I have noticed that as I come out of that borderland I have the impression that I have been concentrating, within my head, between my eyes, so perhaps that is another Graceful thing which is teaching me to meditate- I don't know. Here also I mention how deeply helpful it was to me- to read last night- your words about meditation, and that it has- as I felt- other forms. In particular your description of allowing yourself to be aware continually, whatever your doing, of your Overself- This is always so for me- wherever I am- I feel I have a kind of cloak around me- wherever I am, in my very varied, interesting life. Is this right. I mean may I leave it there, as it were. Almost every night I "see" three little stars, forming singly against my closed eyes- in that borderland. I am trying to ask you - does ~~one~~ one have to make more effort, is it trying to tell me to make more effort, or is it right to leave it there and be ready and aware when these little things come?
2. Perhaps you would like to ask me how I know it is not a dream? I know- because, to use your words- it has an intense inward, vivid feeling of sight, although sometimes little things I have "seen" inwardly have been in my room as it were, others have been places a long way off. But the reason that I am assured most of all is that



perhaps that is another Graceful thing which is teaching me to meditate- I dont know. Here also I mention how deeply helpful it was to me- to read last night- your words about meditation, and that it has- as I felt- other forms. In particular your description of allowing yourself to be aware continually, whatever your doing, of your Overself- This is always so for me- wherever I am- I feel I have a kind of cloak around me- wherever I am, in my very varied, interesting life. Is this right. I mean may I leave it there, as it were. Almost every night I "see" three little stars, forming singly against my closed eyes- in that borderland. I am trying to ask you - does ~~not~~ one have to make more effort, is it trying to tell me to make more effort, or is it right to leave it there and be ready and aware when these little things come.?

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I wrote in my journal when I reached home these words. "It is a golden autumn afternoon of great beauty and peace. As I drive home I realize that I am completely alone. But in my heart I find no loneliness but rather a marvelous kind of happiness that I am going back to my enchanted little house and garden for two days of the peace I long for, when I shall be more at home surrounded by my friends, my friends and your beloved presence. Love me and show me the way. I shall never that we may ever be further parted to each other - even here where we are not separated."

That day I had just received five of your books, which I had been waiting for, and which I had wanted some time. Just after writing these words in my journal I looked up one of these five books, and opened it, exactly as the words I mentioned. It was the first time I looked. At the time I had a great intense feeling that something was not right, and I was sure that it was. There before my eyes was your

book, which I did not at the time fully comprehend - it happened three months ago. I would like to tell you about it - it occurred in that borderland between sleep and waking, when all my experiences have come to me. "I" was the most heartbreaking, exquisite soft music, in that borderland. I recognize it immediately, and in that instant, as I was about to it, with the most vivid longing that he that I love should be at it. Then quite clearly, inwardly, I "saw" the words - "We can be at it too." Then I saw my whole star, which has always appeared as a kind of infinitely precious signature, as it were, to all the things I have seen, to tell me that it was. "It was all heard, in your words, 'inwardly' - although I 'looked' inwardly in a wondering way to where it came from - slightly above me.

To me this incident had the most amazing, sweet unforgettable peace, and the most tender longing for once happiness.

May I now ask you some questions which have been concerning me?

1. What is the significance of that borderland between sleep and waking? Why is that you have written of it? I have searched in books - but it seems not to have been mentioned - and when I asked no one there, I do not do any special meditative exercises before I go to sleep, or when I wake, and none of my very many experiences has ever come to me at any time other than that borderland. Now - I must mention that the question of meditation at set times each day, for an exactly set time - is something I have not been able to realize. This is not to say that I do not in certain instances meditate, and I have been concentrating, within my heart, between my eyes, at perhaps that is another beautiful thing, which is teaching me to meditate - I don't know. Here also I mention how deeply helpful it was to me - to read last night your words about meditation, and that it was as I felt - other forms. In particular your description of sitting yourself to be aware continually, whatever your kind of work - this is always so for me - wherever I am - I feel I have a kind of clock around me - whatever I am, in my very varied, interesting life. This right, I mean may I leave it to you, as it were. Almost every night I "see" those little stars, forming always against my closed eyes - in that borderland. I am trying to ask you - does one have to make more effort, is it trying to tell me to make more effort, or is it right to leave it there and be ready and aware when I see little things come?

2. Perhaps you would like to ask me how I know it is not a dream? I know - because, to use your words - it has an intense inward, vivid feeling of right, although sometimes little things I have "seen" inwardly have been in my room as it were, other than in a dream. I know now all. But the reason that I am certain that it is not



that I have been concentrating, within my head, between my eyes, and perhaps that is another graceful thing which is teaching me to meditate. I don't know. Here also I mention how deeply helpful it was to me - to read last night - your words about meditation, and that it has - as I felt - other forms. In particular your description of allowing yourself to be aware continually, whatever your doing, of your presence - This is always so for me - wherever I am - I feel I have a kind of clock around me - wherever I am, in my very varied, interesting life, is this right, I mean may I leave it there, as it were. Almost every night I "see" three little stars, forming singly against my closed eyes - in that borderland. I am trying to ask you - does one have to make more effort, is it trying to tell me to make more effort, or is it right to leave it there and be ready and aware when these little things come?

Perhaps you would like to ask me how I know it is not a dream? I know - because, to use your words - it has an intense inward, vivid feeling of sight, although sometimes little things I have "seen" inwardly have been in my room as it were, others have been in a long way off. But the reason that I am assured most of all is that these are not just haphazard visions of disconnected things. They always have a crystalline clarity, although sometimes, as in the case of that perfect music, the true significance is not realized by



me until later. To illustrate this point in the most amazing way. When I first saw these inward things, in that borderland, I happened to read a book called "Eye & Brain" by Professor Gregory, who is head of the Brain and Perception Laboratory at Bristol University, and he referred to similar experiences as being hypnagogic imagery, hallucinations. As I did not know very much at that stage, I thought sadly that perhaps that is all they were. However, I decided to write to him, which I did. Due to his having moved he did not receive my letter, neither did I receive a reply for a long time. However- in that intervening time- Something infinitely graceful had put my mind at rest. One morning in that borderland I "saw" passing before my eyes a kind of meaningless, higgeldy-piggeldy set of what looked like pieces of a jig-saw puzzle. As I saw this I "knew" quite clearly that I was being told that this was hallucination- this was the kind of hypnagogic imagery Gregory referred to. It could not have been more different from my exquisite, meaningful, experiences. This incident is to me truly amazing in its sophistication. (Would you herd, perhaps, be interested for yourself to hear what Professor Gregory said? -"The whole question of mystical experience, status - its scientific status I mean - is surely very much a matter of individual belief. Personally, I must confess to being an empiricist in the sense that I try to limit my thinking to the results of "objective" experiments, but I must admit that the basic facts of normal experience are totally mysterious in scientific terms. Some writers on the subject have been so impressed by its vividness that they have felt it to be a perception of some other reality.") I have not had an opportunity to reply to him as yet, but when I do I thought I would tell him of my experience about the hypnagogic imagery and also tell him of your book- "The Wisdom of the Overself."

3. Almost all my experiences have been linked in some way with he whom I love. Are they sent to me by that perfect Overself - or by him? For instance one night I "saw" a motor care, with clearly revolving wheels, and a cloak of stars. This last little thing was something that I used to say in my thoughts, when thinking of his return. Four days after this experience he arrived back in Rhodesia, and two days after- with no prior arrangement, our paths just crossed, in the most amazing way, when we had not met or corresponded for 10 months.
4. What is the significance of a soft- beautiful pink radiance? On one occasion it had a kind of shimmering, like the reflection of water, I have "seen" this on several occasions in that borderland, and always have a feeling of being drawn up to it- calling his name, as it seems to BE him. When I say drawn- it is difficult to know whether it is an intense yearning to reach it or whether one is being drawn towards it. I am certain you will understand- when I tell you that I find it infinitely difficult to write this- because it is so exquisite a thing- but as I am separated from him I cannot ask him, and I feel that in your wisdom you will know. It is a little difficult sometimes isnt it- to know when to ask the maning, when to wait for the meaning to be Shown one? Is the deepest, most complete kind of love between two people linked with our Over-selves? Here I would like to tell you some lovely words that I wrote- out of the blue as it were- last year, although then I had never read or heard of the Overself. "The silver lure that links us has never been left so gently lying, half accross the world maybe. But as I look I perceive that it is no longer of silver, but is of eternal stars."
5. If one becomes aware that a person has occult power in the way of the instance in your book of Egypt, about the Adept in the Theban Hills, where a hazy feeling came over one and one "saw" a significant scene. Would one be right in believing that they had many powers in the way of projection, telepathy. Could one indeed believe that someone with those powers could help someone, even though they were separated. How is this so? Is this all through the Overself?



drawn towards it. I am certain you will understand- when I tell you that I find it infinitely difficult to write this- because it is so exquisite a thing- but as I am separated from him I cannot ask him, and I fell that in your wisdom you will know. It is a little difficult sometimes isnt it- to know when to ask the maning, when to wait for the meaning to be Shown one? Is the deepest, most complete kind of love between two people linked with our Over-selves? Here I would like to tell you some lovely words that I wrote- out of the blue as it were- last year, although then I had never read or heard of the Overself. "The silver lure that links us has never been left so gently lying, half accross the world maybe. But as I look I perceive that it is no longer of silver, but is of eternal stars."

5. If one becomes aware that a person has occult power in the way of the instance in your book of Egypt, about the Adept in the Theban Hills, where a hazy feeling came over one and one "saw" a significant scene. Would one be right in believing that they had many powers in the way of projection, telepathy. Could one indeed believe that someone with those powers could help someone, even though they were separated. How is this so? Is this all through the Overself?
6. What is the significance of a silver green luminosity. In your book "Hermit in the Himalayas" you write some words about the stars and your silvery green star. I ask this because the star I see, inwardly, is often silver green, and on two occasions in that borderland, I have



as until later. To illustrate this point in the most graphic way, I first saw these inward things, in that inwardness, I happened to read a book called "The Mind" by Professor Gregory, who is head of the Brain and Nervous System Laboratory at Oxford University, and he referred to similar experiences as being "hypnotic imagery, hallucinations". As I did not know very much at that stage, I thought still that perhaps that is all they were. However, I decided to write to him, which I did. Due to his having moved he did not receive my letter, neither did I receive a reply for a long time. However, in that intervening time - something infinitely successful had put my mind at rest. The morning in that "hypnotic" state, passing before my eyes a kind of landscape, slightly - and of what looked like pieces of a life-size picture. As I saw this I "saw" quite clearly that I was being told that this was hallucination - this was the kind of "hypnotic imagery" Gregory referred to. It could not have been different from my own, and I was not alone in this.

There is no doubt as to the truth of this, and I am sure that you have, perhaps, an interest in pursuing to hear what Professor Gregory said - "The whole question of hypnotic experience, states - its scientific status I mean - is surely very much a matter of individual belief. Personally, I must confess to being an empiricist in the sense that I try to limit my thinking to the results of "objective" experiments, but I must admit that the whole range of mental experiences are totally mysterious in scientific terms. Some writers on the subject have been so impressed by the vividness of the things they have felt it to be a description of that other world. I have not had an opportunity to reply to his letter, but when I do I thought I would tell him of my experiences about the hypnotic imagery and also tell him of your book - "The Mind of the World".

Almost all my experiences have been linked in some way with the word I love. The "word" that I have heard myself - or by which I have been inspired - is "love", a word that, like clearly revolving around a central point, has a kind of "love" in its center. Your book I used to say in my thinking, when thinking of the "word", that this "word" is linked with the "word", and two days after with my prior experience, our letters just crossed, in the most amazing way, when we had not yet or corresponded for 10 years.

What is the significance of a word - beautiful like "love"? On one occasion it had a kind of shimmering, like the reflection of water, I have "seen" words on several occasions in that shimmering, and always have a feeling of being drawn up to it - calling it "love". I am certain you will understand - when I tell you that I find it infinitely difficult to write this - because it is an experience a thing - but as I am separated from him I cannot say "love" and I tell you in your words you will know. It is a little difficult something that is to know when to say the thing, then to write the thing in the "word" only, is the deepest, most complete kind of love between two people linked with our "word-love". Here I would like to tell you some lovely words that I wrote - out of the blue as it were - last year, although then I had never read or heard of the "word". "The silver line that links us has never been left as really lying, half across the world maybe. But as I look I realize that it is no longer of silver, but is of eternal stars."

If one knows words that a person has occult power in the way of the language in your book of Egypt, about the "word" in the "word", there a very feeling over one and one "word", a significant scene. Would one be right in believing that they had many powers in the way of protection, telepathy. Could one indeed believe that someone with those powers could help someone, even though they were separated. Now is this and is this all through the "word"?



...to tell you some lovely words that I wrote out of the blue as it were - last year, although then I had never read or heard of the *Wassail*. "The silver line that links us has never been left so gently lying, half across the world maybe. But as I look I perceive that it is no longer of silver, but is of eternal stars."

If one becomes aware that a person has occult power in the way of the instance in your book of Egypt, about the *Abad* in the *Thames* Hills, where a heavy falling came over one and one "star" a significant scene. Would one be right in believing that they had many powers in the way of protection, telepathy. Would one indeed believe that someone with those powers could help someone, even though they were separated. How is this and is this all through the *Wassail*?

What is the significance of a silver green immensity. In your book "Silver in the *Wassail*" you write some words about the stars and your silver green stars. I ask this because the star I see, inwardly, is often silver green, and on two occasions in that *Wassail*, I have



"seen" very far away, not near like my other meaningful scenes, stars, the planets, and once also the sun, all set in a kind of silver-green luminosity.

I would like to tell you that since I have become of this infinitely, graceful, Otherness, my life has assumed a shining quality. All I do has significance and sparkle- all the time I am aware of being protected- of being given others to help. My life is full of interest - in my marvellous job at the University- my artistic interests which blossom, my home surroundings, my love of the Universe, even to discovering about the stars. Which last came to me almost as if Someone had said "pay attention." I "saw" what appeared to be an exquisite swirling nebula (it was "still" as I saw it ) Then when I went to the Library to find a book on astronomy- THERE- on the outside of the first book I looked at was a marvellous photograph of the exact things I had seen. The spiral nebula in Canis Venatici.

I feel that this is far too long a letter to have written to anyone who has so many involvements. Please forgive me. But one day when you have time will you write to me and tell me if the way I am walking is the right one, by which I mean is there anything I should be doing? I wonder if one day you would ever be able to come to Rhodesia. If ever that could be so- I am certain that many people would be helped and inspired.

Would you tell me about the "certain spiritual message" to which you refer in your book "The Wisdom of the Overself" when you were writing of the music?

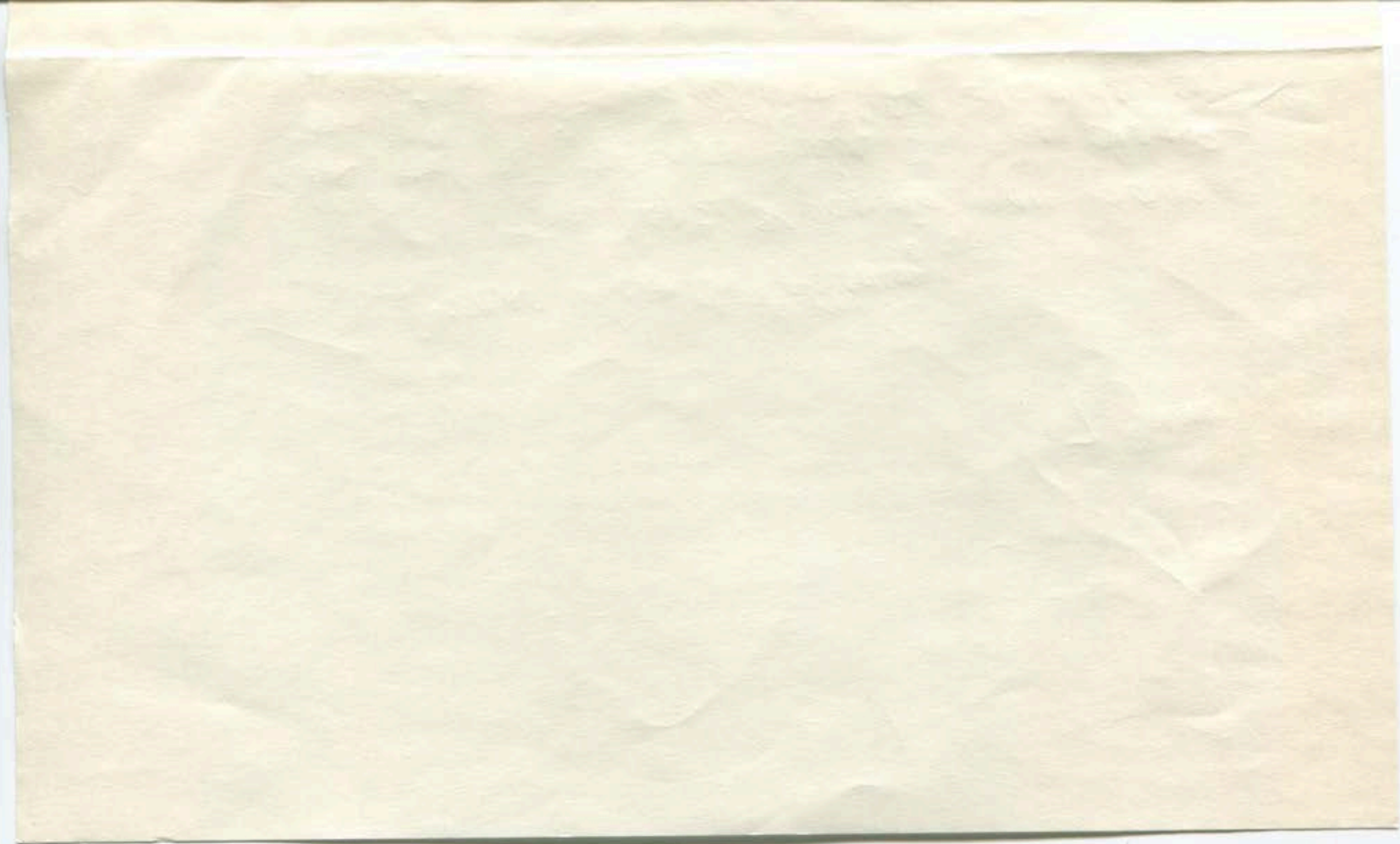
Thank you for your most beautiful books, and, through them, for having helped me.

Yours sincerely,



Eileen Earle.  
(Mrs.)

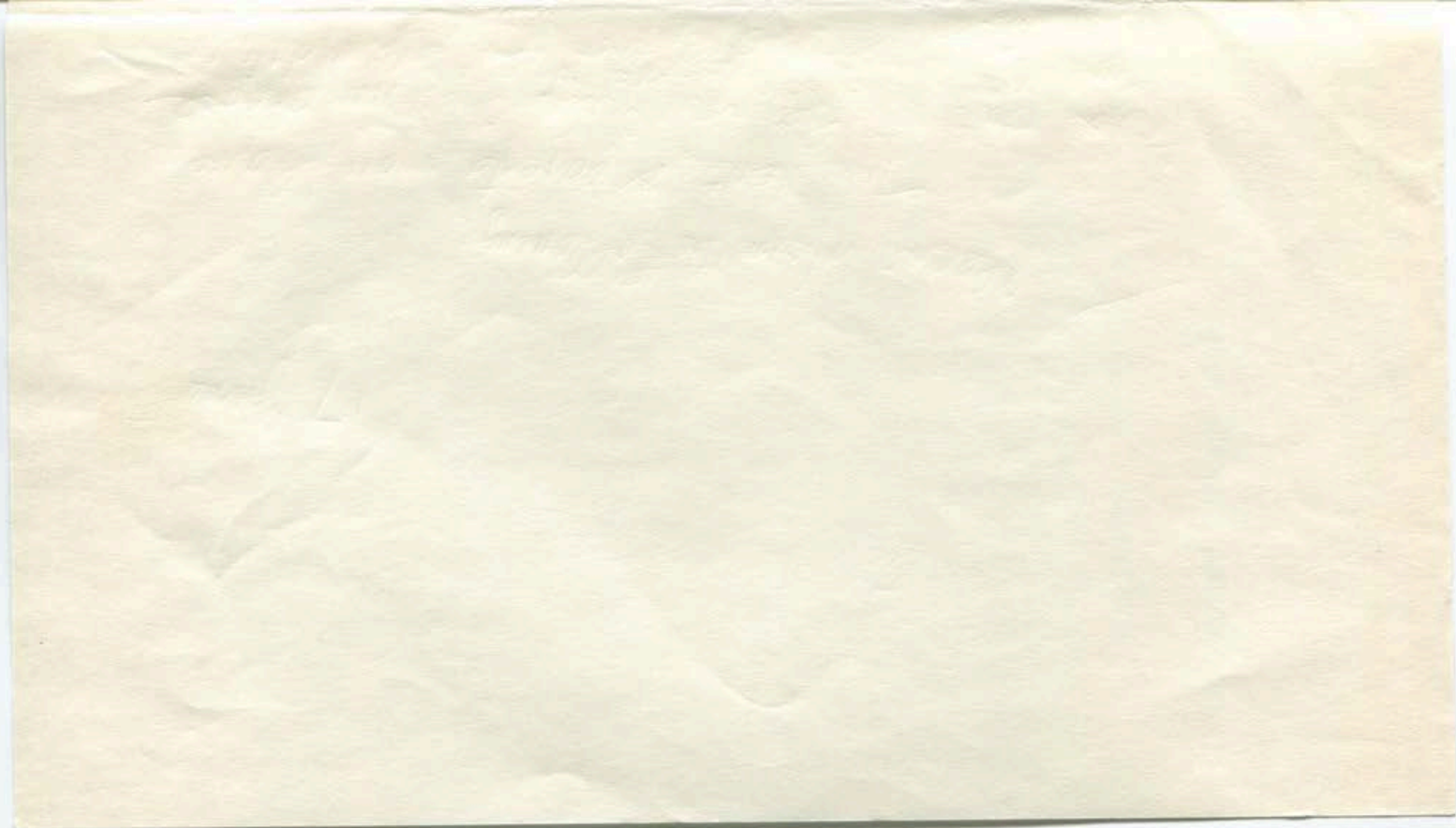














December, 1970.

During the short space of a little over a year I have walked down a long road of discovery. Discovery of what might be called things of the Spirit, but also discovery of that marvellous world which is part of It and which lies around one on every side. The World of the Spirit which reveals its "otherness" by such diverse expressions as the brilliant, exquisite formation of a snow crystal, the subtle way in which one is allowed to become aware that one is not separated from those one loves in the deepest way; the brilliant beauty of the solar system and its orderliness; most especially the infinite Grace with which one is lead along the road of discovery to awareness of that otherness. All has an element of sweet surprise. So graceful that one looks up in recognition and sudden delight to see that - all the truth, all the wisdom, has always been there, always lain dreaming there; like seeds in the soft earth, until one's own Springtime comes and one can see them blossoming all around one, or like the stars which become visible one by one until - one is surrounded by the glory of all the stars, all the blossoms.

My road of discovery initially took the form of learning of the experiences, of the thoughts, of those whose discovery of the eternal verities shines across the history of the world, from the remotest times until to-day. My learning was through the reading indicated on the attached page. When I read the book I extracted all those passages which held for me the most vivid truths, which I knew for myself were intensely true. So that I now have a most beautiful, vital collection of writings in my possession, to turn to when I need them.

The most touching, truly amazing, thing about all this has been that I have never, during all this time asked anyone which book I should read, or what my next step should be, but each fitted in, in an infinitely graceful way, so that I knew without any shadow of doubt that it was true for me, the next step for me, in an intensely indicated way, so that THERE the answer was. Most vividly I have noticed that my experiences are similar to those I have read of, so that you look up and say - "It is true - it must be true." (Here I would like to remark on another insignificant thing. My experiences have happened first, then I have read something perhaps, which confirms, with a certitude, what I hardly dared believe. It has not happened the other way round; if it had done it would not have had the same verity. I have now come into the touching realization that all the time I am enfolded, and shown the way to walk. All has a one pointed direction, inspired from a certain Source, and involving the Star, which has been indicated like a motif.

It is apparent that there is a graceful element of bestowal, which one can only look at with great humility and gentleness. One's own efforts have only been a crystal sincerity, and putting these things quite first, and a deep desire to find the way, and perhaps much pain.

I have also become aware recently of having been given others to help, at every turn.

In all my ways I have been "accompanied" by the inspiration of he whom I love, and from whom I am separated. In the beginning I was endeavouring to find him, to find the well-spring of all he is, and in the end I feel I have found everything, by which I mean, I have found that everything is part of all I love in the world, part of he whom I love.

Having written this to indicate my present feeling, my present awareness, I feel in some way that there is something else I should



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It is apparent that there is a graceful element of bestowal, which one can only look at with great humility and gentleness. One's own efforts have only been a crystal sincerity, and putting these things quite first, and a deep desire to find the way, and perhaps much pain.

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Having written this to indicate my present feeling, my present awareness, I feel in some way that there is something else I should be doing. Is more being expected of me- after all the inspiration I have received? Is there some other effort I should be making-onwards? I feel I long to know more about the utilization of one's powers, in the way of reaching others with one's thoughts, helping others by perception. Would this be right?



I feel that whomever it is, who has so gracefully, marvellously guided me- is looking for some response from me, and I cannot see, I cannot see how to convey that response, which causes me intense sadness.

\*\*\*\*\*







|     |  |   |              |
|-----|--|---|--------------|
| 1.  | <u>The School of Truth</u>   |   | July, 1969   |
| 2.  | <u>In Tune with the Infinite</u>   | R.Waldo Trine   | Aug. 1969.   |
| 3.  | <u>The Magic Power of your Mind</u>  | Walter Germain  | Jan. 1970.   |
| 4.  | <u>The Unconscious Mind</u>  | Kenneth Walker  | April. 1970  |
| 5.  | <u>Earth, Moon &amp; Planets. The Solar System.</u>  | Whipple   | April. 1970. |
| 6.  | <u>Modern Mystics</u>  | Sir Francis Younghusband  | May 1970     |
| 7.  | <u>Occultism</u>   | Richard Ingalese  | June. 1970   |
| 8.  | <u>Hymn of the Universe</u>  | Teilhard de Chardin   | July 1970.   |
| 9.  | <u>Le Milieu Divin</u>   | Teilhard de Chardin   | Aug. 1970    |
| 10. | <u>God is my Adventure</u>   | Rom Landau  | Sept. 1970   |
|     | Rudolf Steiner   | } Anthroposophy. Yoga<br>Rosicrucianism.<br>Theosophy. Occultism. |              |
|     | Krishnamurti   |   |              |
|     | Ouspensky  |   |              |
|     | Gurdjieff  |   |              |
| **  | 11. <u>The spiritual Crisis of Man</u><br>(The Overself)   | Paul Brunton  | Oct. 1970    |
|     | 12. <u>The Gospels</u>   |   |              |
| **  | 13. <u>The Secret Path</u><br>(The Overself)   | Paul Brunton  | Oct. 1970.   |
|     | 14. <u>Return to the Stars</u><br>(The Theory of the Universe being the<br>Original Home of Man.)          | Danieken  | Nov. 1970.   |
| **  | 15. <u>Search in Secret India</u><br>(The Maharishee Sage of Arunachala & Others)                          | Paul Brunton  | Nov. 1970.   |
|     | 16. <u>Secret Societies, Etc.,</u><br>(Rosicrucians. Templars. The Ancient Secret<br>Tradition. Theosophy) | Nesta Webster   | Nov. 1970.   |
|     | 17. <u>Sayings of the Ancient One.</u><br>(Allegory. Ancient African Philosophy)                           | Bowen   | Dec. 1970    |
|     | 18. <u>Hellenic Journey</u><br>(Eleusis)   | Wigram  | Dec. 1970.   |
|     | 19. <u>The Prophet</u>   | Gilbran   | Dec. 1970.   |
| **  | 20. <u>A Search in Secret Egypt</u><br>(The Adept)   | Dr. Paul Brunton  | Jan. 1970.   |
| **  | 22. <u>A Message from Arunachala.</u><br>(The Teachings of the Maharishee of S.India)                      | Paul Brunton  | Jan. 1971    |
| **  | 23. <u>The Path of the Masters</u><br>(Radha Soamis-The Yoga of the Sound Current)                         | Julian Johnson  | Jan. 1971.   |
|     | 24. <u>Philosophy of the Masters.</u><br>(The Yoga of the Audibel Life Stream)                             | Maharaj Sawan Singh Ji.   | April 1971   |
| **  | 25. <u>The Wisdom of the Overself</u>  | Paul Brunton  | April. 1971  |



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|----|-----|--|-------------------------|----------------------------|
| ** | 23  | <u>The Path of the Masters</u><br>(Radha Soamis-The Yoga of the Sound Current) | Julian Johnson          | Jan. 1971.                 |
|    | 24. | <u>Philosophy of the Masters.</u><br>(The Yoga of the Audibel Life Stream)     | Maharaj Sawan Singh Ji. | April 1971<br>April. 1971. |
| ** | 25. | <u>The Wisdom of the Overself</u>  | Paul Brunton            | April. 1971                |



1. School of Health

2. School of Nursing

3. School of Dental Hygiene

4. School of Cosmetology

5. School of Massage Therapy

6. School of Esthetics

7. School of Podiatry

8. School of Optometry

9. School of Hearing and Speech

10. School of Vision

11. School of Audiology

12. School of Speech-Language Pathology

13. School of Occupational Therapy

14. School of Physical Therapy

15. School of Rehabilitation

16. School of Prosthetics

17. School of Orthotics

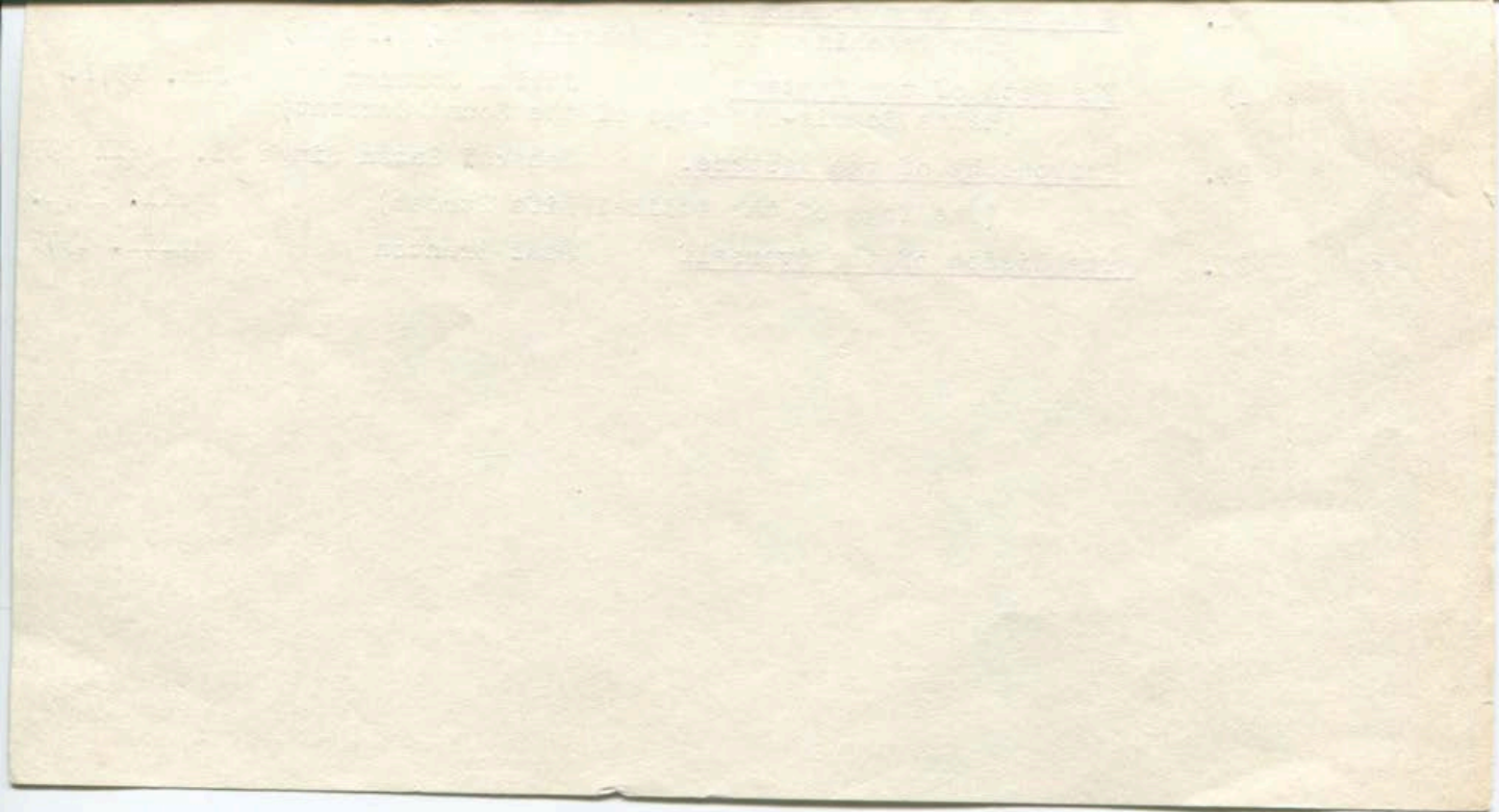
18. School of Assistive Technology

19. School of Gerontology

20. School of Aging Studies

21. School of Long-Term Care







Rotary Club of Calcutta, founded on an idea imported from the West, was still pretty much a "white man's" Club. The office proved to be the first step on the ladder [see box on page 36] which Nitish, by dint of his ability, has climbed to the top.

What manner of man is Nitish Chandra Laharry? You see his portrait on the cover of this issue, and if you perceive a deep personality, a firm yet gentle and persuasive man, a person sensitive to life about him, you already have discovered a few of the qualities of this remarkable person who became the chief executive of our world-wide association on July 1.

First, a bit of his background: Born in Calcutta as one of three sons of a hard-working teacher and education administrator in India's populous Bengal State, Nitish studied hard in school, established a bright academic record. He attended St. Xavier's College and the Scottish Church College. At the University of Calcutta he won his bachelor of arts degree with honors in Eng-



dence in man's ability to surmount the strife and turmoil which threaten the annihilation of civilization as we know it.

When he was introduced at the International Assembly last year, he wove into his brief remarks some of his philosophy of Rotary, a philosophy drawn from long experience, extensive travel, and wide reading. "I conceive Rotary to be an endeavor to get to the basis of our life, to approach the ideal of oneness of humanity under one Father through a world fellowship of business and professional men united in the ideal of service," he said.

Rotary, to Nitish's way of thinking, is a way of life. He is attracted by Rotary's lofty ideal of service. To him, service to mankind is a form of worship to God. And Rotary's ideal is more than service. It is not fulfilled when a Rotarian attends to his clients or patients and sends them away satisfied. While rendering service, man should not think of himself. As preached by the *Bhagavad Gita*, writings which Hindus hold sacred, service must be performed for its own sake, regardless of the consequences and without hope of reward or fear of punishment.

Service, he believes, is a matter of the spirit, and it is as profound and fathomless as the spirit. When you serve others, you are performing your duty, not doing anyone a kindness.

There is a pretty story told of Ramakrishna, a saint of Bengal, the State in which Nitish lives. The followers of Ramakrishna were discussing the subject of kindness. Suddenly Ramakrishna went into meditation; some, indeed, thought he had gone into a trance. Presently he said, "No, there can be no question of showing kindness to human beings. You are only performing a duty toward them, for the same soul as pervades you, pervades them."

Upon graduation from law school, Nitish, a young man of 23, became an advocate of the Calcutta High Court and practiced law for four years. Then the promise of India's budding motion-picture industry beckoned, and Nitish decided to have a go at the production of a full-length feature film. About the time U. S. fans were cheering for William S. Hart and laughing at the Keystone Cops, Nitish built a studio, hired some actors, and put together Bengal State's first motion picture.

It was a 90-minute satire on Indians who visited England only to come back acting more British than the British themselves. Indians loved it, and things looked rosy. Three years later, however, there came a depression and the film company was dissolved.

Turning to the business of film distribution, first for Metro-Goldwyn-Mayer, then for Columbia Films, Nitish travelled parts of Asia setting up new film outlets. His wife became so used to his travelling that she used to tell him when he returned from a trip that she "had the other suitcase ready." The lack of Rotary Clubs in Asia in those days made make-ups difficult, and Nitish was forced to drop from Rotary membership for a few years, though he did take membership in the Rotary Club of Bombay for a year during an extended stay in that city.

The American Westerns, musical comedies, and dramas went well in Asia, especially films such as



*In his office in Delhi, the leader of India's 400 millions, Prime Minister Nehru, gives Rotary's President Laharry an interview in March, 1962, and evinces interest in Rotary's value to his land and to the world.*

lish, and later earned a master's degree in economics and political science. His interests led him to the study of law, a subject which he devoured with facility, earning the J. M. Tagore Medal for Law.

During those days he edited a small English-language literary magazine. One of its contributors was Rabindranath Tagore, India's Nobel Prize-winning poet and a towering intellect and spiritual influence in his land. Nitish ever since has been an avid reader and great admirer of Tagore, who stressed tolerance of all cultures and religions in achieving international understanding.

Nitish is a deeply religious man, a devout Hindu who is proud of the religious freedom which Hinduism gives. He is proud, too, of India's ancient civilization, and even prouder of its great technological and social strides in recent years. India's development from civilizations now buried beneath desert sands to its independent rôle today gives him confi-



## UP THE 'ROTARY LADDER'

Nitish Chandra Laharry, of Calcutta, India, has served with distinction in Rotary offices on the Club, District, and international level. Here in chronological order are the high lights of his Rotary career:

- 1926 Became member and Secretary of the Rotary Club of Calcutta, India.
- 1932 Member, International Service Committee of RI.
- 1935 Joined Rotary Club of Bombay, India.
- 1939 Rejoined Rotary Club of Calcutta.
- 1944 President, Rotary Club of Calcutta.
- 1945-47 Governor, District 90.
- 1947-38 Member, Aims and Objects Committee of RI.
- 1949-50 Member, Extension Committee of RI.
- 1953-54 2d Vice-President of RI; member of Nominating Committee for President of RI.
- 1954-55 Director of RI.
- 1955-56 Rotary Information Counsellor.
- 1958 Chairman, Asia Regional Conference.
- 1959-61 Member, RI Organization and Procedures Committee.
- 1961-62 Director and President-Elect of RI; member of the Executive Committee and of the Territorial Unit Form of Administration Committee.
- 1962-63 President of RI.

*It Happened One Night*, starring Clark Gable and Claudette Colbert. Nitish served as managing director in India for Columbia Films for 25 years (most popular recent film he distributed was *The Bridge on the River Kwai*). Four times he has served his industry as president of the Kinematograph Society of India, Burma, Ceylon, and Pakistan. He has been chairman of the East India Film Advisory Board and a member of the Publicity Committee of India's Advisory Committee.

"After 34 years of living out of suitcases," he sighs, "I decided to retire. And look what happens. Out of 2 billion people in Asia they pick me as President of Rotary International."

Nitish's climb in Rotary is a tribute to his ability and to his dedication to its ideals. He has not deliberately sought advancement. All who have met him are impressed by his innate modesty and humility, two of his many fine qualities which endear him to his fellowmen. It is these same men who have pushed him from behind, as it were, from one office in Rotary to another.

His manner is firm, too. In the Spring of 1944, after he had been elected President of the Rotary Club of Calcutta, Nitish got on the telephone to line up the Chairmen of his Club Committees.

"No, no, K. P. [the nickname of one of your authors]," Nitish said patiently. "You don't need time. You just accept the office. In Rotary, one accepts without demur the assignment offered him, whether it be to give a talk to a Rotary Club or a call to an office in the Club. Such a request in Rotary has the force of a command."

Just back from a hard set of tennis, K. P. was hot and tired and not in a receptive frame of mind. But

Nitish's quiet insistence settled the issue; there was no denying him. K. P., as a Director of the Rotary Club of Calcutta, took charge of International Service.

Nitish is deeply moved by suffering wherever he sees it. In 1944, when he was President of the Calcutta Rotary Club, Bengal suffered one of the worst famines in human history. World War II and other causes had created a food shortage in this Eastern-most State of India. Men and women died of starvation like flies. Living skeletons—and it is no exaggeration to describe them as skeletons, for they had almost no flesh on their bones—walked with arms outstretched for alms or for a handful of rice. It was a most ghastly sight.

Under Nitish's leadership Calcutta Rotarians set up three food canteens where thousands of famished people were fed for months. Rotarian doctors treated people free of charge. Rotary Clubs and Rotarians in India and in other nations sent the Club's relief fund 100 times over its goal. So thorough was the operation that when the Government of Bengal decided to distribute extra food and clothing on V-E and V-J days, Nitish was chosen to organize the disbursement centers in Calcutta. During World War II he served as Vice-Chairman of the United States Army Entertainment Organization. His organizing ability again was apparent in the success of the 1958 Asia Regional Conference in Delhi. Its total registration of 2,913 persons from 21 countries stands today as a record for this type of Rotary gathering.

Nitish's wife, Bindubala, has been ill for several years, so his daughters, Mira and Bira, accompanied him to the International Assembly and to the Convention. Graduates of the University of Calcutta, both are married and each has presented the Laharrys with a pair of grandchildren. Nitish often plays cricket with them until they wear him out. A keen sports enthusiast (he played soccer, football, tennis, and cricket in his younger days), he follows the radio broadcasts of the cricket matches throughout the Commonwealth. In Tokyo last year he was in the vanguard of hundreds of Rotarians who made a beeline for the afternoon papers to find out the scores of cricket test matches between Australia and England.

One of his sons-in-law, Krishna C. Maitra, is the head of a steel-fabricating company with several plants in India, and is a Rotarian of Bombay. The other, Santosh K. Pathak, has risen to the post of works manager of a British steel firm in Calcutta.

This is his immediate family. The world is his larger family. He has "adopted" nephews and nieces all over the world, the latest being Angus, a grandson of "Doug" Stewart.

The By-Laws of our organization say that the President "... shall supervise the work and activities of Rotary International. . . ." Rotary is fortunate to have Nitish Laharry at the helm in 1962-63, and it can be taken for granted that all the mental and spiritual resources, all the efforts of his mind and body, will be devoted to meaningful effort in a year climaxing his long and successful service to the movement. In choosing Nitish Laharry as President, Rotary has chosen well.



FRANZ E. HIRTH

FL-9493 Mauren, August 7, 1968  
Liechtenstein - Europe

Dr. Paul Brunton  
c/o National & Grindlays Ltd.  
13 St. James's Square  
London, S.W.1

Dear Dr. Brunton,

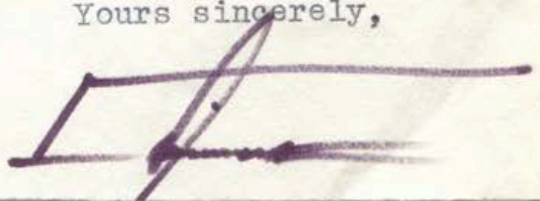
It was a very agreeable surprise to receive your letter of July 24. I was, however, very sorry to learn of your illness. Please allow me to express my very best wishes for a complete recovery.

I am somewhat upset and considerably ashamed by the fact that my letter made you apologise to me. Please believe me that this was not my purpose and that I never felt entitled to any apologies. I thought that I had made it clear in my letter that I saw in the way in which you expressed certain thoughts, no more than the reflexion and repetition of a prejudice which has unfortunately been current among the Christian religions for many centuries. I knew that you could not dislike an entire nation or religious community and I am happy to learn that you never heard of any such misinterpretation with regard to "Discover Yourself".

Being a Jew probably makes one too touchy and I feel that it is now my turn to apologize to you. I very sincerely hope that I did not offend you. However, something made me write to you and what I told you was not spoken for my personal benefit nor for any human being but on behalf of Spiritual Israel. What I pleaded for can be expressed in three words: JUSTICE FOR ISRAEL.

Dear Dr. Brunton, this will in all likelihood be our last communication in the present lives and before concluding this letter I wish once more to thank you from the bottom of my heart for everything I have learnt from your books. I hope that we shall meet in due time. Please accept my best wishes and thoughts. With fraternal regards I remain,

Yours sincerely,





17-5823 (Rev. 1-1-58)  
1-5823-1-1-58

FRANK E. HIRTH

Dr. Paul H. Hirth  
810 Madison Avenue  
New York 17, N.Y.

Dear Dr. Hirth:

It was a very pleasant surprise to receive your letter of July 24. I was, however, very sorry to learn of your illness. Please allow me to express my

I am somewhat more than disappointed because of the fact that my letter to you was delayed. I have believed that this was not my purpose and that I never felt entitled to any response. I have made it clear in my letter that I was in the way in which you express of certain thoughts, no more than the reflection and repetition of a position which is

for your consideration. I know that you would not believe an entire nation or religious community and I am not so sure that you never heard of any such organization with regard to "Christianity".

I feel that it is not my duty to respond to you. I very sincerely hope that I did not offend you. However, something made me write to you and I told you what was spoken for my person. I felt that for my heart being but on behalf of spiritual Israel. I am I thought for one to be concerned in these words: "I am not a Jew".

Yours sincerely,



E.

Dr. Paul Brunton,  
Box 339, Time Square Station,  
New York 36, N.Y.

Maharaj, pronam.

After discontinuing my studies of the teachings of Paramhansa Yogananda I began studying the supreme wisdom unveiled in your scientific volumes. You have given so much. What can I give ?

It would be a wonderful thing if the sales of your books were increased, for during the next 18 months a war with Russia could wipe out 60,000,000 people of this continent, and as many more outside it. Obviously the moment is imminent in which this world's status quo will be utterly - discredited and your books would receive widest consideration IF they were as widely known, publicized, and discussed as they deserve.

Out of your published texts I assembled the composition attached hereto only for you and for your consideration as follows: I think that if you would compose an article of that type, for the purpose of publishing it either in the Readers' Digest, or the "Saturday Evening Post", or "The men's magazine TRUE", it would in all probability have an "explosive" effect resulting in postal bags full of "fan mail". Up to this point I can imagine that my idea appears tactless and indelicate, but here comes the silver lining:

Each of those "fan letters" could be answered as well, and as short as possible, ending up with the suggestion that to obtain a better grasp of the subject, and more satisfying answer to their questions, they may obtain your books as per list attached thereto showing name and price of each book and address of P. Dutton & Co. where those can be ordered by mail with postal money order enclosed.

Such a plan would in all probability result in a satisfactory boost to the sales of your books, but what is more important, it would create polemics, discussions, comments etc. so that a wider strata of seekers would become aware of your teachings and find something enabling them to make true progress. Consider, it was only after 20 years of seeking everywhere that I accidentally came across the first of your books, and I was living in New York and later in Chicago.

If your goodself do not have the organization to handle all that turmoil, and Dutton & Co. does not have a man sufficiently steeped in this field to handle the correspondence adroitly and without impairing its spiritual momentum, perhaps I could do the best I can to cope with it.



Dr. Paul Brunton,  
Box 339, Time Square Station,  
New York 36, N.Y.

Madam,

After discontinuing my studies of the teachings of Paramahansa Yogananda I began studying the supreme wisdom unveiled in your scientific volumes. You have given so much. What can I give?

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Assuming, Maharaj, you would write such an article that has never been published, and would send it to me, I would then mail it to a magazine, Readers' Digest first, if they refused, I would send it to the Saturday Evening Post, and so on. There is a possibility one of them would publish it for their Christmas edition, I hope.

Of all my correspondence I would of course mail a carbon copy to your Secretary. It may or may not take some time before one publisher does accept it, but once one has bought it, then Dutton & Co. would have to print the small list of your books stating price and their address, to be in my possession when the "fan mail" starts coming in.

I have never published anything and will not touch the whole idea except if I receive your definite instructions which I would follow explicitly. I am at present living on unemployment compensation here in Gabbs, and have therefore the time to do something.

I respectfully submit these ideas to you, and if in the greater Wisdom attained by your goodself, all this has been left far behind you and you do not approve doing anything as I suggested, then, in that case, please do not be concerned. I shall understand, I shall do nothing, and will fully abide by your decision, and there would be nothing further to anticipate.

Very grateful to you for sacrificing the many years to - accomplish the monumental works unveiling the long sought for supreme Truth for all times, I remain very respectfully,

your devoted

ERNEST S. EBERLI.

ESE:es

The paragraphs of astronomical data I copied some 20 years ago from a - Rosicrucian magazine, therefore, before using it, as you know it would be necessary to first obtain the written approval from the Rosicrucian Order AMORC, San Jose California. I abandoned all rosicrucian stuff 15 years ago.  
ESE.

P. S.  
I sincerely hope you will forgive me for not -  
writing this letter longhand.  
Ehe.

P.O. Box 146  
GABBS  
Nevada



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ERNEST S. EBBERT

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ESE.

7.2.0  
I sincerely hope you will forgive me for not -  
writing this letter long ago.  
J.E.

P.O. Box 144  
GARRETT  
Nevada



## WHAT AM I ?

The wisdom of gray antiquity is summed up by the aphorism "Know Thyself" - indicating the invisible side of Nature is only to be studied within ourselves. To know one's Self, is a state of consciousness, and your states of consciousness determine what you are, whether healthy or sick, rich or poor, free or slave.

The brain quite clearly is to some extent a mechanism. Consciousness equally clearly is in no way a mechanism, and nobody can observe consciousness in the way anything else is observed. For all observing requires the presence of consciousness. The popular, modern "behaviourist" psychologist and the material scientist spending their time observing certain contents of consciousness only, and triumphantly exclaiming that they cannot find consciousness anywhere, and that therefore, as independent factor it is non-existent, are as foolish as the girl searching for a necklace which she is already wearing around her neck.

The consciousness that is common to all beings, is itself only a phase of an immaterial principle: The infinite, undimensioned, invisible, formless Universal Mind. It is the potential, the origin, and essence immanent in atomic and all other energy, as also in our individual minds and all forms and beings constituting a universe. It is the only element of sense and sanity in the whole world process. Therefore they begin at the wrong end when they believe that Mind is a function of the brain; and one begins at the right end when discovering that It is the Light of the brain.

Analogically Mind is like light: Light makes everything visible while remaining itself completely invisible. What we take to be a beam of light, for instance, is only an illusion of the senses. It is really a beam of dust particles. Light reveals the presence of mountains but not its own presence. It enables us to see a roomful of different forms but not its own presence because it has no form at all. - So too, Universal Mind makes us conscious of everything else but not of Itself. We do not detect It beneath our changing experiences because It is Itself without change. Being the source of All It is not in want of anything. It requires no aid. It is not struggling against any antagonistic satanic forces. They are mere lower powers in process of disintegration.

We behold all things "in our mind" as in a mirror. But our mind being part of Universal Mind and beyond reach of our senses, we observe the images of all things but fail to observe "the mirror" (the mind) reflecting them. Thus we erroneously assign complete reality to all things, and assign unreality to the Universal Mind Itself. No one who has sufficient subtlety of intelligence to understand what Mind really is, how ideas are formed, and how we become aware of the external world, can possibly ever become a materialist, or remain an atheist.

To believe consciousness to be nothing apart from the bodily brain, merely because it is not within the limited range of sense-perception, and to make it the inhabitant of a little place in a little head, is to fail to perceive that by the very Law of Its Being It must be outside such range. Where can It be? As conscious awareness of the sexless, eternal, pure Universal Mind It extends from your heart as Its centre throughout this planet, and from there to our solar system wherein the moon is 238,000 miles away and Neptune the farthest. - 2,800,000,000 miles distant. Then Its time-less presence fills the realm of



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shining stars, some of them so large that hundreds-of-thousands of earth-planets could be packed inside each. From there the cosmic Mind's intelligent awareness is present throughout the region of the milky way with a diameter of some 300,000 lightyears and almost a million planetary nebulae. Then beyond this system that as a solid mass turns in direction of Capricorn, speeding at 400 miles per second, to the extra-galactic and spiral nebulae which constitute universes independent of our own and no less in size.

About 140,000,000 light-years represent the distance of the farthest nebula we know of, in the intervening space some 2,000,000 more nebulae have been discovered but still farther away at every point in space the all-intelligent, ultimate principle of Life and energy, the supreme Mind and all-embracing awareness transcending all other orders of consciousness, remains limitless in undisturbed beatitude and profound peace, in the unexplored realm beyond reach of telescopes, where universe inevitably follows universe, the endless multitude of stars - exceeding all the grains of sand of all the seas on this earth.

The All-knowing, All-present World Mind thinks the world into our individual minds, It projects and knows the external world through our individual minds, but remains universal, undisturbed, unsoiled by our turmoils. By Its universality It connects your "I am" with the "I am" of all other people on this earth so that in reality all are one. Therefore, not personal but collective satisfaction is the true goal of life. Those who want the first without the second are only foredoomed to deep disappointment. Your "I" belongs to something beyond yourself. It belongs to the principle of your own life and everybody's else's life.

Mind is time-less, changeless, and whatever does not change does not die, and whatever does not die is the only quantum that truly IS. It is the hidden, unconditioned, undifferentiated Life essence in you, and you are one with It. Your past free will is the source of your present fate, as your present one will be the source of your future fate. As a result the most powerful factor of the two is your own will. No man can escape his responsibility by laying the blame on something or someone else. Every Man should study his mistakes in action and ascertain their source in himself. Let him frankly admit his partial responsibility at least, and set out to make what amends he can. Are severe consequences and sustained personal disappointments the more intelligent alternative?

The only possible inherent tendency of the supremely intelligent, ultimate force in the universe (Universal Mind, God) is toward life-givingness, increase, and beauty. Its motive is to embody Itself in centres of intelligence which understand Its motive and manifest it. All opposition to this tendency is correspondingly subject to automatic cosmic laws of punishment. For the purpose of attaining some measure of conscious unity with the ceaselessly creative, all-originating, supreme Universal Power, contemplate It as having Its ineffable luminous centre in your heart, which thereby receives increased life-giving divine currents and the Will of the Universe with unfailing guidance, provision and protection. - Rabindranath Tagore said "Be ready to launch forth, my heart! Let those linger who must. For your name has been called in the morning sky. Wait for none!" - Thus, in the measure that we deeply recognize in our heart our greater Being and keep it present in all our thoughts and actions, the force of that recognition will naturally shed from us whatever would tend to diminish our vast, true Being, for..... as man thinketh in his heart, so he is.



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April 14, 1976

125 Henry Clay Road  
Newport News, Virginia 23601  
U.S.A.

Dr. Paul Brunton

c/o Samuel Weiser, Inc.  
625 Broadway  
New York, N.Y. 10003

Dear Dr. Brunton:

I hope you will not think me too forward in writing to you, but I feel strongly urged to let you know how much I have come to treasure the books you have written. I have been able to obtain all those books listed except "Indian Philosophy and Modern Culture" and "The Hidden Teaching Beyond Yoga".

The writings of each of your books have been and still are a source of great help and inspiration to me in the search. I am often weary and discouraged, as I suppose many others are, at the seeming distance and difficulty of the journey, but I press on.

I have studied and investigated in many different directions (within the confines of my home area) but I found no pathway that I felt I could truly trust until I came upon your writings.

What more can I say but thank you, Dr. Brunton.

Sincerely,

*Virginia Barger*

(Mrs.) Virginia A. Barger

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great by the way*



West 11, 1915  
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*Handwritten in red ink:*  
Dear Mr. [illegible]

I have just received your letter of the 10th inst. and am glad to hear that you have been able to obtain all those books listed on the enclosed. I am often weary and discouraged, as I suppose many others are, at the seeming distance and difficulty of the journey, but I

nevertheless feel that I could truly say that I have been your

What more can I say and thank you for the trouble.

Sincerely,

*Handwritten signature:* Virginia Durr

(Mrs.) Virginia Durr



# UNSORTED ARCHIVES

From: L. Stevens #14  
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Laguna Beach, Ca.  
92651 U.S.A.

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in 1977.

List of interviews  
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prominent people  
- made a note by  
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Switzerland



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