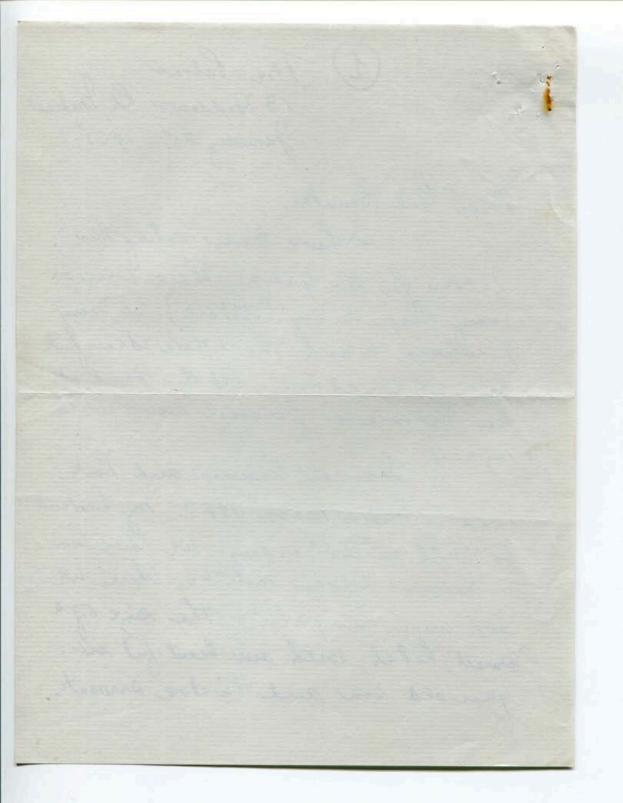
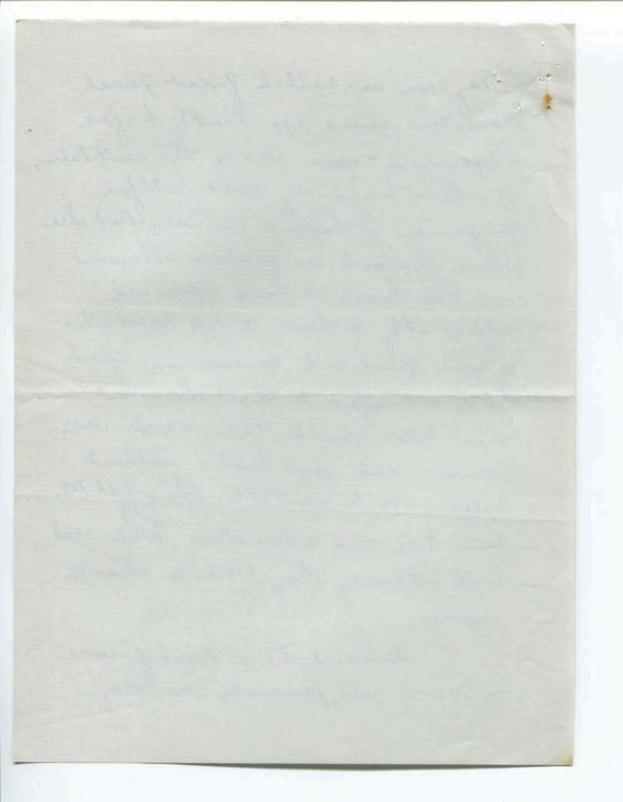
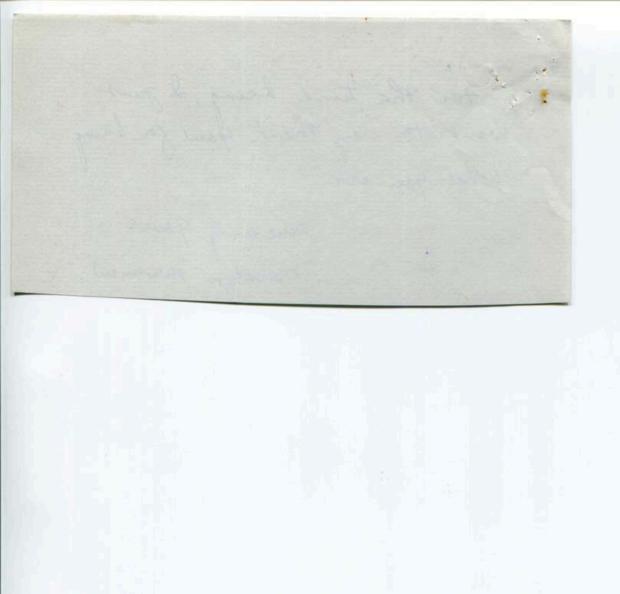
1) The Palms ld Madas January 25 - 1955 Dear Paul Brunton, I have been writing this latter for ten years. There were so mony things to say (stellars) so many Justions to ask, The Whole idee fuit buse whalmad me. At the point, it has become a parsonal "sour " with mysalf. I am an american and have lived in India River 1947. my Lustand is with an Cil Company. WE have been in hadres seven months, where WE live in a hungalow the size of a small hattel, with our heart ful six your old son and twalva parvants.



my own so - callad guest gained momentum years ago, Shortly before I discoursed " you. Out of the multitudes, You have been my most faithful companion. I haven't the slightest idea Where I stoud in Spectar allaument but Ito know I have advanced sufficiently to have a full recognition of your grash and comagaous Spink It is a comfort to trow there is a man like you in the world. Our Cannot read your books without laarning to concentrate. Hey fill me with dive and admiration. When read with intensity than Work a strange to meat you personally someday -



wont to say "Thank you for being What you are." Succeedy yours maralyn Framand



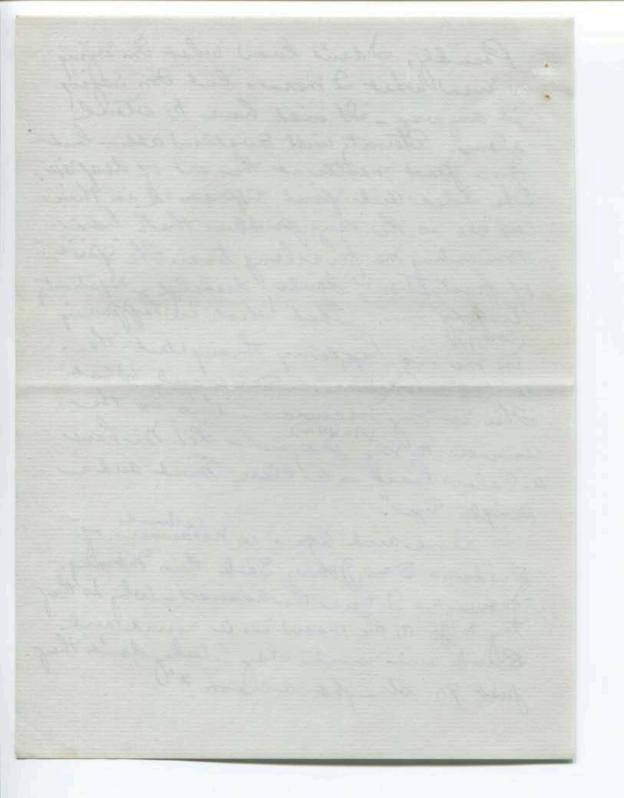
NB.

The Enclosed attracted my attention this morning. It stood out like a Sore regime and answer. (Not to your but from me and you are the early one I know who work many) Only a cyric - young or ald, Could Had such a luxurious attitude. His Obrious, the Writer has hence read (at least "not applied") P.B's Wisdom of the O-Such a mond of desolation strikes the heart with terror. The young who plays it as a same will doubters Efferience" of sometime later in life _ as the tree is Bent. not just Knowledge - hur windom and understanding - you must really there 15 only One sprint - One life - One Word being Spoken - and and over - forener.

The endows otherhold by established

They one and Every Thing is Safing it. Jime and Space murmer it Continuously. Wherever you look for it - any place on Rorth or in heaven - anything or Circumstance Yould find I - of you can beam to racogny & - Seek-and find - Frok at it - it will look at you - need it It reeds you (It had the first Eye - the first heed.) tersonally, In in the fortunate position of being neither young or ded. In in the Center. I've been one age all my life all Elevintias. Dear Jode - let the Stay Where I can see Both Ends. of I'm not Strong enough to life my self out of time and space - then let me I tay centered here (out of time) meditation is not just a posture. or even a philosoph - But life Itself. a detached witnessing. It it is just a word-a position- then it's incomplete The unspoken" - the unexpositived. the unexpressed.

Possibly, I don't know what In Soying or Even What I mean - but In Safring it anyway . It will have to starle! alone. Eternety will Evellow all - but In a past master at the art of despair. The Idea and Spirit Express the in this article is the very problem that's been tormenting me for a long time. The spirit truggly - Ibak which is happening sorby) in me is happening throughout the world - Cincura - Frost and West. This is my manara - this is the answer to my prayer - Let me have a Calm heart - a clear mind and a Pringle Eye. Time and age is however of Wisdom - Sow, John, Said this morning. "Trongo - I have the answer - why do they try to to the moon in a round and Bound and round way - why don't they pust 90 straight a cross?"



modifation should give us the power to rise above form out face-time and space. They are so limited and breed and depart is all that must be defeated. The Cine Story - the One Word - The One life - the One Self Loo heen speaking over and over - Forever and Ener. It is Said behind the mask of all things all people all octions. Behind Enés task of dishelief and despain and Consequently addin's suffering. again Joseph was emhavassed when many Said Les It he So - my Soul majufilo The Load" (Don't be Startled, In not applying this to myself - it's an impersonal statement). Something (even in the Small Way of one little heart and hind) must be done to Combot this Calanuty. Go for my Selfceases - of Energone cries food "- I have

no alternature, but to know - there 15 god - truth and a reality behind danishing world. It means Something -There is a haven-Query gestine has a meaning - I made a small personal one a couple of weeks Revoval Way - looks and strong the Showse I have long hair. I red (and not push for my self) a more enduring strangth, a need the strength that End didn't have (and so do all women) - I red the innoceuce - the receptivity - the Courge and faith - of "Hail, many - When you are full of grace - Let It he So. nor does this near I'm minicing M. B. Eddy - It nevely beaud - Mind Speaks - God is Good - He's Every word Spoken - Twenty feeling - Tuenty Thought - Every for the Every face. They action I It has nothing to do with marolph - (She Wists hot) - There

(Sorry Is and of Stationary.

is In Truth" and god. Jesus Expressed it - "I and my gather are Cene" - (not two) This article then was the Shat in the arm - it quies me Something more important to think about thow myself how I look feel - what I want on don't want, I can forget by sef. (meditale). My Wound, may yet grow wings - here in the straw of an item (apparently undated) in the Paper - I can find my fire _ of the House - at this moment I'd Say Well the man have glasses - you see tood well they have too eres and is blind That's why he see's any one they augone who mutes the mistake of meeting under any Clock deserote Time's limited answer I The pendulum makes too much roise - Past-future - Past-Auture - past-future - there is no time There is any now. Slap-happy-aware now - This moment - that all that matters

This is an Extemple meditalion of any which Mucher I care no matter what is man wale day country) But. I must basome, a and this part appealed now of train ofin

Sunday what again? In sorry - del promise hon to bother you after this - But, where I try to Explain in some smell way - my absolutely "wacky", letting, I shall be too am barransed to meet you. I have but a moment - at Wel have to be Buch to houble deficult problems - over a ferred of years - one had to look beyond the things" meaning - the spirit - the Symbol: It has become such a habit - & Court think any other way -. lecames all the calm, seriale Spiritual things I wanted to be in my conversations with you I made no effort to hide my self in these conversations.

Surgert what again. die som - det granie lat to bether you after this - But, subora I try to Explise in 8 me smell way - my absolutely waden .. letters I shall be too ambouraned to much you. I have but a morent - it was have to be Bird to Louble afficient. problems over a genera of your she had to look begond the things. and people - to try the find the meening - the spirit - the Symbol: It has become and a habit - & Count Hink any other Way -. (so your great a period of true lacames of all the calm, lamitle Spiritual Huigs I wanted to be in my Conversations with you -Inster in affect to hise myself in these Commenshous.

Had I had argone to discuss these things with - (and be some of understanding) It might have Eased the Situilian - and NOW I forget - the man and the Symbol myle hot be - in accord. In a rash, silly. Way - Lu forgatten -The Que I do alch Say - in my mind - doesn't know this and even I wire admit It puts a list of Shain on even the greatust renders touding. life - are very you apart - I'm Scattered like that pike of leaves The people I turn out wordly - don't you tend I pay this into Symbolical sense) But wordly I must be a different person my one found (and her husband) who could be considered sensible

Had I had anove to discuss these things with - (and be some of understanding It might have Evere the Situation - and word I fough - the man and the Symbol might hat be - in around. In a rough, silly way - our forgethen -The Our I do aled Say - in my mind - doesn't know this and even I will admit I get a list of strains on even the." greatward under 6 touling. my outer life and must life - are very good apout - din setters like this pike of leaves the people I turn out white -don't you (tent I say time into expressive serves) But withen-I must be a tiffeent period. my ones from Land for turbout who couch he considered sensible

Sane mysties (Hés amaica's fre most tea Blender) are Saldom ever seen - They don't fit in_ teense try to lunder stand that you have lasked upon a very miked up - heart and soul- and be assured that I'm quito Well aware of all the things Die Park from the subconscious viewpoint. Losh at them - as god wined see them and don't judge me 100 horally - In truth - they are spiritual problems and harmlers. I know that my metimes and mind and beach - are Sincere - even if, in Expression, they Sound remotic - This, as was my second letter is a plea for understanding

Sans megities (this americas) the mericas. from most tea Blender) are Seldon. bush over - they don't fit in -. teres try to luder stand the you have harded upon a very mited up hast and soul- and he around that In quite Well aware of me the things his paid from the subrevenin dies found. Last at them - as god Wined seer them and don't fully he too horally - In trith - they are spirith of problems and! I know that my mitimes and mind and trent have Sinceres - even if, in apprecions, they sound numbt ic - this, as was my second letter is a pear for understanding

for my viewpoint - and place in life - not a College Student - but mentally Rudergarden. I munhappy at the Thought that I have so for to go - and sell more - thee when I finally do arrive and hot peace and happiness. Life can't be as stern and as frustrating - as Solomon Said - Vanity - Varity - or the Stark Buddha - av in a lesser pense- The somes I alway feel in your books.

for my I see point - and place in life - not a College Student - level neutally and spendually - in the Riilergarden! I in mengery at the though the I have so for go - and all non-the when I finally he arrive I I may provide ful deapour and took pera and happeness. Lafe cent be as stem and as furtheling - as Solamon - Varity - Varity - or the Stork Bulbler - of in Lleaver sense - The solvens I alway feel in your broad a.

Friday Dear Paul Brunton, I wanted to answer it last night but griends dropped in when they Sloved have been in bad and after that I had to trum the trem for the corning Children house guest (3). The whited States docked at 8 AM. -Do, with wither but WElcome Confusion reigning - winted Everyone is Safaly on the plane (Florida bound) Tuesday Idou't Effect on & envocageed second. There is push a possibility That S- may have to take a quick trip to Barmany on the 263. If he does and if the weather permits- Speel I must take advantage of School Vacation and freadom from

Friday Dear Paul Bruntow I wanted to answer I had might but June to diapped in when they Stoned tour hear in bad and other The I had to turn the tree for the Oriving Children town & yerrot (3) The best Stokes looked at 8 Azz So, with water hat welcome Confian resquery with Everyone in Softle on the plane (+ thise bount) treate Sound Effect one unorugied second There is put a prawlety Hat 10 - may have the take a finch trap to General on the 26th, A le dia and if The westlan paints I feel I muse take advantage of school vacation and preadown from

household duties. to dask up to Tamosylvaira to See My Jamil, for a from a heart lattack and my Stapfather is still grieving for mother. You see my parents which dword when I was young out hother married. All other Conditions allowing and if Eastway alone - I think I shall attempt the trup. that you have officed to see me at a time whom you are so lung of court help but faul I would be Holling advantage of that time by rushing mady who town right now. I do want to see you are neh with you - had maybe it house he batter to want sentel your return

househeed duties. to dock up to Temsylvaina to See my Jasuely for a day on two. In father is recounty Steppather we still grissing for mother, you are my pulate while democrack within I what young out hath he marined. Old other Confitons altering and if Earlier Salane Istled 2 place attempt the tough, Low housed and planed that you have offered to see me at a time when you are so hung it cont telp hat face I would be making advantage of that time by revaling madly with hours right soled. I do want to oea you and neck with you has haple it brough has better to relaid south your hotung

in Granch. You that have more time then and I hope I will have Rettleed wito more common sense. If 2 day I won't bother you with letters until spring-I might
find my self writing frist to prove
that I can't restrict my self that and give him Rose for roasse nousence asite - Hank you for the patience and for bearance I stall look forward to seeing you in a short while. Sincarely m. hearen

en march, you kny have more time the and I lope I will have setleck wto more Common sensa. If I say I won't lotten your with littles outer young - I made find a top the first first that and fire him Know for hoard with nomine aget - Hank you for The potrance and for bearing -I State last journal to seeing you in a phose white. Simoseely m herry

Hannover Hallo-Your letter around as a surprise -Iwasil Expecting it - Even though the high before I ducant about a man who was acclaimed for a book he had written about Cannatalism in australia", Someone was singing " He's a July good fallow-or huppy livelday a Something" - Loupposed you were in India. I haven't written for sometime your habits of Courspondance must he infections - because I find it Very Very difficult to put things down on paper. I wish I could see you to talk about so many things. When I drove him to Villais & I went

Hamover Hello your lotter count has surprine charact appealing it was though the right Expere I dream the about a man with a way reclaimed the a loool he had written Their Churchalians in auctioho Somere was angung the's a gely good fellow on making ... " brings is ingressed the Shawing water for construct your haled of Courses read must la infertura lucano de find it Very day definite to part things how I paper driver I couch our your to telly should see young things John in beach in School again When I have them to I island to I went

on to Genoa and milano - Iwas enchanted with Milano and am raine enough to have been impressed with Leonardo's Suppor _ I wanted to & to Honewa but the roads were floodbound - So must Save that for another day - See dive down again in two weeks - takey aunther couple along and stay in Zurich for a day or two. I sold my fiat and brught an apal which has more room and is a very live little car. Lext month I want to to to munich and Vienna and stref later over to amsterdam and perhaps Loudon. London is One of my pavante Cities. Might as Well see Something of Europe While In Leve. There is a plan to move the Office to Frank funt in a few months -Bossibly January or Feb - although

e on to home and hitero- duren Enclose the weeth Kilons and and haire Enough to have been uniquence with remarked Eugens! I wanted to & to bound - So yours Esse that los another day - alle driver down as as an two Testing amother Congle about ance so that and bought all light with car day houth I want to Es to minera and Viving and otil locations constant in when it my paralle Other more to that all Shalling to Surger Hold Hill Kee There is to play to nove the office to Francisco a to months readly from to bed although

we have also beard a ruman that he are being transferred to Copenhagen. I was there lost fall and think it might be good for us - Business- wese anguay - Fermany has just about broken SEO'S Spirit. What to Say? nothing Very Cheeful the past year was been duthing but Pleasant - I haven't heen mading much propers Spritcally - Deffering (of Sorts) a rock-botton - view of my seefmy WEadness - motives Delfish has Jeans-doubt - etc etc etc etc etc In unimpressed with my seef - Sie managed to firm up a few ideas about what I don't want - Even though I am in the desolate stope of not knowing what I do want - or wanting any thing

he have also heard as ruman that her trailering transferred to Copperbagers. there have lade und thunk it Engineer - Hermany have peak planet What to say? hothing they thenful Exact head heard dupling but Cleanant of Evenit head medles much Mayora Spectfully Softened Carthan less her detredment to Revolut to hitten were of me in unimproved told by seed which have porol Soral dond when I to want or here in hery thing

But them - how miney do? tallowing a definite declaration on my park. There has been comething of worried affort to lessen the indulgace the Past few weeks. It's not pleasant to Ree a Soul being destroy Ed, blindly (and often defeathly) and Sie long Jeel a deep unhappiness for authors need - for my helpless new and mability to help - and a great deal of apprehension for the juture. Ill be most grateful for any admice Comments or reflections you can or will Shout - It's difficult to get a perspectue In toin and thisted in so many ways and directions -When you are 92 - Del discuss all age with you - in the mesutine . Can I de authory for you - and please write

that there had ming do! helican I would to the following to prot ordered up another. A hung life coosed to they and respond to when one desul openions and way of produced rue showing philosophere have hun a duy were and you Thous has been much

Hannover hard day amwed 2nd flovember posted of Oct flovember Post supl -Something I forgot to mention in my note yesterday - In driving to Switzeland - and will be gone from november 4 to the 9th or 10th of would doubtless he better if a reply from you did not arrive while In gone - Especially - if it discusses subjects afore mentioned. My snawl, Please renterstand, is private and My Lousthald Horosoble But I howed just prefer to be here when your letter comes - and mul thes about 5 days from Hall to germany I dismissed by full-time

Sanger I'm Roxales - Aging tony to writing I forgot to meeting 3 of enough of yethor for fire Don't spland - and week les things parenter 4 to the 9th with the wall healthing be better if a right from you had not work with the grace - Supplied willy if the decreases Lings bentine agt to the Blesse interestina is printe! end The Kranshall mounter Bak 3 when the traded to have when you letter wine and mile the

house keeper last mouth and have been doing my own work. I reed ad the therapy of Physician actually - and time for Solitude my german goes slowly. get really interested in it - Queon Die Just Lad more than I can hardle in all duections - it has drained all my vitality and interest - but make Some of the Sudo that have fallen will sprout anew is it Spring down there? Cheers_

home texter has nowed and true lend their my own I read it the through of playing article - and time for Solitical In General your Sunly. A man septemble - tearling I think get rees whented in it - Ryens all my vitality and interest had for for I may by the Suda what have

11 april 61 Hello, due hastated to write my letters One always so negative - I thought perhaps I had annayed you Idon't Want to put you under the responsibility of answaring - if you are not inclined So forgive me - Bul, I have been troubled by your Silence my whole life and being are in Ruch a State of confusion and apathy - I can say nothing whomlit. The inner lessons have not kept me from an almost total incapability to handle my physical and outer life. The plain and simple

11 april 61 و المواله alie Restell to write - my letters (he shoops so regating - I thought Perhaps I trad corner to you I I don't want to put you who the responsible Of amouning - if you are not walnut so gogier me - (one, of home hum troubles by your Silenes my whale life and laing are in such a state of confusion and apoll - I can say hothing shoul it the miner bencomes have not topp me from an almost tolal magaliling to landle my plays icol and outer life. The plain and ample

fact - is - Due haen unable to manage or cope - why - I don't know unless an over-Eageness to get tid of my Ego - has almost destroyed me - 2 thought 2 was shong Enough to heep myself- But I'm not - and I don't know what to do about it -Forque my Scratchy Writing - John is home on haliday & has been using my pen to draw -I do hope all is well with you Ps. a long letter is not regimed- But would appreciate a word.

tail - is - die heen malle to manage to cope - why - I don't him. unland an and raginary to get apartied trambs cook - api for go kind ne - Stronger 2 was shong went to leap myself . Come " Sin not - and I don't know what to do shoul h -Freque My Scratch, writing folion to them weight pen to draw -I do hope all in well with you a long letter is bet required - But would appeared a work.

28 Hyde Park Gardens

2 London W-2

(PAD 6443)

Dear Paul Brunton, Whanavar & attempt to Write to you. In so over whatmed and frustrated by the private and parsonal nature of the things & Want you are probably already over hundral with latters from people who nead advise. (Sesidas, you are So Elusive. Even though I tuon you, in a way through your books - you don't know me. I did finally manege a note to you a year or two ago from madias, India. We are amaican and dry husband

hundreted by the prinche tol passing rating to the thing I black many a make to your a year or

Was with Calter Oil There. to Landon six months ago and I was pleased with the thought that I might have the apportunity to meat you. I called Kidard Co. only to laare you were in amnice. in India peams to be continling in Londow. I'm learning to surrental to the fact Cit's a sittle form of starvation a discipline) that whan some dalightful mood or thought falls noto my haart, the talephone trings, a friend drops in, the Coffee boils over or my son næds a box to make It James Palace. Fife has been very gentle but firm

when with Calter all There

The didn't send Every one to the Convert to land detachment. The pest Reaps you so town entingly husy, there is no time to think of food, clothes body and the like. You learn to purch or Sink - and I started out with a fear of deap water. Forgive my wandaring and incoharcia. I have some problems (In ashamal to admit it in View of the rash grobans in the World) I feal The read of a greater Wisdom How my own. Owoved you tell me where I may write to you and, Could you spared a bit of time occasionally, Just To listen - that might be Enough _ Lo fairly receptive? Sincaral yours,

the delit soul Every one to the owners to leave detretudent She not Reeps you so town extingly livery there south in the secondinally for

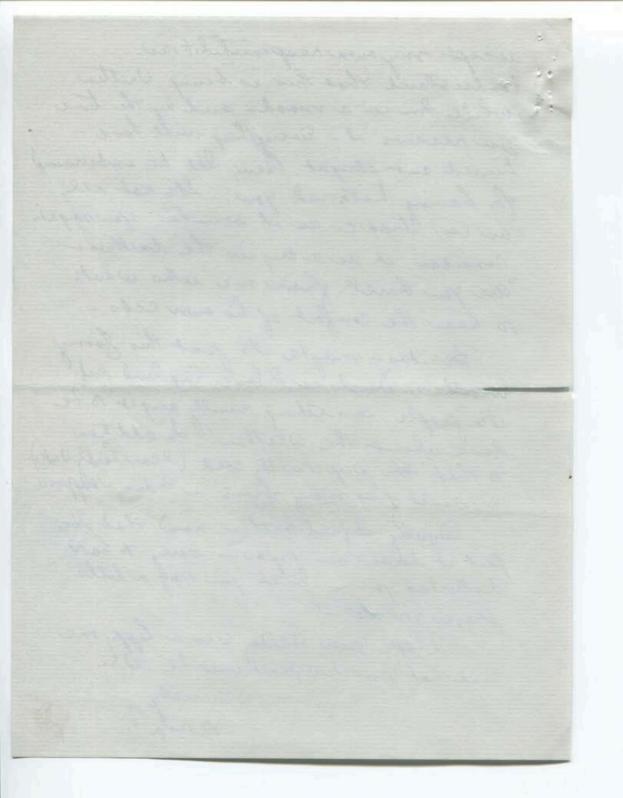
3 Décambar 29

Dear Paul Brunton, as I recall how waticent and resistant Luros, to the innar linge to write to you over the past ten yours not going to let the same resistance (it must be pride) Establish again. Especially at the present time, whom my oh - so - I invisible animes surround he. my lack of strength and comage Jods will just have to forgive me for my lack of faith and accept this lather as a confession of my weaknaso. Yeorge is in the lenwars. Ty Callage hospital for a check-up - There is Evidence of inturnal bleading. He wit desputtly

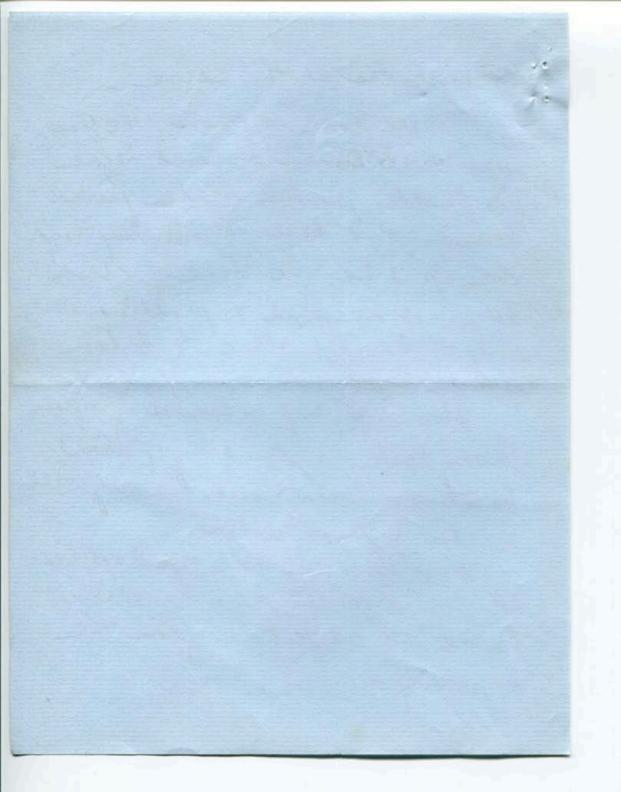
ill or anything and In sure marything will be alight. Has vary charaful and optimistic. what with his viery postive mind and will. In the wash one. I try to Excuse my saif with the thought that this came upod us so suddaily and at a time when In already Extranstel Physically and Emotionally from years and years of unhappinass, struggling and rarvous tansion. But it doesn't halp this is the time In supposed to be proving my Worth - Instead a wall of darliers and daspair encloses me. Tuesque has been way tind and happel. I pear faul the nead of a word or a thought in a deaper spiritual way - & Don't know where to turn for this - Except To you. You do have a power for weaks. In sorry to intrude this Way -I do want to stand on my own feat and

the standard Head way though ? TO SERVE OF THE PARTY OF THE PA The story the attend to the file ?

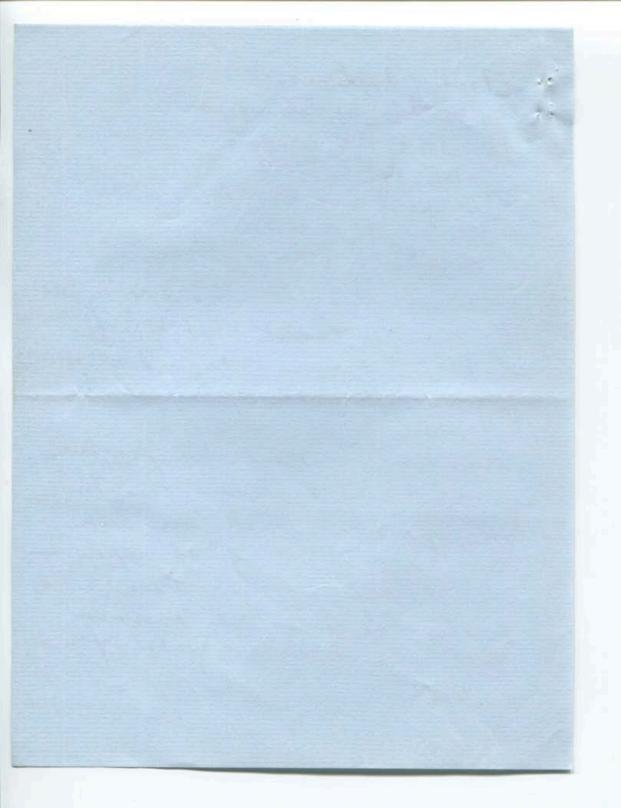
accept my own rasponechelities. Understand that this is being Written while In in a mood - and by the time you recairs it - waything will tave turned out alright. Then, See he embarrassed for having hotheral you. It's not all as (so) though as it sounds. you might Consider it as a cryin the darkness are you thank!" from one who wants to hear the comfort of his own Echo -Besidas - mayba it's part this formy weather. much as Ilove England and it's people, something really ought to be done about the Weather! In addition to that In perpetually cold (I can Lardy Write) a result of so many years in India, Islappros. ayway, I faat butter now that Los put it dolow on paper - sarry to have disturbed you - will you say a little phayer for us -! I hope your toliday was a toppy once and that your hew year will be at so. money 7.



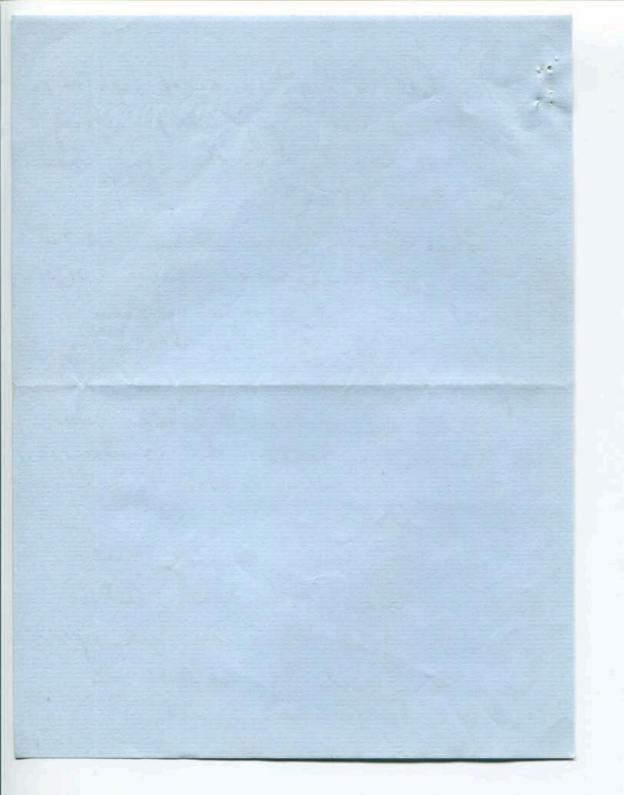
Some notes at the Scene Well done Witness. The ties was three times dreams before it's double pointed blade pierced LEceiver and dereived. Willing though the spirit he, the stone of flech does not respond to prodding-wants only to he let alone to determ The compty cup is drained by English. Harry dark Ove - find they poison Isst ye thirst and the only well Loeds a fine water. This mousel one need not Eat It's flavor is known - have I not Tastal it's ne jection from the beginning-



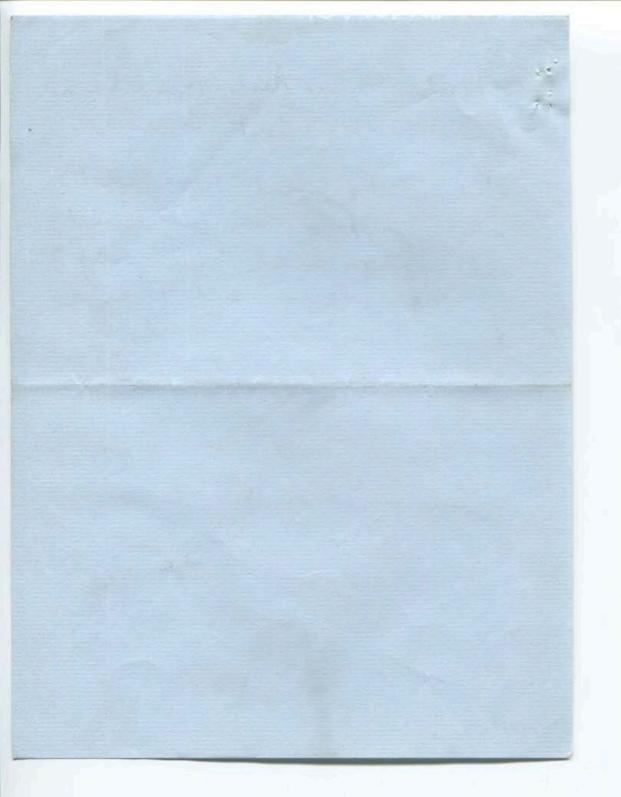
Tool of darkness · Substatice of helbinghess Smile of the Sagent Weeping and laughter Hash of you Wron a belief fold - this is not my love they cannot tount that which they cannot see not find response, Joy does not feel upon pand Bliss in the Devil's Weapon and innocence it's victim - the time look upon the Cruel face and them away kafor & devial spawns it's molliciona lie. Frace is the mask ya fine that Consumes itself and house new feets upon



. Any hill is high het hot high Enough-Can know It'slef. Only One That which goes - x cue wanted to be no Ever wes. Buch life death are the same. Dame darliners - for Joh has closed his to deance the heart - the fountain is withour and never ceased to bother it's chied Doolen, Eve - be youl that darkened tree (of the brind) whose shadow Cast it's night mare upon your Soul and life became its Shaded decam and death.



Hasley than flesh, toward Edan follow Enchantment Home. The Solidad Crowds have left the Terrible place of their fulfillment. The wolves Seek their prey lonary ass plads toward the Ol, Abey hand that thought he Think me Bock to There



This morn I feel more calm, alert and alive than I have felt in a long long time. I will write while in this mood (it may not last and I settle back into the incoherency and desperations of my calls and visits—to date).

It is quite obvious I have been doing very little
thinking- at least not enough to keep balanced.
Inadequate and undesirable, but the only method
possible for me under the circumstances. The whole
crux- being the wrong attitude about myself, the
world at large and others- right from the beginning

A changed attitude- may change the circumstance.

In one sense, I took it upon myself to be a Christ and suffer for what I considered the sins of myself and others. A very noble gesture outwardly-but, perhaps in truth, it was my own inadequacies (my own people) who did the dastardly deed and were victimized.

This voluntary, self appointed so-called sacrifice (and this is one way of seeing the symbolism of the Story- we all do it to our Spirit) is usually unnecessary. The world- the person, the idea or reason for which we purposedly are suffering does don't ask it- nor know- nor want- nor appreciate nor care. The whole idea is just a cover- a suberterfuge to make the ego feel worthy- earn it's wages and keep alive. Paradoxically, the ego is all that is crucified and crucifies.

The whole idea shows that it may be necessary _ may be the Way- this private personal condition of the soul in it's diverse ways and forms and methods. That is it, in a nutshell (almonds) and the search covering the Universe in scope ends up at it's source. The diamond you try to pry from the depths was never anyplace but in or

And a note that the state of the state that the state that the state the state of t

The state of the s

. comedesuptio ent excuso tam -ebustica hagmano .

The color of the second of the

The time state that the state and element of the sale and the sale and

on your palm all the while. However, try to tell the culprit that when darkness covers the heart and mind- when the wind howls and the storm rages. It reveals itself only in the peace and calm- then, sacrifice in and for itself is seen as an unworthy goal and compassion ceases to be a desire in the heart- acts or actions to prove one's worth or goodness. These are not qualities to be used as such but a part of the very structure of the spirit. Divinity needs no proving nor proof- no works- no justification. Service in the usual sense of the word becomes just another mask for the ego's satisfaction.

The ONLY sacrifice an individual can possibly make is the giving up of the very Idea that there is a Self to give up or that needs to be relinquished. There is nothing apart or separate with which to give up and therefore nothing to give up. Let this Idea go. One's Being already belongs to THE BEING. ONE IS- one with this ONE. Being, in It's essence is a giving (sacrifice) and the individuals only part is the sacrifice of Letting the Spirit BEnon-resistence by thoughts-will-desire etc etcetc LET (allow) there be Light- effortless- purposeless the Power- in it's own Divine Stillness. Nothing stirs- everything IS. M otionless- all-prevading No-thing is. Only essence IS. Nothing is not. The SUPREME- life beyond life- the Void- ONE- HOLY Black in its Brilliance. Outside all. Person, place time etc. I Am THAT- I AM - Spirit- One- beyond Beginning and End- Unthinkable- Unknowable- yet, at the core of every point- all there is or is not of every atom of the universe- all existence and all non-existence.

The all-present EYE- open and closed- Sight-seen. The Knower within known-within Knower. The Formless within form-within the Formless Silence- within Sound-with Silence- Thinker-thought thoughts- Thinker- AWARE- AWARENESS- AWARE-

SELF CREATOR GOD - MIND with the whole broade and the storm rages,
it reverla firelt enty in the wasen and outse them
esseringed in and for the pass as as when the men alabare persona appropriate action and the second of t . John al Mithrol . OI comesso vint . 12 molto-ch

The speck of Dust and the Star - One- contained forever in ME. And if one or other Should cease the Universe would collapse and Vanish! All is in place- in time- in form- in movement- in sound- These cease only in Stillness- and only because of the Stillness. Here, Universes vanish- rest- only to awaken in unthinkable, unknowable endless, beginningless BEING.

To let That life pour through us in complete surrender of our will- thought- desire-body is our only service and purpose. In the Ultimate-all will becomes the divine will- all desires, thoughts etc- all are the Divine Being. The idea of an individual - doing thinking, acting etc- is in itself the Dream from which we must awaken. Every second of form and space and action and thought is divine - or THE divine Being. We serve by Knowing That. Beyond Self and Not-self- beyond sorrow- joy, pain - laghter- all duality- therewis One.

I shall descend from the Heights to say- that my understanding is stripped of sentiment- nonsense-ideas- thoughts- imaginations- suppositions, mystery personal strivings- needs etc etc etc. I Am_ You are - One- the Same. My regard and intention does not change- only deepens. Contains all things- is all things- all ways. Not for personal reasons or silly ideas- the future- the past. Here- Now-YOU- for you. Spirit- not for weaknesses-strengths- necessity or reason. If it Be or Be not- its the same- reasondess- except the Spirit moves.

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To "et Tint life pour through us is complete en converte en conver

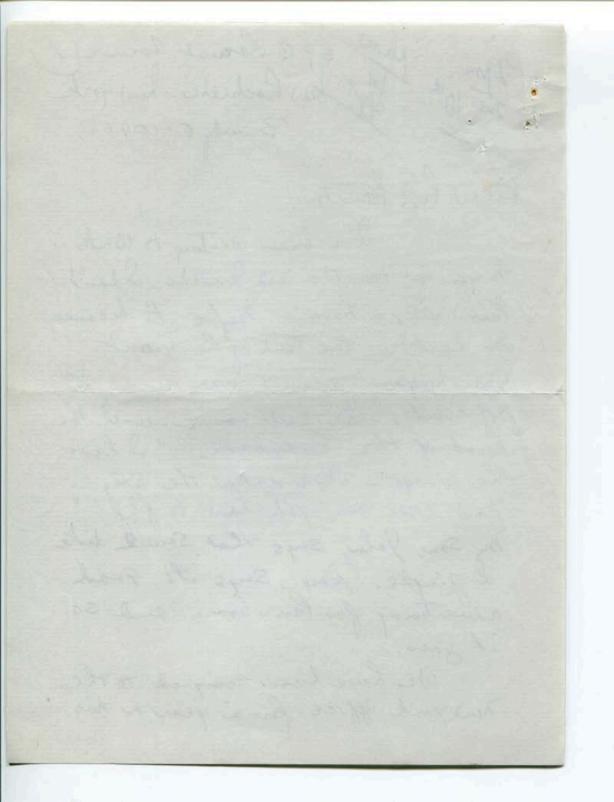
The state of the s

By this is told- there is no need of necessity of sacrifice of your time or self- nor need of change in any degree for me (the ultimate in presumption). Your presence gives me the Presence Anything else- whatsoever- is because the spirit directs you- through you- for you- to me for me through me. The Spirit has all needs- loves and accepts and welcomes and that comes from Itself to Itself- In any or all ways.

This is the Star contained in the speck of Dust- the Same- Divine- One.

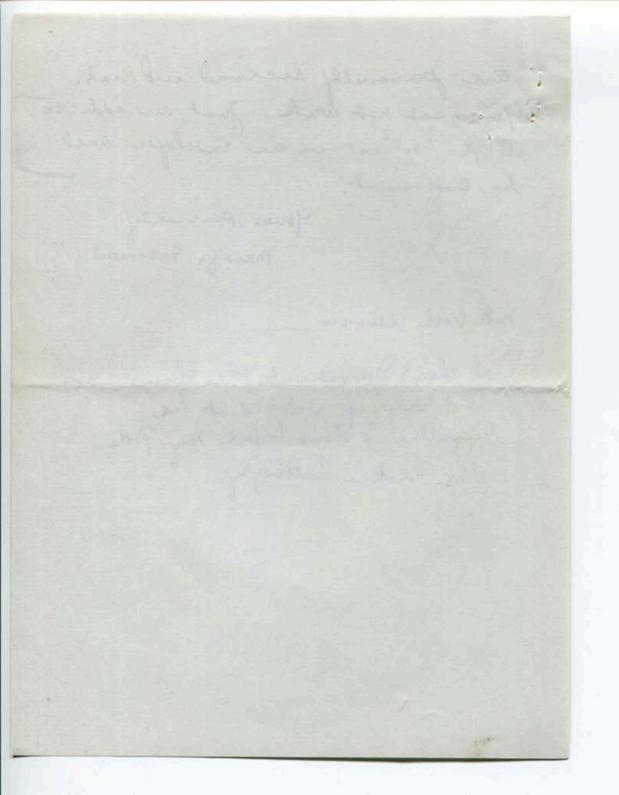
Monty-kew Monteque

2 Jun 10th that hew Rochalla hew york
Bavary 5-1091 Dear Paul Brunton, Lie baan wenting to winte to you for months and months - I don't Know why I havait haybe it's because In hack in the land of the "Grant grass hoppers " again. Everyone is so Efficient. In Earth bound with the rest of the americans. "I have how, Tell me, god, how to fly!" my Son, John, Says that Sound like a Jingle. Yange Says it's good advantaring for tan- am - and so it goes. We have been assigned to the new york office for a year or two

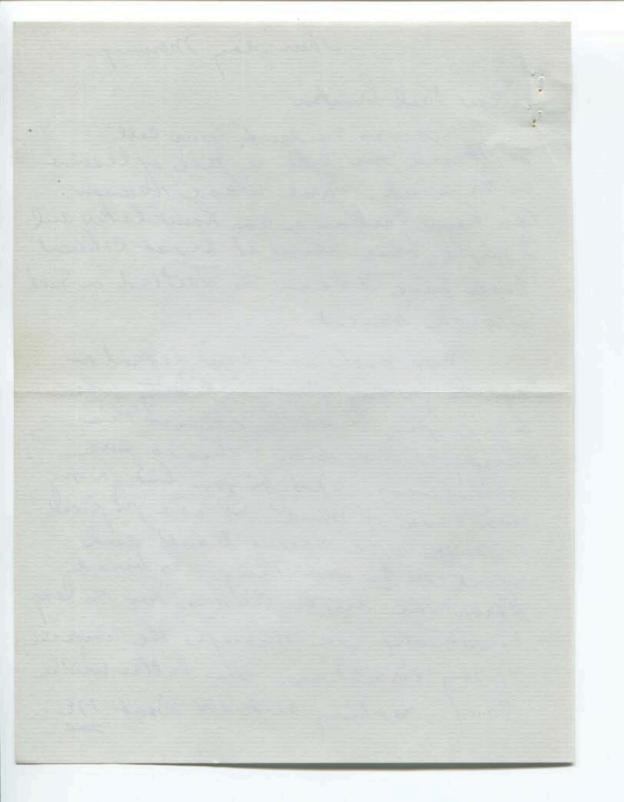


settle and establish a home. It has have a slow, resisting process. Troye is manager for a group of European Countries and we have a Constant strane of visitors from those countries. They are our them Expeat to "do" hew york. WE deserted a Spanish holiday & come home carly (last June) It was divine guidance - my belovad mother died, unaspectably - two weaks later. Strangely month, his fall little grief. She appeared to me in a banutiful recion and I trow She livas. I won't write mora now. I'd like to know whather or not, my letters

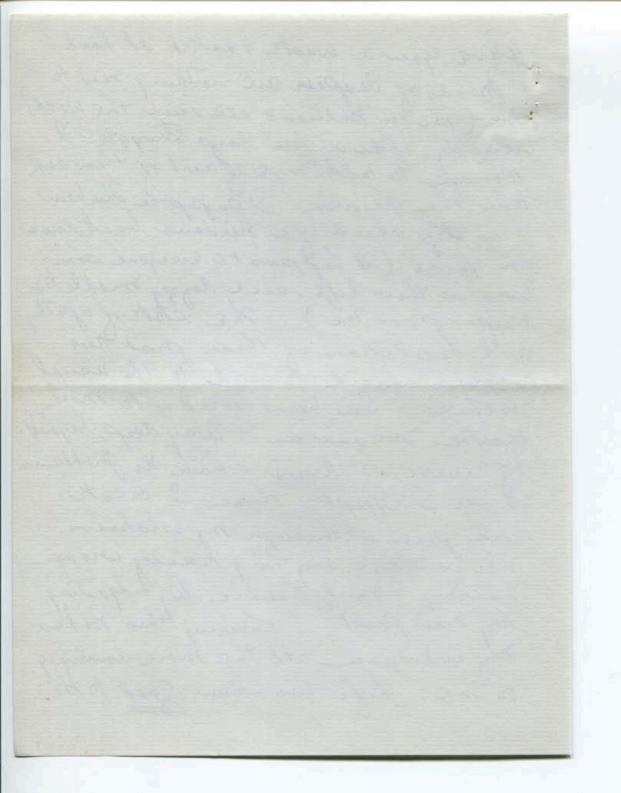
are personally received and read. "You weat not write - Just an address."
a "yes" or "us" in on Envelope wiel ha Euff cent. Yours Americaly, maraga Freeman not baok Cheeises I throw Delight into the storm and Weaping, Watchal it die appallad, I stand before my god The broken butterfly



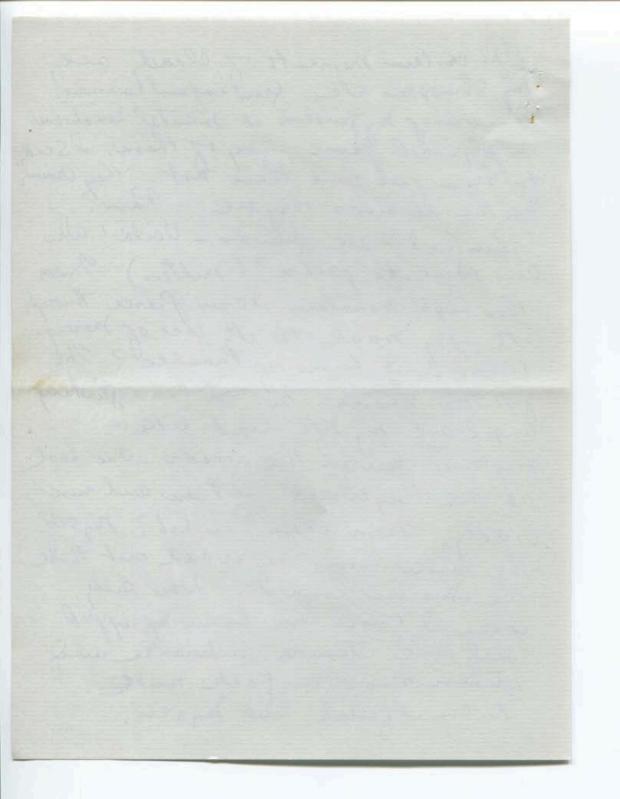
Thursday Morning -Dear Paul Bunton, Scattered me like å pile oglesves in the wind. There was a reason. an hour Earlier or an how latter and I might have been at least Cohnent. Nevar have I bear so Startlad in Such a Weak moment. In as much as I can't dapend on myself for any Paise or Clarity whow I sea you, I shall allow this theropy of Expression - This is pure salfahvess - Not for you but for my own Esse of mind. It is a physical gestive of a recent trank and affor to do something to break down the little dams due so long Constructed all through the universe of my circulation. This latter will be long-rambling and all about ME.



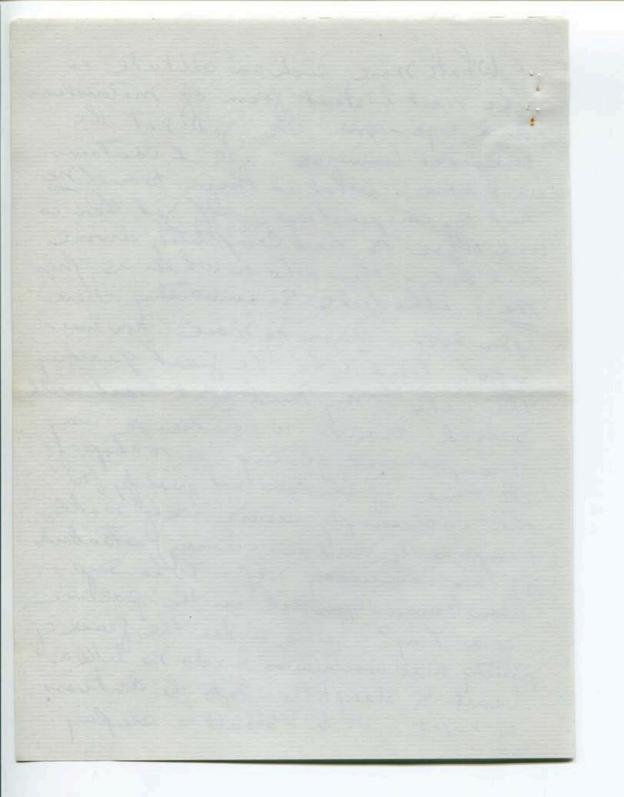
Here you a waste backet at hand? moods of despair are nothing hew to · me (me for millions all once the world) monage to talk my selfant of them and and the gainer. I suppose Lie heen one step ahead of a nervous beat down for years (It happens to Everyone sometime in their life and diggy middle ago creeps up on me). The state of apathy and desolation of these past these weeks refused to head to the usual wethods - I've heen forced wito more diastic measures. Way deep, leyous, of Cause, I Know I have no problems Of all - Expept - Those I create and primit through my weakness. Now is there any thing heally wrong. nothing I can't handle by adjusting my view Point. Knowing this makes my indulgence all the more announced to me. Life has been good to he.



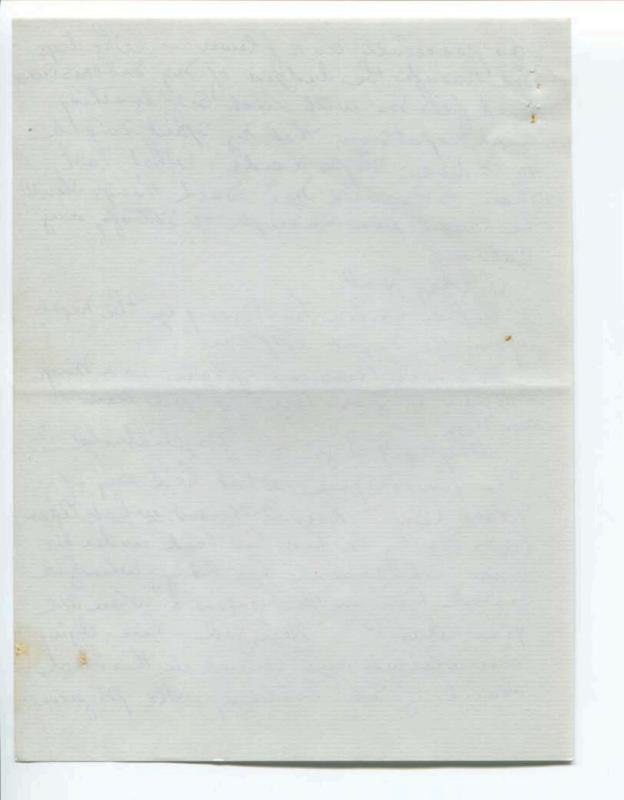
Il contain moments of classify all Ing struggles etc - grand infinite aimal. I can evap my fringers at mantal Ematronal or physical pains - any of them. I seek for them and find than bot - they Unish for the illusions they are - Pain! tain and I are friends - Vaila! Who Can four it's place? (milton) Trom this high mountain I can Pierce theory What do I know of trauble? The greation shamas he. Lie had a guiding lingel all my life - yet like a frightened deer in the woods - One look at the Big world - I turn and run Wildly From Whom? What? Mysel. The larger looms the world out there The smaller loom I. How silly, yokan I know fire bean Eg uppak with the stamina andmance and studomass of a pack multe. no one is fooled, but myself.



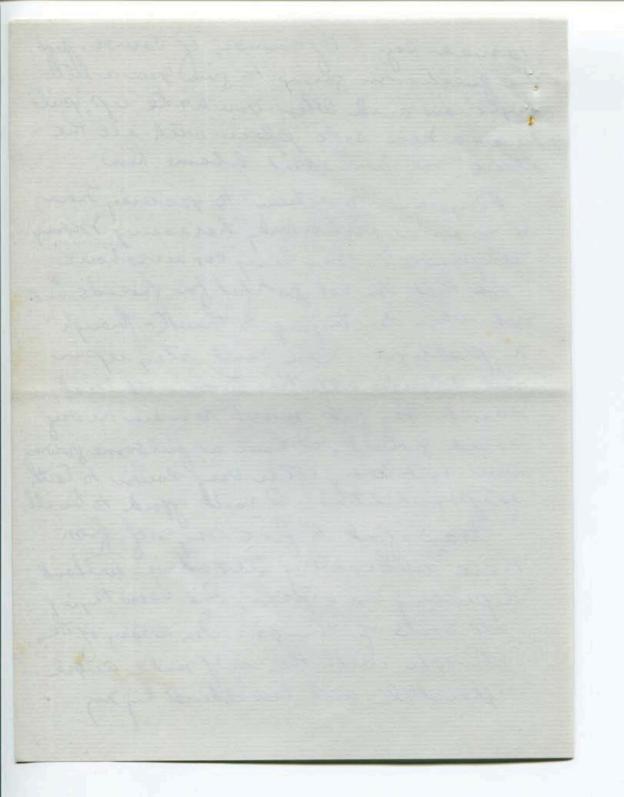
What's more, such an allitude to The most blatant form of materialism and Ego-1800. Is Soo not the unlimited liner SE - all it Contains and wave what is there to any me but my imagination - of Sal, then is all there is and Completely divine and holy- then who or what is this me - who feels so enworthy. There you are - Dan ho more - how Ever was! and who the Siant quarking the gate of my mind and heart with Sword drawn to challenge Every Thought and fealing - to chop off it's head if it does not qualify for the increasingly severe self made (impossible and unnecessary) standards Bow down - You are in the presence of a Tring? - Who, runder the guise of Printy and worthwers leads me like a lamb to slaughter-Into the darkness of night - White I should be sleeping



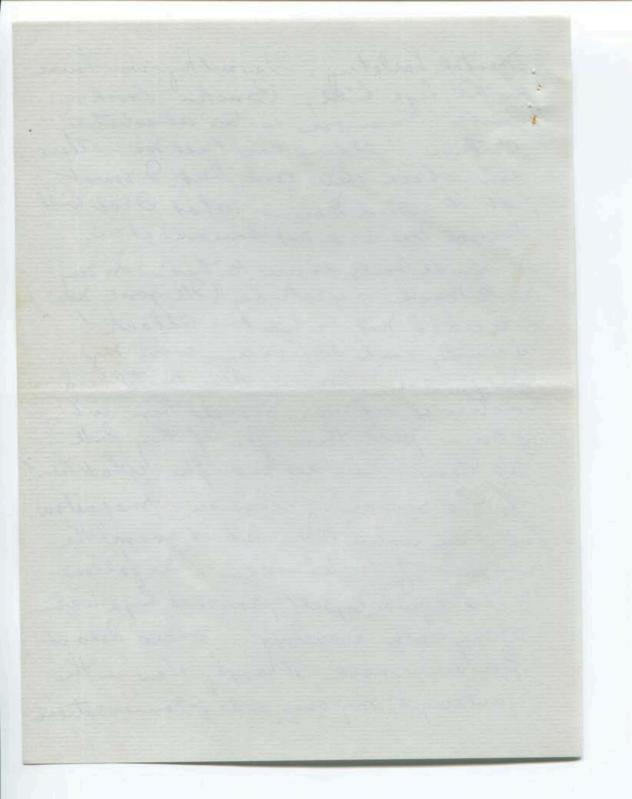
as reacefully as a flower - Who draps me through the diedges of my Sub conscious and field me with such Self loathery and repulsion that my spirit imable To Endine, Sleps a side. What Fast Thou to do will be . Such things Should the crucy thou Enough to Satisfy any " Very Sol. Let a garden hallowing in the hight This such towareau place is a mirage-flowers do grow here if you learn to bee them. Why don't 2 go to a Psychiatuste ? Can you emajore what had say if I Fold him " now I twow what Edam felt - why he hid his head under his Called him in the Sarden I "Where are you adam?" Here, god - here, drivy overwhelmed and covered in this block cloud of Seef loothing. The physician



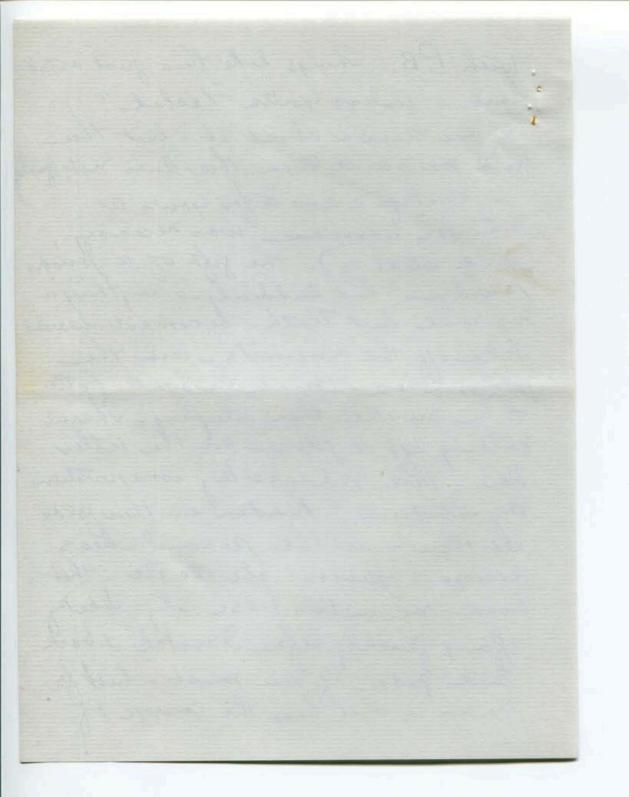
would day " Greamse, of Course - pust he guirt I'm sowing to give you a little cytchow and when you woke up, you'll he in a here safe place with all the atles; I wouldn't blame him. It was a particularly harassing morning Telephone callo-lang conversations. not that In not gotiful for shraids but, a problem. Our court stay up in The clouds all the time - at least I con't - my feet must remain on day Solid grown. I have a ful some growing son and many other very down to Earth responsibilities. I could appoint to be ill. dran effort to free my self from these unhealthy altitudes - without depending on others, Sie been trying all sorts of things. In wany of the struggle with the self made augel Thoustel and hew edeed by my



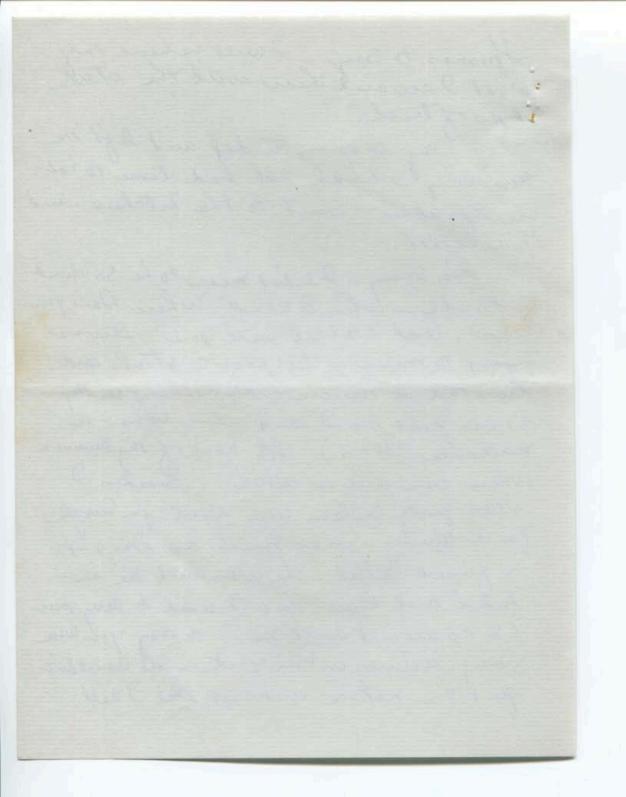
neutal harlotry, I want hy own Louse on the high hide. Books- Brooks-· Books! Tuenou is So absolutely Certain, Others can tall me - athers can share this food, but I must. Tot it - and more - what I Eat well be come me and not someone elso. Last wood of 4 Estuday (It's gone now) decided not to want - allack! necessity and defiance were my Weapons. Where are these mental deed Emotional Vipais. Scarch Them out So on - pick them up. If they Bite _ let them. no - not Evough what them? To the somes of illusion-magniton. Let it be unlimited - let it roam the rouges of the linesse - Der follow -We til I find my self personed by a wel of my own Evening. Where does it Pertain more sthoughy than in the Yantaon of my one siled Connersations



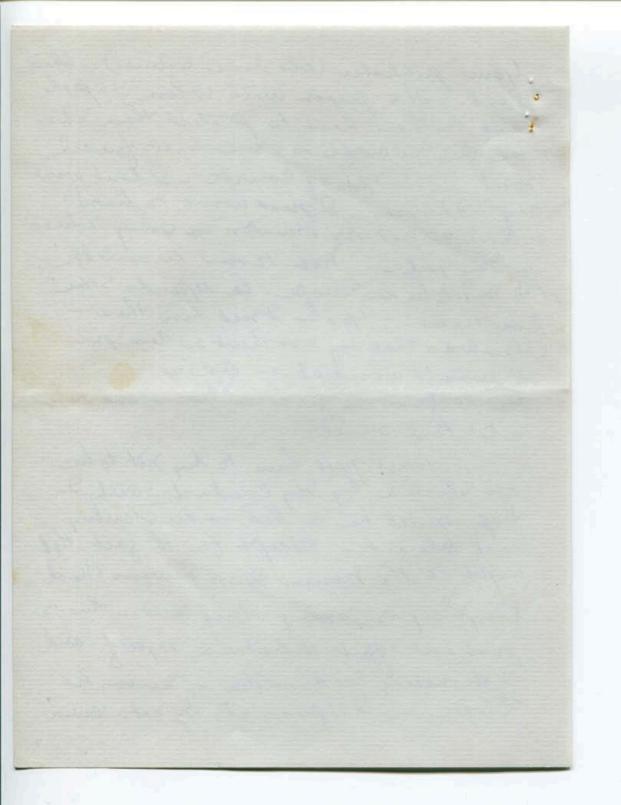
. with P.B. Things like this pust artist done unless you're / Eahed " The one knows about it - but thee and me - and Even thee does not quely Snataful am I for you- a factorial someone was necessary (and still is) - the gift of a fonal's fourt — but suddenly - anything in my soul but truth - be comes unbearable Toke of the anaments - don the plain Lohes - Break the Spell-Better To be awake than sleeping - Thanais nothing left to place on the atlas. Here - Here God - is hy imagination my intuitions - Kidden in their folds let there he all the personal ideas. desires - opinions etc etc etc . That hold me in this false sky. Take my Henry funches before I snotch it back and judge & you mush - but for Ona I will have the courage of



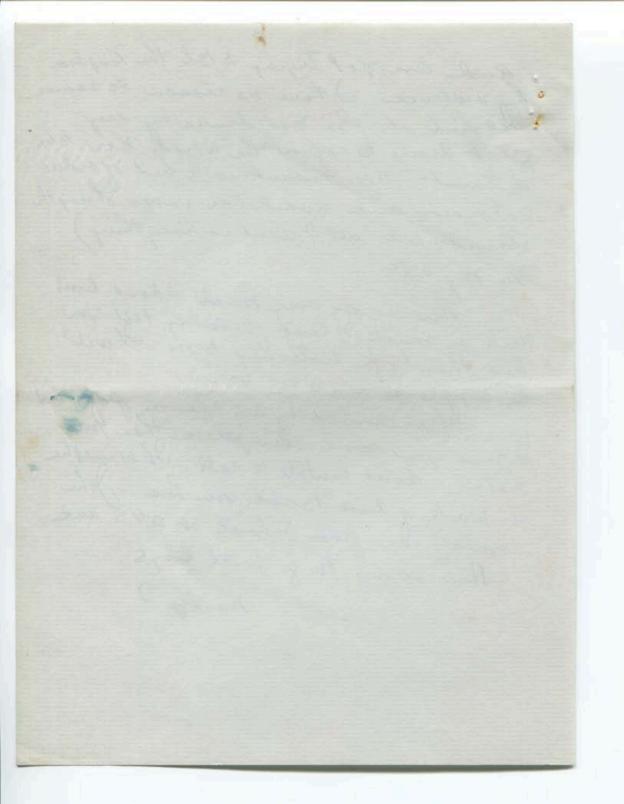
Thomas to Say I will believe only what I see and hear with the stark eyes of twith. trembling - I had not had time to Est breakfast - I went to the Kitchen - and you called. you called. In Sony - I dedut mean to be so blust and rude - When I soul - Where How you heen, and I talked with you. I was Trying to more a telephone stool and twested a muscle or Domethu g in my musance it is). It's home of my hummer Where you are or work - Besides & was quite certain you were in Europe for the Wenter in as much as Days ago a friend Called (She was with he in India and Knew that I used to cary your books around with me -) to Day you were Swing lectures in hew york - She couldn't Just the notice autenganted I call



your publisher, (she loves lectures) - which I did. The person with whom I spoke Said author have to protect them Elves les sue noadours me and formand most ges, of course - I don't want any addresses I pust want to know whither a not Dr Brunton is giving leatures in her york - hot to our teramledge He might be in Europe - he spends Some time there - yes - I met him there Oh - was that hey accident or design -It won't acadent - oh -The lecturer in greation turned out to be a Dro Paul Brunet. too shocked by my conduct - and I hope you'll be a hit under standing and tolerant - Except for the fact - that right at the moment In a newous Weck Everything is coming along Well - this is not nearly so dramatic - Serious or trojec as I there it. In not a warrow



and an not trying to take the Kingdom by vicelence. I have no reason to assume · Hel find it. In not dinen by any great desire to reform the world now to be a Saint. all Iwant is a hit of order Calmaro and available inner strength (Sounds like all I want is Everything) and so much I can't possibly tell you but thanks for hotening to me. It will in my life. be a pressure to see you. I meet you some other place than your hetal - don't hentate to call. It would be a waste of time to ask you here - John Comes home from School at 2:45 and hedlen seems to go with boys. marop 7.



after thought on this Subgest -. Here too - One finds what One Sulto. Jig The man under the clock - did not Le ful youth because be stook under The clock - It was the Wrong place (attitude -) He should have left time and the clock Entirely - Both youth and age are in time age always sees youth - as a thing apart - seconse it looks from age - and Vice Versa - Its a limited vew point. because - There is Separation unto 12 time - when in truth- (if it be truck) there is no time - no lego- to youth. the Earth - the Body the throught - Say - "Yos" - But the heart - Say To" One, only Can he right.

I need aw arrswer - about this or at least an opinion - I think it's important - and you should Know. I was going to ask you How does one trow one's own parsual voice - from the Voice of the Guerself -Dow can one he sure - that answers aren't distated by desire - Ego etc - but maybe Lie austweed my self - with this cray letter - What am I? In terrible haste and unedited

Ps. In talking in Redles - I turn -Sometime, see have to teach you my language - It's fun.

I wonder - what the third parts " has to do - with the Situation in this article.

19 WILTON ST BELGRAVE SO S W

LA

December 13th., 1934.

Dear Sir,

I was given your address by Mr.Ouspensky. I tried to reach you on the telphone but unfortunate-

ly you were out.

I am writing to you to ask your kind permission for quoting a few passages from your extremely interesting book "A Search in Secret India" in a book of mine which is coming out in 1935. I have been commissioned to write a book about certain spiritual movements of our time, and I am mentioning in it also Shri Meher Baba, whom I know personally. The few passages which I would like to quote are in your two chapters on S.M.B. and they contain a particularely convincing formulation of my own critical stiltude with regard to the subject.

Mr. Juspensky told me that you were leaving again for the East. I would be extremely pleased if I could get a chance of a personal talk before your departure. Do you think you could manage to come here one day to a meal or to tea or at

any other time that might suit you?

Thanking you in anticipation for your reply I am Yours very faith lly

Rom Landau

Author of "Pilsudski and Poland" "Paderewski" etc.

& Kulander

HENFIELD 62.

Lot

Mockbridge House
Henfield
Sussex

15.1,1936.

Dear Brunton,

Thank you very much for your kind letter and all the nice things you say in it. I am delighted that you should have met Veltheim. Yes indeed, he is a freend to be proud of. Incidentally it was he who I9 years ago made the world of the spirit real to me.

I am so glad you like my last book. Unfortunately my agency don't supply cuttings from foreign papers. I should be very grateful if you could ask the Editor of the Hindu to send me a copy of your review. I would write directly but unfortunately I don't even know where the paper is being published.

I have just written to get your new book on Egypt, and I am very much looking forward to reading it. I also hope NE DE CONTRACTOR DE LA CONTRACTOR DE LA

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I am working hard on my new book, and shall hardly move from here till the autumn when I hope to have finished my work. I am mentioning you in my new book again, but from an entirely different angle this time. God Is My Adventure is in its

Once again, many thanks for your letter and all my best wishes and thoughts.

4th edition.

Romhandas

LA

HERFIELD 62.

Mockbridge House Henfield

SUSSEX.

April 27th., 1935.

Dear Brunton,

I hope you remember dining with me at I9 Wilton st last December 23rd. I also hope that you haven't left England yet and that I may have the pleasure of seeing you again.

I have moved to the count ry, some 45 miles from London and I2 miles from Brighton. It is a nice and quiet old place, and I wondered whether you would not care to come down here for a day or two. If so, I should send you all the particulars and should tell you from what station I would collect you by car.

I tried to reach you on the phone, but I must have put

was unable to trace you.

Has your new book come out?

With my kindest regards
Ys sincerely
Rom Landau

Rombantas

THE MANOR FARM HOUSE, STOUGHTON,

> CHICHESTER. SUSSEX.

PHONE, COMPTON 18.

7. 4, 1936

Dear Brunton,

Thank you very much for your kind note of March 19th. Also many thanks for your most admirable and sympathetic review of my book. It was very kind of you and, I am certain most helpful, to write in so sympathetic a spirit.

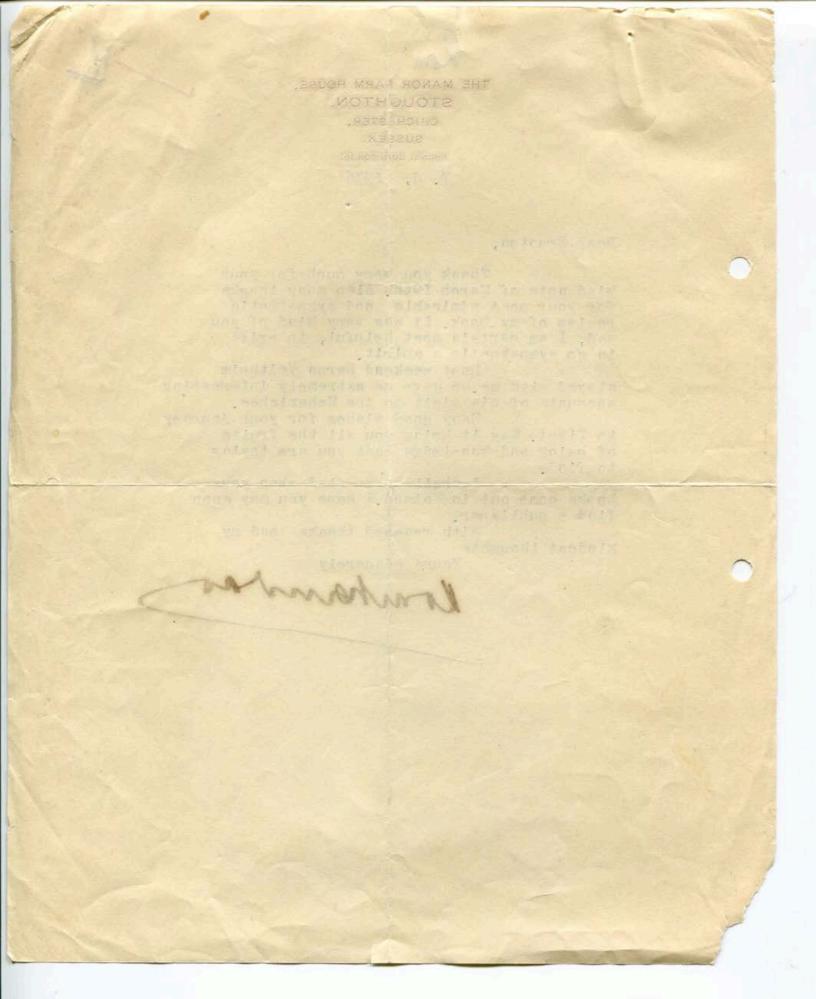
Last weekend Baron Veltheim stayed with me. He gave me extremely interesting accounts of his visit to the Maharishee.

Many good wishes for your journey to Tibet. May it bring you all the fruits of being and knowledge that you are trying to find.

I shall be so glad when your books come out in Poland. I hope you may soon find a publisher.

With renewed thanks and my kindest thoughts

Lowband as



EVANGELISCHER LITERATURBEOBACHTER

Reviews of "The Inner Reality" and "The Wisdom of the Overself"

The books of the American author Paul Brunton carry on in a much more primitive manner the tendencies, the origin of which can be found in The autobiography of a yogi, viz. here the innermost self is in a very massive way - certainly not in the spirit of the Indian sources on which the author supposses to be competent to make appeal to equated with God. (In the Indian world of thought there is - not to be forgotten - inserted between them an ample and protracted dying away of the own personality by complete submission under a guru, a spiritual master and teacher, who takes possession of the most hidden corners of the student's imagination). The result is evident: A grotesk magnification of the hitherto existing "I", a clear theological making-up of the "old Adam", who manages in the 20 pages of the introduction of the book to have printed not less than 200 times a reference to his pretendedly modest, highly important person. In the two following chapters ge indulges at liberty in fancies about the topics: "What is God?" and "A reasonable religion", whereas in the next chapter he gives an interpretation of his own of the Lord's Prayer , and not much further he does the same for the "benedictions" (Seligpreisungen) of "Christ's Sermon on the mount". The central chapters 9-11 about the alleged Yogi-scriptures are treating - in an unfortunately very superficial manner - the Bhagavadgita, one of India's oldest epic scriptures. There will be hardly any reader of our periodical, who would be renedered a service by our recommending such a book.

Unfortunately the same must be said about the author's other work, even bigger of extension "Die Weisheit des Überselbst". It is meant to state the theoretical substructure of his dealing with the Indian and Occidental-Christian worlds of thought. Thereby he exhibits in a far too detailed as well as dilettantish manner the foundational teaching, that all reality be not material, but mental (The so-called mentalisme), and that besiedes the common human I's there be a whole lot of Overselfs, into whose constituents of consciousness human beings are able to immerse from time to time. Above or beyond them stands the proper World Mind, according to the scheme as it were: "Our personal life is a phase of the life of the Overself. The existence of the latter in return is a phase of the existence of the World Mind. By this chain of connections the little self is in everlasting relationship with the cosmic." Or: "Between one Overself in itself and another one there does not exist the same separateness as it exists between two human beings, and though, between them there is not exactly the equalness, which we find between two things/ identical to each other. Each Overself shines down onto one single person, comparable to a single ray, whereas the World-Mind shines onto all personalities likewise, as the sun does." So in the end effect there results an abstract and impersonal character as substitution of an idea of God (Gottesgedanke) and the negation of the divine creation of the universe.

It is deeply affecting to state in which purely rational manner, without the taking part of heart and feeling (Gemüt), in a boundless theosophical speculation a presumed path to God is pictured, so very far from the winning heartiness of say a Gandhi!

STATUTE OF THE PARTY OF THE PAR

Series of the legitor withor wil Bentan carry on in a much more the books of the armine and series will be the carry on in a much more that it is a series and a manifer of a soul, wis here the almost of the folian series in a fix a most of the inference of a soul, wis here the almost of the facilin series in a fix a mide and the most of the facilin series of the which has surjet as surjet of the facilin series of the hind has been the difference of the most of the facility of the facility

entertained and sense size of the court the cothers of the cothers again. The World of the and the second of the contract of the contrac and (acidental-Carintian works of thought, Ekspeny he exhibits in teschion, that all reality be not wateriel, but santa fine co-outle sential and that besides the common himse I's there on a whole low of Tyamalia, into whose constituents of consciousness human negative pro able to be temperate from time to time. Above or beyond tone stands that proper vorid vine, according to the coneme so it ware: "The gar Clastevo out to still out to annual a at elif Landwing aut Toric Mind. By this chain of commodions the little maif is in overof tlearand one nearest in the country ". or "lack on the riderical one tack teny ment mentel danone buy , santo named out news or state of the to and exactly the sentiness, will be find between the things of single and oute good sening lighted host tonto does of Dicitionia -no senies out - Lgow sit servedy and select a out slour some one of the season of notification of the series land that the thought in the series execution of the corporate.

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Reviews of "The Inner Reality" and "The Wisdom of the Overself"

"Die Bücher des Amerikaners Paul Brunton führen in viel primitiverer Weise die Tendenzen fort, deren Ursprung man in der Autobiographie eines Yogi verfolgen kann: Hier wird nämlich ganz massiv - und sicher nicht im Sinne der indischen Quellen, auf die sich der Verfasser glaubt berufen zu können - die Gleichsetzung des innersten Selbst mit Gott vollzogen. (Im indischen Gedankengut steht dazwischen immer noch eine sehr ausführliche und langwierige Auslöschung der bisherigen eigenen Prezentichteit Person durch völlige Hingabe an einen Guru, einen geistigen Lehrer und Meister, der bis in die verborgensten Winkel der Phantasie von dem Schüler Besitz nimmt). Der Erfolg ist handgreiflich: Eine groteske Steigerung der bisherigen Ichperson, ein theologisch verbrämter "alter Adam" reinsten Wassers, der es in den 20 Seiten der Einleitung dieses Buches fertigbringt, nicht weniger als 200 mal Hinweise auf seine angeblich bescheidene, höchstwichtige Person drucken zu lassen. In den beiden nächsten Kapiteln phantasiert er frei über die Themen: "Was ist Gott?" und "Eine vernünftige Religion". um im anschliessenden Kapitel eine eigene Umdeutung des Vaterunsers und wenig später eine Umdeutung der Seligpreisungen der Bergpredigt zu geben. Die zentralen Kapitel 9-11 über die angeblichen Yogischriften beschäftigen sich in leider sehr oberflächlicher Weise mit der Bhagavdagita, einem der ältesten Epen Indiens. Es dürfte wohl keinen Leser dieser Zeitschrift geben, dem mit der Empfehlung eines derartigen Buches ein Gefallen getan werden könnte.

Leider gilt das auch von dem grösseren Werk des gleichen Verfassers "Die Weisheit des Überselbst". Es soll den theoretischen Unterbau seiner Behandlung des indischen und des abendländisch-christlichen Geistesgutes darlegen. Dabei wird in ebenso umständlicher wie dilettantischer Weise erst die Grundlehre vermittelt, dass alle Wirklichkeit nicht materieller, sondern nur rein geistiger Art sei (der sogenannte Mentalismus), und dass es ausser den gewöhnlichen menschlichen Ichwesen zunächst ein oder eine ganze Reihe von Überselbsten gebe, in deren Bewusstseinsunhalte die Menschen gelegentlich eintauchen könnten. Über oder hinter ihnen steht der eigentliche Weltgeist, etwa nach dem Schema: "Unser persönliches Leben ist eine Phase des Lebens des Überselbst. Die Existenz des letzteren wiederum ist eine Phase der Existenz des Weltgeistes. Durch diese Kette von Beziehungen besitzt das kleine Selbst eine immerwährende Verwandtschaft mit dem Kosmischen! Oder: "Zwischen einem Überselbst an sich undeinem anderen besteht nicht dieselbe Getrenntheit wie zwischen zwei Menschen, und doch ist es nicht gänzlich die Gleichheit, die wir zwischen zwei identischen Dingen finden. Jedes Überselbst scheint auf eine einzelne Person herab wie ein einzelner Strahl, wohingegen der Weltgeist auf alle Personen gleicherweise scheint, wie die Sonne selbst." So ergibt sich im Endeffekt ein abstrakter und unpersönlicher Charakter als Ersatz eines Gottesgedankens und die Verneinung der Weltschöpfung durch Gott .-Es ist erschütternd zu sehen, wie hier rein gedanklich, ohne Beteili= gung von Herz und Gemüt, in uferloser theosophischer Spekulation ein vermeintlicher Weg zu Gott ausgemalt wird, so völlig fern der gewinnenden Herzlichkeit etwa eines Gandhi!

stur the Candenna fort, deron Transmin and in der Substantian att mention box - visses mass solimen bais well anned mente beet too? seniin time der incischen cublica, auf die sieh der Verfasser redien nergrand and anniversal selection - density uv material region some nedosivash ddeta tugasinchen quiposibat at) . negosifov dent as noch eine sehr eusführliche und langwierige tuslüschung der planerinem elegent Freedrichtett Person turch villige Hingabe en einem netzneguodeevalu ul ski teb retetet un temperaten femie, der tal giotti roll . (Jamin atteen to Empi men nov et emmant and te lat min , no suspend to mire in in management of the transfer of the management of the contract of theologicon veroremter "alter reser "appered the der es in den regimen Judia , Ishing there worked the thirty and notice to als 200 mal Hinweise auf seine ongeolich bracheiden is wiene twichtige Dergon drucken at lageen. In the beiden nitumeten Vapidein phontestert -iles egifinence of the contract that Cotton and Tide verninftige Reli-- restant see sand the contract of the contrac und wenter and wenter bine the action der Seliver bene bergmedict on general Die sentrelen Kapitel 9-11 (ber die angeblichen Yorksolveitten beschaftigen sich in lebdor sehr oberflächlicher Weise mis der Bhassydagita; etesm der Alteston Toen Indiens, im dürfte wold wente gouldelque des fin meb , meden flindestiel tesat manie den mentes derettigen Burnes ein Gefallen getan werden ibnnte.

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Dusseldorf

Dear Sir,

Your reviews in the "Evangelischen Literaturbeobachter" concerning the two books of Dr.Paul Brunton "The Inner Reality" and "The Wisdom of the Overself" induce me to answer your and I should be glad if you would read these lines with a certain benevolence. I am mot in the least trying to convert you to my point of view, yet I should like to show you that I as well as many other German readers of Dr.Brunton's books receive and judge them cuite differently.

It is not surprising that books of that kind will be misunderstood all the more when they are indicating new ways deviating from tradition. We have good reason to be very sceptic about all sorts of religious enthusiasm and empty talk.

What you miss in Dr.Brunton's books, the feeling heart and soul and the winning humaneness that Gandhi had — all these qualities are, as I take it, the very motive powers of that the man who from live of truth and Man, writes down his experiences and knowledge drawn of the eastern and western wisdom almost lost.

He indicates a new way; he wishes to help thereby the unsettled individuals of our modern civilisation to attain the eternal realm of divinity which dwells in their own hearts.

For these reasons I cannot agree to your notion of "a boundless the coopical speculation"; I feel that the longer we occupy ourselves with Dr. Brunton's ideas the more we are raised to the region of truth. The deeper we penetrate into the spirit of his books, unbiased and serious, the nearer we draw to the knowledge of the divine origin of being, a profound knowledge that must remain an unapproachable secret to all scientific outward research, the domain of which is the world of perceptions:

It is not my opinion that it could be spoken here of primitive tendencies; and when Dr. Brunton is referring to Indian sources he is - in that case - certainly more entitled to do so than many a learned linguist or orientalist. Brunton did not restrict himself to a litteral comprehension of this spiritual treasure but he, a European, penetrated to a surprising extent into the spirit of the doctrines. This has been attested by connoisseurs of the orient as well as by initiated great men.

Brunton has penetrated into the silence of his own self. His knowledge and isight are based on troublesome and lengthened experiences of the deepest revelation of our nature.

What you say about the task of a Guru is only insomuch correct as that is a path of many, but not a necessary path. You are speaking of a grotesd inflation of the self. How can you do so of if you are reading Dr. Brunton in the spirit of christian knowledge? In a detailed way and obviously enough is Dr. Brunton endeavoring to lead the reader away from his self and beyond the domain of theory, on to the real base of his nature, on to the awakening of insight. The divine solitit, awaked to selfconsciousness on that path, recognises its own spititual nature and the transcendent world which is its real home.

and an Englishman - not and an american as your consultand

mind of the ordinary reader the essential points of his ideas./It is most surprising that you try to blacken the author for that reason in such a disdainful way. In spite of his knowledge Dr. Brunton is not so presumptuous as you are supposing. He has found also enough men who understand him in the depth of their hearts and who are infinit thankful that he is showing them a new way. Your misinterpretation of his words in the following chapt proves clearly that you have put aside too rashly the expositions of a man who merits to be taken seriously. You are insinuating that the author is indulging in fancies about God, that he occupied himself only superficially with the Bhagarad-Gita. This judgement must fall back on you, could help Mr. Jellinghausen; it cannot reach the books and the spirit decisic judge t of them. He repeats several times that he who understands the hidder meaning of the Bible or the Bhaga Wad-Gita is not in need of his words. They are meant to guide the ignorant to comprewhether he - that In your review of the Wisdom ot the Overself you continue 10 to accuse the author of circumstantial and dilletantic proceedings. You content yourself with a few phrases ревсе, which are meant to say "in how complicated, unlogical and abstract a way does Dr. Brunton treat problems which have already been settled and clear to me and all Europeans for a long time." If all men and especially we Europeans were still in posses sion of the secret key to the secrets of the divine spirit the disastrous confusion of mankind would not have come about find f If you read the Bhagarad-Gita or our mystics and comprehend the deeper meaning of their words you should all the more understand the worth and the aim of Dr. Brunton. He is fight ing for an inward and outward self-reformation of men who to them thereby to should seek God in their own hearts. The notions of "I" and "Overself" are, to say the truth, not unknown to us occidental men. We replace them by "Man" a nd "God". When Brunton treats in his philosophic critical way both the traditional eastern andwestern points of view, he dows not intend to entangle but he wishes to help each of us to find his individual point of view. He tries to help us to the right notion of man and nature. Inward truth cannot be discovered by outward senses. Conclusions drawn of such observations remain always doubtful. / Truth needs no other proof but recognition; and as long as we have not attained that insight which is the last aim of human life we should begin or go on to seek God in our hearts, in Dr. Bruntons intention knowhen permally to my mind / Brunton is a wise man with much experience, who speaks without haughty presumption but with the sincere wish to show those who are seeking the way to true knowledge His books are even a warning message to Man who is going to lose himself in the chaos of unconsciousness and unbelief

The author is by no means flattering himself to have spoken with perfection and unimpeach bility. He knows only too well how easily words can be misinterpreted. But the judgement whether and to what degree he has succeeded in pointing out a new way to the men of our troublesome days, whether he was able to make them understand the sources, the meaning of

If Dr. Brunton is repeating himself several times he does from experience that it is necessary to call back to the

andwestern

Professor Carmana

Swarua Vilas, dalshmipunam, My Sore. 26.10.44. Dear Doctor Brumton: Herourth outlings from Indian Express, referring to Beverley Niedls. (that will be sometime in allow the arrivable of Neverber) 9 with drop in again as your lungdow for an

evening char. I find you Male So harmonions and respon! Kinder regards. R.K. Marayan before to some lungdon for the

R.K. NARAYAN, MEDITATION REPORT. 22/7/4/ LAKSMIPURAM. lear doctor: I will surely write down my Report for you. I will send in on to you Refore this evening. I am immensely grateful to you for your very Kind guidance and help. It is as if you placed in my hand the key of a door which I have been beating with my fists for months and months. Thank you. R.k. Marayan

H.V. MERATARE MEDITATION REPORT. & & 7/4/ CALDUL" "ROUGHT" HAGAZINE Regard for your 3 will cond in on to you Majore this coming I am invested of stept to your for your overy wind quidance and help. It is we they my come in many trans to you to be that I are down which I have been beating with any for fish for months and months. Those you

from R.K.NARAYAN novelist

I am immensely grateful to you for the very fine review you have sent me. A twom thousand thanks for your great kindness.

I have been practising, though not very regularly, the method you so kindly revealed to me when we met last. I am very happy to tell you that the results have been very good: I have had 'dreams' of my wife whenever I tried your method. These dreams are so full and rich that they leave behind a great feeling of tranquillity. Madras atmosphere and tone of life are least conducive to any spiritual progress. In this respect Mysore is more congenial. After I get back there I hope to continue my spiritual efforts with greater regularity.

My work for INDIAN THOUGHT is going ahead. I have found an adevrtisements agency who are prepared to work for my journal. I have also found a publisher who is prepared to work up the circulation. He is the proprietor of P. Varadachary & Co, educational publishers and news-agents who have government contracts for supplying books and journals all over Madras Presidency. I do not know how far these arrangements are going to benefit us immediately; but I think they give us a chance of to approach the public and the advertisers in a methodical manner.

How is everything there? I hope your garden is coming up nicely. I hope I shall be able to see quite an impressive lawn and flowers by the time I am back there.

I think my work will keep me here nearly till the first week of next month.

With kind wards,

Yours sincerely,

c/o S. A. Venkataraman I.C.S.
"Nanga Parbhat"

ST. Mary's Road
Alwarpet Post. Madras

Last night we sat down for meditation at about ten in the night. P. B. had just given me a clue to a new yogic exercise, which thrilled my mind with its implications and possibilities. After asking him of one or two questions about it I sat reflecting on this subject. And then P. B. proposed we should go into meditation. It was an auspicious moment for it, under the stars and in the softness of a dark night. I closed my eyes. My breathing, without any my thinking of it, automatically, became slower, and for a moment, heavier. But it was not so easy to still the thoughts. The latest yogica-****** P. B. had mentioned still kept my mind in a pleasant thrill, and my thoughts were going round and round it. It took a little time before this subject could be pushed to the background. Gradually it was possible to attain a certain measure of success in keeping the mind stil still and passive. In this state it is a habit of mind for me to fix the attention on Gayatri Mantra or anximagexof some image of God or my wife. And my mind naturally sought one of these subjects. Next this had to be overcome gently and I fixed all my thought on "What am I?" "Let me contemplate on the'I' " I soon told myself. I visualized myself as 9 am. But this gradually changed.

In a short time a picture floated up before my mind's eye: I saw myself as a much older man than I am. My hair was white and I was complete-ly robed in white. This old man had a most dignified appearence; he seemed to be extremely fit. There was great assurance and placidity about him. He gave an impression of having suffered much and through it attained a wealth of experience and understanding, which gave now gave him a tremendous poise and peace and calm. Somehow the sight of him gave me a sense of great well-being and security. All those matters which I habitually fret and worry about seemed now inconsequential because these were unreal in relation to myself. The only ultimate reality about myself was this old man who stood untouched by any of these tribulations. And then I viewed the old man in relation to his attachments - daughter, brothers, home and so on. There he had attained a perfection, namely accomplete in the stien and charge of headt

(P.T.O.)

namely, a complete identity and bondage of heart and a complete detachment in all other respects. This was the ideal state in human relationships, where the maximum harmony was achieved.

Andxthenxtherexhousredxabantxthisxman And then there hovered near about this man a figure - his wife. And these two were components of a single soul.

This was a vision which left behind an abiding peace. wit out you my trinking of it, automotically became

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nest than I am. My hair was white and I was complete, man than I am. My hair was white and I was complete, and the man had a most dignified

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INDIAN THOUGHT

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OPINIONS

ABOUT INDIAN THOUGHT

-The Indian P. E. N. Bombay.

We welcome this latest addition to the ranks of Indian cultural journalism. The issue before us contains a number of articles of interest by various writers. We wish the journal a long and prosperous career. ——Commerce, Bombay.

Indian Thought is a welcome addition to Indian journalism.......There have been in this country a few attempts at running a high class literary journal. This one has started with certain advantages. For one thing it has for its editor a young litterateur who has already made his mark in the world of letters. It has started with the welcome ambition of drawing upon the thought and literary output of the various provincial languages as well as the ancient literature of India. To help the fulfilment of these ideals the journal deserves every encouragement.

-Bombay Chronicle.

We welcome the new quarterly Indian Thought ably edited by Mr. R. K. Narayan the well-

known English novelist. The journal needs no commendation from anyone as the name of its editor is so well known especially among the rising generation for his lucid and inimitable style.......Indian. Thought has a purpose to serve.....We wish the journal long life and fame.

-Daily News, Bangalore.

About the Editor.

Easily the most interesting talk last week was E. M. Forster's on Indian writing in English delivered from London and re-broadcast from Bombay.....Mr. Forster thinks the four best living writers are...... and R. K. Narayan..... Narayan's three novels deal with South India, Swami and Friends vivid and droll, Bachelor of Arts, his best book a triumph of high comedy, and the Dark Room the story of an unhappy marriage. Narayan's style is witty and gay with an underlying fatalism. To him Forster sent his homage and admiration......

-Times of India, Bombay.

Mr. Narayan's novels have a quite peculiar fascination. They are exceptionally well-written and portray with great skill and sensitiveness the way of life which has come to pass in India.

——Time and Tide, London.

-Nineteenth Century and After, London.

Mr. Narayan writes with a refreshing objectiveness.... He is to be doubtly congratulated on an extremely fine piece of writing.

-British Weekly, London.

R. K. Narayan has been delighting the English public anew every year since he wrote his first novel. This zestful young writer has certainly added profitably to the Indian-English literature.

-- Current Literature, London.

..... The skill in characterisation and the astonishing naturalism of the style mark Mr. Narayan as a novelist of distinctive quality.....

-Liverbool Daily Post, Liverpool.

..... it marks Mr. Naravan among the select few of the really distinguished younger novelists from whom now and in the future we may expect work worthy to be classified as literature.

--- Book of the Month, London.

Mr. Narayan is an individual writer with his own style and method, fresh and invigorating, and his mastery of English is little short of perfect. -- Oxford Times.

Mr. Narayan has quite definitely taken his place among the English novelists. Mr. Narayan's narrative powers are beyond praise. Mr. Narayan deserves special congratulation on his extraordinary success in giving a thoroughly English shape and colouring to South Indian ideas and images and phrases. — The Hindu.

Mr. Narayan's style gains power from its simplicity, its complete freedom from affectation, and he has an astonishingly mature sense of character. -Times of India.

Mr. Narayan is now the author of many short stories and his fame has spread; and his mastery of dialogue have justly won for him a large circle of readers who have been watching his progress to the higher rungs of literary fame with considerable delight.

-- Indian Affairs, Calcutta.

Mr. Narayan is certainly an accomplished artist and his novel is a contribution to English literature for which all who use the English language as their medium of expression ought to be grateful. -- Illustrated Weekly of India.

South India is fortunate in producing such a writer as Mr. Narayan to interpret the life of its people. -- Madras Mail.

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A Stamped Envelope should be enclosed for reply THE SANCTUARY, CHRISTCHURCH ROAD, EAST SHEEN, S.W.14.

September 14th 1937

My Beloved Paul,

Days - weeks - months - and then years, pass and begin to pass by, yet, there remaineth that At-one-ment with our two Souls.

It may please the senses for me to tell you I couple your name with the dear Maharishee every night and morning and find great Strength and Happiness in the Silence.

Your address has been given to us(in confidence)by daer Miss Gill, hence this letter.

Why am I writing this letter? It is because I feel the time drawing near for your return, and we offer you a ready welcome at the New Sanctuary. We shall expect you to stay a few days with us. There will be much to talk over, including exaltation, and the release from the World of matter. I will not attempt to explain through the medium of a letter: When we meet our Souls will unfold.

Can you possibly find time to send a short letter?....We hope the condition of the body and all material is in Unison with the evolving Soul. We rejoice with you in your work and send you much Love and Greetings from The Great Spirit.

Yours ever faithful Billy Farish

P.S. If it is your custom to book up appointments ahead when in England, we should like you to reserve a week end to be spent in a quiet spotin Suffolk, with our friend Mrs Pretty, and our two selves

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Phone Prospect 4939

A Stamped Envelope should be enclosed for reply

THE SANCTUARY, CHRISTCHURCH ROAD, EAST SHEEN, S.W.14.

> March 5th, 1943.

My dear Friend,

Your airgraph letter dated December 16th was safely received, and we were indeed very happy to have further news of you dear friend.

I do rejoice in your greater understanding, and increased desire for service.

For some considerable time I have been conscious that the "Rays" poured through my body are direct from those Spheres I have been able to reach and not the overshadowing by Spirits.

I have been seeking the consciousness of my Own Overself! The full realisation of this will be a great blessing. I shall just go on and on and on, always serving and not thinking of a reward!

I am very happy in the knowledge of Peggy's progression and her zeal and love for service, she has made great strides and I think the "Mantle" will fall from my shoulders to her shoulders - this is my prayer!

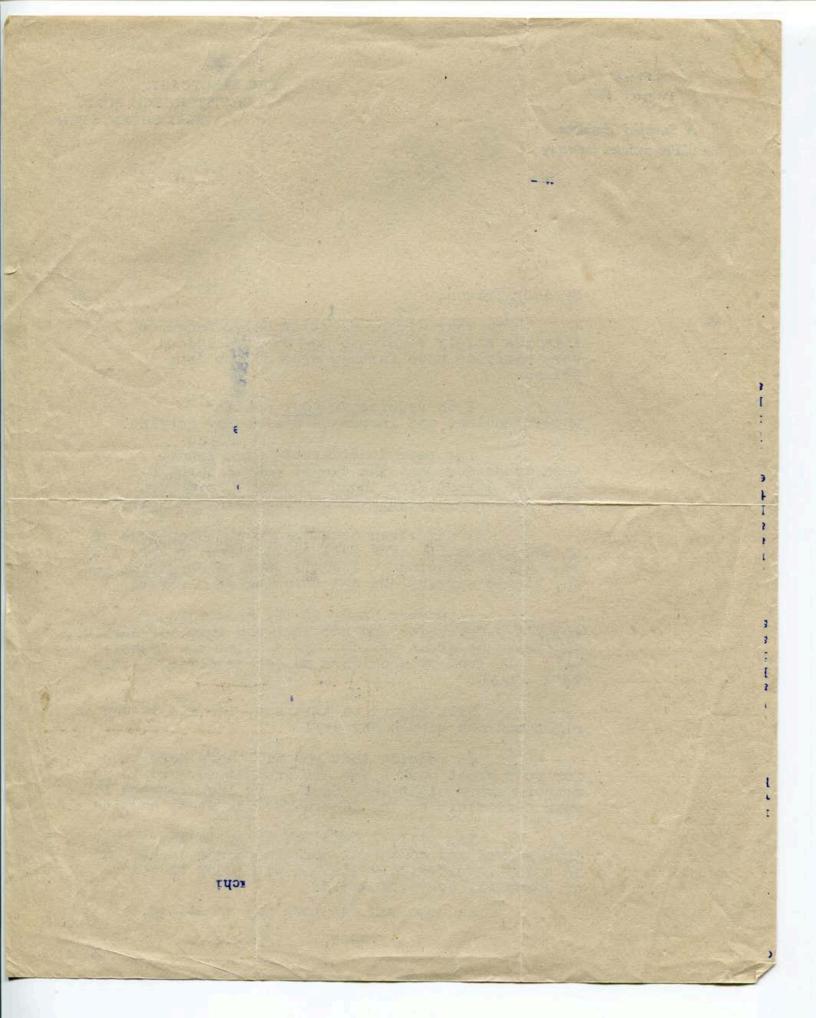
With regard to this war, the end is now in sight and can happen any day!

We rejoice that you will have more time for your great work. You are brought forward in our prayers every night dear one! We look forward to your next visit to the Sanctuary with great happiness.

You will, I know, be happy to learn that this sacred and wonderful work increases daily, and is being indeed richly blessed with many thousands of cures all over the world.

We send you our love and greetings.

Yours, Billy



Phone: Prospect 4939. FURNESS LODGE, DERBY ROAD,

EAST SHEEN, S.W.14.

31st October, 1934.

My very dear Friend,

I was indeed delighted to have you in our little home last Saturday evening. There was an urge in my heart for us both to enter the Sanctuary, there to commune and be conscious of the Great Power. That was soon manifested, through you being used as the messenger, and a wonderful blessing bestowed upon my humble self. That blessing is still with me, and the import of it ever recurring.

This morning my preparation for the coming initiation was indeed very wonderful and beautiful, all tending to that great and glorious work in which at present I am our Father's humble servant.

I feel there is a great work for you to do, and I shall in the course of a day or two telephone you to come for healing in accordance with the message given last Saturday, when that great and glorious spirit, Abduhl Latif, will use me on your behalf. This will give us both much joy and happiness.

I am posting on the "Life of Abduhl Latif" for you to peruse, and perhaps you will be kind enough to return the book as early as possible.

My wife joins me in sending you love and all kind thoughts, and we hope you are making great progress with all your preparations for the forthcoming departure to the wonderful East and other countries. Our prayers are with you, and may the Father's blessing continue to strengthen, guide and uphold you.

Yours very sincerely,

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THE SANCTUARY. Prospect 4939 CHRISTCHURCH ROAD, EAST SHEEN, S.W.I4. A Stamped Envelope should be enclosed for reply Beloved Faul. We were, indeed, very pleased to receive your letter! have you found it necessary to go further into the interior for drufer fair? We were so glad to learn your health was much better of we hope you have been able to make good progress with your new book! How are you & where are you now? I never forget you during my sacred communion every Night & every morning, neither do 9 folget your Saintly- Master in 8/ India! we shall be happy to hear from you again!! Thank you for your good wishes re my work!

27 9 38 elwed Faul. We were, judant, any pleased to receive your letter! have you down tit mechaning to go further with the justorier for harfer lair? who years so glad to leave your health was much bether a use tope you have able to make good prophers with your new book " How are you a Subser. 9 never folgot are you now man ? you during my sacred somehum cover of light of every nother, nother to I folget your Statemathy - Hy a when Ladia " are stall the happy to

Phone: Prospect 4939.

A Stamped Envelope should be enclosed for reply. 2, FURNESS LODGE, DERBY ROAD, EAST SHEEN, S.W.14.

8th April, 1936.

Our beloved Paul,

We were very pleased indeed to receive your letter dated March 11th, and, as is my custom, I placed it upon the Altar in my little Sanctuary as an epistle of thanksgiving, and God's blessing was asked for. In fact, every might and morning you and your dear wife and also the beloved Maharishee are remembered in my prayers to the Great Spirit of the Universe, God the Father.

I am used for the laying on of hands, and cures and blessings both for body and soul are being given to children in all parts of this earth. Let us, therefore. ever praise His Holy Name, and may that power be given which will enable me to worthily follow the Nazarene, Jesus Christ. I am permitted to become conscious of the soul to soul communion with the White Brotherhood, and no doubt our beloved Maharishee would be able to tell you all or more than I have told you about the work.

I am also pleased to tell you that Peggy, who sits regularly three times a week with me for her preparation, is unfolding to the Spirit Universe and God the Father, and she is to be used a s a channel to help me in the

I feel already acquainted with the place, especially at times of my preparation in the Sanctuary, when I am conscious of the presence of those old Masters and Saints. It is quite evident that you are entering upon a great work, and I am very pleased indeed to read that you are engaged on the Maharishee's writings, and I wish the work every success so that the hermitage may flourish and be a blessing unto all mankind. I thank you indeed for the small snapshot of the Maharishee; I have the larger one still on the Altar in my Sanctuary, and the Maharishee knows I love him very much. It is the love of the Great Spirit that unites us, and I try to express my love to him through soul communion.

You ask me to write and tell you news of the work &c. Since you left England, great progress has been made. God has permitted me to become conscious of the soul coming into its own. He has permitted me to become conscious of the Laws being mastered; He has permitted me to become conscious and worthy of the overshadowing of the Master, Jesus Christ, and He has also permitted the words of the Nazarene "Come unto Me all ye that are weary and heavy laden, and I will give you rest" to be uttered through my lips, I knowing that it is the God within me that doeth the work, and that they are the words of the Master, Jesus Christ. This call to the suffering children has been heard, and we are receiving great numbers of letters from all parts of the world, including India, China, Japan, Java, Africa, and many many other foreign countries, and the British Colonies. In addition to receiving all these letters, God has increased the number of patients who come to me, for whom

and to yourself .

Yours ever faithful,
Billy

8

A Stamped Envelope should be enclosed for reply

THE SANCTUARY, CHRISTCHURCH ROAD, EAST SHEEN, S.W.14.

24th January, 1945.

Our Beloved Paul,

Your letter dated 18th December 1944, came as a very pleasant surprise; we, with pleasure, reciprocate the love and good wishes, and we shall look forward to the happy day when we can repeat our welcome and hospitality for your stay with us in this dear Sanctuary.

In the meantime the work increases daily and is very richly blessed.

We send you Love and Greetings

Billy Luggy

Paul Brunton Esq. C/o Grindlay & Co. Ltd. Postbox 49. Madras. INDIA. ·创发、作品的 and the state of t _ CARTERIOR ACCOUNT ON

Phone: Prospect 4939 THE SANCTUARY. CHRISTCHURCH ROAD. A Stamped Envelope EAST SHEEN, S.W.I4. should be enclosed for reply deggy it often speak of you! are you Conscious at lines of my presence? Have you heard from or Seen the Malista. Dry find lime to write fully to us We send you greatings & love, 4 out bles sons. O ever faithful

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Phone Prospect 4939

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THE SANCTUARY, CHRISTCHURCH ROAD, EAST SHEEN, S.W.14.

19th April, 1942.

My beloved Paul,

Your Airgraph letter dated the 17th March was duly received, and we were very happy to learn that all was well with you.

With regard to my very humble efforts in connection with your brilliant book - I just wrote as I felt and understood. I believe the review has impressed many people, and incidentally I do hope that it will increase the circulation of the book.

I shall look forward to the other volume you are going to publish, and perhaps you will advise me the name of it and the publication, as I should like to get a copy.

I am happy to tell you that dear Peggy has now both her feet firmly established on the path of service, and she is being richly blessed. We both in our humble way try to give to the world of humanity that which is true. We are permitted to have those experiences with the Soul which enable us to have a greater understanding, and we are in constant communion with the exalted ones. through and by whom we are helped and guided. Our motive is to alleviate pain and suffering, cleanse the body of all disease and discord, and to uplift the Soul that it shall have a greater understanding of God's Love and God's Laws, and this we strive to do with a single eye. Consequently our work has increased beyond all human expression, having reached every country in the wide world, and yet we are only on the fringe of that which is to be.

I am happy to tell you that we both enjoy the best of health and happiness, and all the workers associated with The Sanctuary make one happy Tamily in the service of suffering humanity.

We do remember that your last day in England was

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THE SANCTUARY, CHRISTCHURCH ROAD, EAST SHEEN, S.W.14.

-2-

spent at The Sanctuary, and we wish to assure you that there is always a great welcome awaiting you whenever you can find time to honour us with your presence. Needless to say, I never fail to link you and the beloved Maharishee up every night in my intercessions, and sometimes I am conscious of being very near to you both.

We send you our love and greetings.

Yours,

Billy

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2, FURNESS LODGE,
DERBY ROAD,
EAST SHEEN, S.W. 14.

13th March, 1935.

My dear Paul,

I was very pleased indeed to receive your postcard from Cairo dated March 5th, and to learn of your progress. We speak of you practically every day in our home, and I have had one or two messages from Abduhl Latif about you. Do not be worried by the anonymous letters, as you are well protected. I will not fail to give Barby your news, and I have today had a talk with Abduhl Latif. He sends his greetings to you, and wishes me to assure you that all things will work out as per their planning; that you are well protected, and the blessings are upon you.

Yesterday was a great day for me. I had the fulfilment of the Mastership conferred upon me at the College through Abduhl Latif and other Masters who were with him in the room. Barbanell very kindly sent his shorthand writer, and she has taken a full report of the sitting, and I will let you have a copy for perusal if you will let me know where to send it. You will find it very very interesting.

You will be pleased to know that the Maharishee has paid several visits to the Sanctuary, and has been helping with my initiation.

The work continues to increase, and great blessings are being bestowed.

I am glad you called upon Mrs. Hicks in Florence; she is paying us a visit shortly. Many friends wish me to convey their love and kind thoughts to you, including those of my wife, Barby, and others.

I will not fail to send out those thoughts on March 20th when you are in the Great Pyramid. I spoke to Abduhl Latif about this, and he said we should all be with you. How glorious it is to have that power to come; that is permitted now one is raised to a Master. So take comfort, dear Paul, and rest assured that much strength is being given to you, and our petitions are continually being sent to the Eternal Spirit for His power and protection to be with you. I send you much love, and God's blessing.

Yours ever faithful

Billy

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DERBY ROAD,

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My Sour Paul

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You will be pleased to smow that the Minerishee has point several white to the Sanstuary, and has been helping with the interior.

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A Stamped Envelope should be enclosed for reply THE SANCTUARY, CHRISTCHURCH ROAD, EAST SHEEN, S.W.14.

My Beloved Paul,

September, 22nd: 1937.

yours over faithful Bills . Parish

I was most Happy to receive your letter, I too have been Conscious of your Presence, and my Love is continuously with you.

I will not Unfold to you in writing, all that I would say, but fervently hope to see you in November, when we each can talk over all that is in our Hearts. I shall look forward immensely to receiving the Message you hold for me.

The Photograph you tell me you have enclosed, I have not received, I mention this in case it has somehow been mislaid.

There is no attraction in Social Life for me either, nor has there been for some years, but Mrs Pretty is such a Beautiful and Loving Soul, who shares with us a love of the Quiet and Silence.

Thank you for your loving thoughts for Peggy and myself, we both send you our Love, and regret that your Health condition is not all that could be desired.

I will be very Happy in Serving you in my own humble way, and I send you Love and Greetings from The Great Spirit.

Paul Brunton Esq;

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Phone: Prospect 4939.

A Stamped Envelope should be enclosed for reply. 2, FURNESS LODGE, DERBY ROAD.

EAST SHEEN, S.W.14.

6th July, 1935.

Dear Paul.

Many thanks for your letter dated dated June 7th. I had most anxiously been waiting a letter from you and was glad to read you had come out on top of your trials and difficulties and I am sure your new book will prove a great blessing to all humanity.

I have had many talks with dear Abdul Latif I have also been visited by the Maharishee about you. and have been most thankful for his presence and blessings.

You will probably be reading something in Barby's paper about the Flower Medium. I have also been advised to drop you a hint as peculiar statements and rumours are abroad and we (Abdul Latif and mydelf) are anxious that you shall be well protected.

I have sent my thoughts and prayers out to the Maharishee and Abdul Latif is taking the necessary steps for you to be guarded. One cannot put in a letter all that I desire to convey to you, although you can read between the lines but rest fully assured that it is not idle talk or surmise.

Barby send s his love to you and all good wishes also Dennis, and as far as I am concerned, you know that my one desire is that you shall be a great and glorious blessing to all Humanity and a worthy son of God the Father.

Love from Peggs & Pailly

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Phone: Prospect 4939 THE SANCTUARY, CHRISTCHURCH ROAD, A Stamped Envelope EAST SHEEN, S.W.14. Yes, dear Taul, it has been very richly blessed! at one sime I was receiving an average of 70.000 letters per Year.

4 had 10 Typists busy all the time This is in addition to the great number of Sufferers my hands are laid upon in the Sanctuary. The power of the Spirit passing through me is vory wonderful a the many Gerres & Blossings are just glorious! Firmitations are being removed a a greater Consciousness is given to me. my Conscious Soul to Soul communion is beyond human expression: all this is for Service Cetters are now received at sent to every Country in the World! We both Keep very fit + well + we are always at work.

Yes, deer Faul, it has been very richle exact! at one dime I was necessition an avory of 20.000 letters per Jear! his is in addition to the great number of Sufferers on houds alse law upon - off of the found of the Spirit prosing throught have in work wonderful a the many freezes a Bloomy are fush glorious To Timitations and being hemoned a a queater conscion is given to me, young anserious Boul to Boul comminist is beyond huns vion: Oll this is Her Dervice

(Abschrift) d. J. August 352 Prof. Gottfried Meyer An den Herns Kerausgeber des Freiburg im Breisgau Konradstraße 30 Everyelinher, Biobachte Timeldorf Ihre Besprechung der beiden Bücher von Dr. Paul Brunton im "Evangelischem Litteraturbeobachter": "ENTDECKE DICH SELBST" und "DIE WEISHEIT DES ÜBERSELBST", welche im Rascher-Verlag, Zürich, erschienen, veranlassen mich, Ihnen darauf zu antworten und Ihnen zu sagen, dass ich und auch viele andere deutsche Leser Bruntonscher Bücher diese ganz anders beurteilen und aufnehmen. Gerade das, was Sie in diesen Büchern bei Dr. Brunton vermissen, Herz und Gemüt und eine so gewinnende Seite der Menschlichkeit wie bei Gandhi zum Beispiel, das ist meinem Gefühl nach das treibende Moment bei Brunton, der aus Liebe zur Wahrheit und zur Menschheit seine Erfahrungen und Erkenntnisse, die er aus den für uns fast verlorenen Weisheiten des Ostens und des Westens sammelte, aufgezeichnet. Er will damit einen Weg weisen, um den Menschen aus der Richtungslosigkeit unserer modernen Zivilisation heraus in das ewige Reich des Göttlichen zu verhelfen, das in ihren Herzen selbst wohnt. Ich kann also Ihre Ansicht einer "uferlosen, theosophischen Spekulation nicht teilen und empfinde, dass je mehr man sich mit dem Gedankengut Brunton: beschäftigt, man sich um so mehr erhoben fühlt zu den Regionen der Wahrheit. Je mehr man unvoreingenommen und ernsthaft in den Geist seiner Bücher eindringt, um so mehr nähert man sich der Erkenntnis des göttlichen Ursprunges allen Seins bis zu einer Tiefe, welche der Husserlichen Naturforschung, die sich nur im Reich der Erscheinungen bewegen kann, ein unerforschliches Geheimnis bleiben Ich bin durchaus nicht der Meinung, dass hier von primitiven Tendenzen gesprochen werden kann und wenn Herr Brunton sich auf indischen Quellen beruff so hat er wohl mehr Anrecht darauf, als sonst mancher gelehrte Sprachforscher oder Orientalist. Brunton hat dieses Geistesgut nicht dem Worte nach erfasst, sondern ist zutiefst, wie selten ein Europäer, übrigens Engländer, nicht Amerikaner wie Sie schreiben, in den Geist dieser Lehren eingedrungen. Dies haben berufene Meister und Kenner des Ostens bestätigt, wie z.B. der Maharaja von Mysore und Prince Shum Shere von Nepal. Brunton ist in die Stille des eigenen Selbst eingedrungen, sein Wissen und seine Erkenntnisse beruhen auf mühsamer, langjähriger Erfahrung des Erlebens der tiefsten Offenbarungen unseres Seins. Was Sie als Aufgabe eines Guru anführen ist nur insofern richtig. dass sie einen Weg von vielen darstellt, nicht aber notwendig ist. Wenn sich Herr Dr. Brunton verschiedentlich wiederholt, so tut er es wohl in der Erkenntnis, dass es nötig ist dem Leser unserer Zeit die wesentlichen Punkte seiner Gedanken immer wieder in Erinnerung zu bringen.

Er sagt es wiederholt, dass derjenige, der den geheimen Sinn der Bibel oder auch der Bhagavad-Gita versteht, seine Worte nicht nötig hat, wer ihn aber nicht versteht, dem sollen sie dazu dienen, ihn kennen zu lernen.

Wenn Sie die Bhagavad-Gita oder unsere Mystiker lesen und den tieferen Sinn ihrer Worte erfassen, dann müssten Sie doch eigentlich erst recht den Wert und das Anliegen Bruntons verstehen, der dafür wirbt, dass die Menschheit sich äusserlich wie innerlich wandelt und Gott in sich selbst sucht.

Der Begriff des Ichs und des Überselbst ist und Abendländern im Grunde nicht unbekannt, wir setzen dafür Mensch und Gott. Wenn Brunton in seiner erkenntniskritischen Weise die althergebrachten östlichen wie westlichen Standpunkte behandelt, so will er nicht verwirren, sondern dem Einzelnen helfen, seinen eigenen Standpunkt zu finden. Er wil ihm helfen, einen richtigen Begriff

tom Wesen des Menschen und der Natur zu erlangen. Meiner Überzeugung nach ist Brunton ein Wissender mit grossen Erfahrungen und für mich spricht er ohne Überheblichkeit und mit ehrlichem Willen, Suchende einen Weg zu wahrer Erkenntnis zu weisen. Seine Bücher bedeuten wohl eher eine warnende Botschaft an die Menschheit, welche sich im Chaos der Unbeherrschtheit und Glaubenslosigkeit zu verlieren droht. Das ist mein Eindruck, den ich durch persönliches Zusammentreffen mit ihm gewonnen habe. Der Verfasser gibt sich durchaus nicht der Überzeugung hin Vollkommenes und Unantastbares zu sagen, er weiss viel zu gut, wie leicht Worte missverstands werden können, aber wie weit es ihm gelungen ist, suchenden Menschen in unserer verwirrten Zeit einen Weg zu weisen und ihnen die Quellen der Weisheit und Mystik des Ostens wie des Westens, in einer unserer Zeit und unseren Empfindunge entsprechenden Weise, nüher zu bringen und ihnen zu inneren Frieden zu verhelfen dies zu beurteilen, muss denjenigen überlassen bleiben, die fähig sind aus ihrer Erfanrung heraus zu urteilen oue beu del gaab degen de menil beu networten un Acrily us bour notificand groben ama casta assoull telephologram Some store and the comment of the store of the comment of the comm Professor an der Staatl. Akademie der bild. Kunste, Freiburg. 1. Br. atmost film a as gonoffitte and dates only each of negred noticellists marked records .druicw-tedfin measure meast at see .esliday. Ten kenn also Thre Anstent etner "arelesen, thousand tredes Suskaletter modern and confines, despite men sich mit dem neit despite and anneten beschifflet, wen sieh un as wehr enbelen I/hit zu den den nem det mehr telligt zu to webream unversioners and eracterit in dia noist seiger Chicor cindring us so make namert man slob der tessentiake des cittliciem disprantes allen de sine bis es einem liefe, welches der tessentiaken inturforselmen, die sich mit im netal day yell of me non be often tenn, sin are foredal teles - constant total of ion bin dereched nicht der weiner es dess iter von primitiven lenderen The or motion was that the date had well gray one beer most nober management to tor word ment and and derest to some menginer delente Condend and they are the or oog ortsettelit. Trunton het Classe deletengut nicht des laste auch erferet. Amerikaner ate ate senretben, in den deint di ger tampen eigendraven. Die heben beruffene Seleter und Weiner wes Untene hestitiet, wie z. d. der Meharers sab sility aid my jet redours, facel new avent much some the who even to now allengs welfer electroneen, sein wissen und seine Trempteters convict out adherent, lengthering to be anadir on the contract of the cont meerica medicant rea dat de diffici minus comis actoris ala old and .nafer aproper dest ate chan wer wor violen derstellt, night abor not see lat. ... flow as as ted ma distribute delitable inner nothing, as ted are made in der evenutnis, dess en natin ist des Laner woners det die wesentlichen convict or a present to at rabble count needs of correct or artegor. Todie neb units per index nob tob partney der der den gelation der Sine der Sibel oder ouch der Chrysved-Olte verablet, meine Gorte nicht nötig het, ber ihn mig Mann the die Engayed-Ofte odor whose Synthesy large und den tieforea Sinn liver Vorte erioteon, dann musaren ale dean elegentiian aunt recht dan und den andliggen smuntons verubeben, der detter wirbt, dens die Mengelliete of ch . July 2 July a line of then bor transfer and and from the Der gegenfil des lone und des Chersalbet int nes Chonditation to Caucie clent unbersume, wir setten defin Jennah und Cott. Jenn drunten in aniter books appallions of a confiction and anadom confirmath oth outer moderate fine introcessor nation monthself, we will be under the condern dem Management and its condern The month of and spinet and flowers of the state of the s

An den Hezrn Redakteur der Baseler National Zeitung.

Die Besprechung des Buches "DIE PHILOSOPHIE DER WAHRHEIT" von Dr. Paul Brunton in der "Baseler National Zeitung" veranlasst mich Ihnen diese Antwort zu übersenden.

Die Feststellung dass Dr. Brunton für den Mann in der Strasse schreibt steht durchaus nicht im Widerspruch zu der Tatsache dass er versucht dem westlichen Menschen den höchsten Yoga nahe zu bringen. Er mag wohl keinen grossen Erfolg haben Zugang für diesen Yoga zu finden, aber vielleicht führt der Versuch doch dazu einige Wenige dafür zu gewinnen.

Viele Menschen die nicht das Glück einer höheren Schulbildung hatten versuchen trotz allem überall aus Bücher und Zeitschriften Hinweise für den tieferen Sinn des Lebens zu finden und die Zeit verlangt es , Ihnen

Hilfe gu geben.

Das Fehlen von Texten und Bemerkungen aus Indischen Quellen ist leicht durch die Tatsache zu erklären, dass Dr. Brunton nicht so sehr für akademische Kreise schreibt. Wenn dies nun zu Schwierigkeiten führt, wie sie in Ihrer Kritik sagen, die Brunton'schen Ansichten von der eigentliche Yogalehre zu trennen, so ist zu erwähnen, dass der Autor im ersten Teil des Buches bemerkt, dass er sich absichtlich nicht auf eine Darstellung des Yogasystems allein beschränkt, sondern versucht eine Synthese von Yoga und westlichen Kulturen zu geben.

Schliesslich ist der Vorwurf, dass das Buch voll greller Propaganda ist, ein Missverständniss seines Zweckes. Dr. Brunton gehört weder einer organisierte Gruppe, Religions-gemeinschaft oder gedanklich ausgerichtet

Schule an.

Ich kenne Dr. Brunton persönlich und bin fest davon überzeugt

dass er ein Wissender ist mit grosse Erfahrungen.

Dieses Buch wurde während des Krieges geschrieben, als unendlich viele Menschen so ausserordentlich litten und die Notwendigkeit sie von der Täuschung des Materialismus zu befreien, welche zu einen grossen Teil ihre Leiden verursacht hat, wurde so äuszerst stark vom Autor empfunden so dass er diese Gedanken in seine ihm eignen Art niederschrieb.

Brunton's Äusserungen und Gedanken wurden übrigens von berufenen Meistern und Kennern des Ostens in Veröffentlichungen anerkannt, wie z.B. vom dem Maharaja von Mysore und dem Prince Shum Shere von Nepal.

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Frofessor an der Staatl. Akademie der bild. Kunste, Freiburg i. Br.

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168 Many In Hyannis Port Cape Cod. 11/11/63 Tear friend - now. Like the Tuddha Thold up a flower. tells you least for the waves of maind to go back into the Sea. Thew heights of Spirit becken both. Take a Stand, to-getter, later, in decision. The assured that my Muderstanding for both, will never have any part in opinions, conversation or answers when queried at C.
The Higher Self brunes no minus & S. A. Tapplant Series T. States

Rosm's and you for your posses across the confusion or reaction. Spirit which constitutes the Real Man. Every Sentient Being mores forward, renfolding in wherent Perfection of Completents Your are the supreme, in Action! (accept this opportunity To grand and show forth Windows. No answer to this is necessary. I hold all in Consciousness. "Peace with affection" (P.B.) Please thum-fack this Neutrino, on the wall It will unpart 1-2-3, each Day

71. Egham bres. 1-1-73. Hear Ken, I want to thank you very much undeed for your card and enclosure. It is very kind of you and will come in very useful. I like the card of Riley and have pull on my side board. My neighbour was two cars who spond the best but they are great company, & hope you hall a nice Christmas I spent Christmas Day at Derry's Place. Was at home Bescing Day except for going into my neighbours in the evening for a drink . I see you have a change of address I don't know when you will receive this, but I want to Wish you a Happier new year, With Love aund Wen

NEAR Men I wont to thank you very much united for even card and and represen It so low thend of your and will Come in very weeket I whe the Cand of Riley "mill have but of on now Side house . But over thouse Was not care when should the best part of those in my or modeing Cal they are aread company & helps was hall a rea laberations ence the story going cute my neighbours in the Elvening the a drive I don't have when well become then bet I want to which you as The spear new livery, alist have lived Win

RIPERE LASALLE

Dear P.B.,

The Zen meditation course by Pater Lasalle in Köln which I am attending is a wonderful experience. He sits in Lotus posture in a Roman Catholic Church and explains to a few hundred people how to meditate. Then the exercises start. Three times 20 minutes during which all people present try to "think the non-thinking". Pater Lasalle explains and mentions Maharshi and Buddha. It is a fruitful and enjoyable evening for me. Afterwards I ask him for his programme in order to find an opportunity for you to see him. On November 1st he will fly to India. Until then his programme is as follows:

October 16 evening until 18 morning
Stuttgart, Hohenzollernstrasse 11 (?)
at the place of the Jesuits

October 19 evening until 23 morning
Monastery Maria Laach, near Andernach which is
near Koblenz

October 23 evening until 26 morning

Benedictine Abbey at Gerleve, near Coesfeld, which
is not far from Münnster

October 27 - 28

Canisiushaus, Stolzestrasse 1 A, Köln

October 29 - 31

Rome, Gregoriana Pajota University

May be you can see him at one of these addresses.

All this is organised by: Pater Emmanuel Jungclaussen OSB,
Benediktinerabtei Niederaltaich, 8351 Niederaltaich bei
Deggendorf/Niederbayern. Telephone Hengersberg (09901) 318
and 224.

If I can help you with these matters or anything else, please let me know. I am now staying with Irene Schmitz for three days to be able to attend the course in Köln. On the other side of this page I have written down the titles of the books published by Pater Lassalle.

H.M. Enomiya Lassalle S.J. Zen - Weg zur Erleuchtung Verlag Herder, Wien, 1960

Hugo M. Enomiya Zen - Buddhismus Verlag J.P. Bachem, Köln, 1966

H.M. Enomiya Lassalle Zen - Meditation fürr Christen Otto Wilhelm Barth Verlag, Weilheim/Oberbayern, 1969.

at tales to be been a new admit almost recommended

Donna Elika de Vargas Machuca

Roma - Via Cripoli, 52 int. 26

tel. 8316776



I understand English fairly well, but having much difficulty to speak it for lack of practice, Jam minducing myself this way -Offspring of a long line of celebrated formish heroes and jusists, I was form sixty years ago in Duenos Aires, haring: Oin 8 - Are at fox - Ein X 14 7 Fin 3 Christian name: Grasia Augelica, but have always been Called: Eli-ka, and have become "very frond, of this mick name When realizing that it can be franslated as: God & Soul Leading and meditating the Jospels, estranged me from the Catholic Church in which I was horn and emcated, and in fact from all and every churches, since they all appear as a breason, or at first a too poor fransportion of the Christ teachings. I am not, as yet, absolutely prostive about re-incamation (aus am auxions to hear your experience about it, if any)

but I am provine about that fact that in my very early childhood I had behind my eyes a sort of knowledge, a vision of India's temples, which was later effaced when I happened to actually see fictures of them, these presently being the only way m which I am now able to hisualize them! thus India as always been a sost of magnet for me and never failed to try to get in touch - through reading - with its thinkers and spiritual teachers through the ages. I am especially fond of Rama krishna, Virekananda, kamana maharshi, Tagore, gandhi, Kinoba - aus parkenlarly inferested in this thursbinds is yoga and in correspondence with his Ashram at Fondschery - Through Schwaller de Subicz I have learned something about

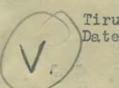
Howe read and also heard Krishnamush a short time ago but I cannot agree with him; the simple fact he preaches against all and every former teaching given to mankend, seems me a much too drastic way to approach the paramount problems involved in sprinteral understanding and self-realization It appears to me that what he terms (aut probably is) our "Conditioning, cannot be just aside without a risk for heavy for ahmost everybody

Hong ago - through a lady-friend who proclaimed herself to be a disciple of yours here in Home - Tread one of your tooks and was deeply impressed, even if Jam presently unable to recall its title - You know: when one is looking around for truth, one receives from many sides many facets of It, which are illuminating by themselves independently from their actual spring; and they are stored in our mind and heart as pricions seeds awaiting ripeness. for me . Sentimentalism has always been my strimbling-block, but Ihope to have presently overcomed this failings I am terribly eager to look for the ultimate Goal and to thus fulfill the aspisation of the soul which is and cannot be anything less than Jod -I feel that to encounter what is termed: a gourne that is: a human being who has reached his own realization may be an inestrmable helf. Please give me a hand -

try up - through a lasty-friend who producined through to be a directle of yours live in Jones - I want on of your broke and was deely on freed, very of Term presently and the to went to tall I the leave when on in dishing around for muth, on number from many wither marry facility of the miles spring; send they are about in our mond and heart an many such aunimy whenest . desile of the star so led our where alleged for me tentiment alrand has always been my abunitary Stock, but Thopse to have presently merconed but the feet of I am timiled easter to look for the allanche food and to There folly the expression of the soul related to and committee mulhing less those foot I feel that be incommented what is fromed a grown that is a homeon soing who has moded in some realization. may be so mustromethe helf.

V. Venkatasamy, B. A., L. T., District Khadi Officer.

Dear Dr. Brunton,



Tirunelveli.3. (South India)
Dated 8-10-1960.

棚

I sincerely thank you, for you, who know that a high Hope exists for man kind, have cared enough for humanity's true welfare to put forward your ideas in a number of brilliant books containing the hoariest truths about Reality. I heard of you for the first time in the year 1936 at the time of my first visit to Sri. Ramana Asram in September of that year. I have visited the same place twice afterwards. The "Pious materialism" of the environement of Sri Ramana has repelled me and some how I have failed to derive any benefit from these visits. I am still in search of a Guru. In May and September of this year I made enquiries about Sri Bramasuganandah, the Anchorite of the Adyar River, in Madras and Adyar. The Oldest living theosophists at Adyar were contacted. None have heard of either about the Anchorite of Adyar River or about the Sage who never speaks, the disciple of Marakayar. I request you to let me know whether you ever utilised the Yagi's magic chart given to you by Swami Bramasuganandah and had the experience of meeting his spirit at night.

I shall be much obliged and feel deeply greateful to you if you kindly let me know at your earliest convenience about the whereabouts of Swami Bramasuganandah the Anchorite of Adyar River and the Sage who never speaks.

Yours sincerely,

V. Ventalissany,



best C. A. Naish Vellore 6 74 Respected Doctor, Prive to the arrival of your labert book, I were never levan Heranghe ther first Volumen and refreched very wind with all the saline facts carried in that valuable work, expandely on the Doctorie of Mentalism - and got kuy breen ground " for the reception of the your Maguren 8 pers: And now I am pluged knee dup not its pt pages; and I expech to be shortly keck deep is I coverince in it study, and I tell you porber, I dail hims if I am likeally drowered in it. What a tremendous price of work you have acknownd! I often feel that God any much have been at work through you - A bown accomplished a stupenous war of that for. He wonder for me is how you have brught such laufliched, saired and hidden mine of facts withen reach of The o's dienary liste man: Hanaing went he deeply grapped to you - indeed. virkusus - you know book has to mech it tell. I theww you have treeshood no

Now, outer, may 2 warry your little boldly because you have green the Ifel you are serving humanny beth in the brunging real and the kighet keerstedge with also trajing to Marcon up doubte: Head is a doubte Services. Kind fermit we to weather that I have adolped you us me gisincere grerus. I think I work here evered some great merit in sons partir interention to have deserved their spring stroke of Thoro had buck : Last indeed it is for me. Quester 1. (Ref are to pages in Wisdom of Everself) you love brought - not only the tokole world but also to could but the present to written the grip to the Law y Muncut winess - lawing we to believe that this book vibratory movement or Eucusin of flather Stope When the Courself or Mind to reached (p. 40): And yet an pp 64 (last two parces) + 75 (Second para) - the curpression is green the even overself of Mend is Suliget to Dibrations; Home I stifled in lundowshirty these quest. 2. you have to desoubed the Bourself or true 9" as munostal (\$ 115. Para 1). yet you Call it relatively " permant or changeless. who 1.84 2 th grateful Namerkurs. your resulte Ca wester

2

from two to three dozens with to talk of the unevery stream of devotees that power That the Hall long 5 necessites to de tear Prostration and you their frents a flowers. What Struck me as unusual was test Makarshi does took led be much as care to look at these devotees not accept their Namarkurs se - he of the looks away for this unewhing file of Deostus - but if a Squirel happens to peop in for the winders - he is at once attracted - and to take specials paint to fred it with grain it. Neiter ders he both at the unending audience that I'm mediahing in the Hall how by hour! Botathy a curcles observed weight attribute this to shear Callourness a he difference as the bank of the Maharshi that I have my own theory he is Somewhere save that he is doing the very best & there andienses d divoker - great good on the he non places of being - by Sending out & loub & hidreich bases of Grave. Am Tright?

Jask the quertion because I want you opinion in the keaths - as you are forkantly · Shreed with occall vision and do would Kuro then things by direch experience Where the tell me just große about in the darkwer of were faith & belief. we do not get much by way of discourses a teachings - & except as answers to greething from Strong Visitors The Store apuraphure in the Halles premised we for justing question regalf. of lairle I have nothing to Complain. Mohar shi humsely has said in and his Gospels " How do you know that Law not teaching - - . Morona is the best keethoo of propagating Truthe The Management, organization, Brieflings and temples are going ahead. May only Last is that there Forms' way not Strangle the "Life within! Doches, I have got certain doubts to be cleared up especially as regards the Joga of Mental Stillaure to fascinchenty said my down in the west a here letter. With highest regards. En Naida

BOMBAY 35 S 28th March, 1964.

My dear Dr. Brunton,

It still seems as if it were only yesterday that I had the joy of meeting you. The day we spent together will remain fresh in my memory as one of the best in my life - the buggy ride specially. The other day I happened to go to the market and took a cup of tea at that restaurant. As my thoughts turned to the peaceful chat we had upstairs, I wondered how even such a place becomes a paradise in the company of a good and loving person. How I wish I could have a friend like you nearer home.

I naturally thought of you when I read the sad news of the passing away of His Majesty the King of Greece and how your presence must have been a source of strength to Her Majesty.

It is so kind of you to think of helping to get my book published in America. I am very very grateful. Ganesh & Co. write: "We have not the least objection to your friend publishing the book in America. As a matter of fact, we would welcome it since the main objective is to spread the message as far and as widely as possible." One cannot help seeing the hand of the Divine in such an extraordinary reply.

With most affectionate greetings from my wife and me and love from Thrity and Jasmine,

In Love and Truth,

gmskapovijee

RAJ LHAVAN

28th March, 1966.

My dear Dr. Brunton,

It still seems as if it were only resertary that I had the joy of meeting you. The day we spent together will remain fresh in my memory as the one of the best in my life - the burgy ride specially. The other day I happened to go to the market and took a cup of tea at that restaurant. As my thoughts wurned to the peaceful chat we had upstairs, I wondered how even such a place becomes a paradise in the company of a good and lowing person: How I wish I could have a friend like you nearer home.

I maturally thought of you when I read the sad news of the passing away of His Majesty the Ming of Greece and how your, presence must have been a source of strength to Her Majesty.

get my book published in America. I am very very graceful. Gamesh & Go. brites: "We have not the leart objection to your friend publishing the book in America. As a matter of fact, we would welcome it since the main objective is to spread the message of far and as widely as possible." One cannot help ageing the hard of the Divine in such an extraordinary reply.

With most affectionate greatings from my wife and me and love from Thrity and Jesmino,

In Love and Truth.

anticharyes

Ramanesham, Tun. 21.4.52 Dear Brunton, Since more than the weeks you letter have been in in hand, but I have been waiting to hear from Macives of for the return of hers. Talegarkhan to answer you. hus. T. is now very ill in Bombay . Hence I am writing this without further delay. Macines write that he has replied your "gracious" letter of acceptance wirting you to a "wholly important supper in his house in Bombay ("Panorama", 203 Walkeshwar Rd, Bombay 6) when you arrive there from Europe. I hope you reed . his letter. So you place is settles. I you ask about the electric fan. Yes, you should built one from Madies. In Town you can neither that, nor buy. But if you are coming for a pew days try to borrow one (on rent) from fan de aleis in Madras. If I were you I would think of settling here for at least 2 or 3 years. 2) as for woollen clothes. Celtho there is here no cold or rain worthy of the name, get you should think of exceptional weather, here, as well as possible holidays on the helgiris. For Tiru. itself one or Two warm coats or swealers will meet the situation. In madres you can buy any amount at fairly moderate ting of your count carry any firm Europe. 3) you should have a rasay (a thin mattess) - also from madies. I won't suggest that your first come here, stay 2 or 3 days a go back to Madies to showall your needs, provisions in cluding. For your information, in maxing, collage there is no electricity. But as you are friendly with Mr. a. Bose of suggest you write to him from now & ask his permission to Connect you plax were from his compound over the low compound wall. Then you should be long length of flex for the truspose. The Thoughter has to be measured on your arrival depending on the place of distance of the place of connection. Fan will give you the best Instection from this a heal, the letter in especial. For 6 years we have been experiencing severe drought - not a single heavy shower to file You day that you do not wish to write anything about the Maharishi. I have already informed you that things have completely afterest, we are trying to undo the harm done by the old holiey of shutting out the Mahaushi from the world by trying in every possible way to spread it as widely as his within our prover. Chadwick has written a long article which will appear in "The Illustrated Weekly

from one of the old devotes. Many articles from the peny of various begite are constantly appearing in the Pyess. If you do not wish to write anything you bout will concentrate only on your sabhana everybody will be safely The le be happier still if from time to time you use your able her to ?. who is now managing almost everything has many time expressed by write personally to you & invite you. He is a sweet a reasonable is completely one with us in spreading the Isluam's game. He dos not know much ruglish. He come Twice doily to me. How you see you'll have no cause to think in the old ways. all the old crowing of Swamyi are dead many years. They welet him by advised him wong "The hast is burned, Brunton. You'll have absolute heace as far as the Ashram is concerned. Only one point has just occurred to me. There's one man who came in 1937 as a because Janyasi & worker as an Tuylish o Teluga interprets in the Office till Mahanishi's Samable, took of interprets head that he alone could take maharish is place to teach a manage the ashing affairs. He locked many article & Kept the Keys with himself i started creating all sort of Engliculty for the ashram. His case is now in the Court here. He on hearing of your arrival, may visit you a try to gain you to by side altho this is highly improbable, yet Jam writing to cantion you the dress like yef Ramiel a Knows herfect English being M. A., Lh. B. reports, J. S. Cohen



For Hyping Ronault Remarks

Kenneth T. Hurst

in L. A arrye

Markin Top Buch. My dear P.B. Lean Dr. Thomas haugham yesterday for a long time with him. Regarding the circumstances The was particularly interested but felt that treating long distance bauld not be imperative that you should see him personally for treatment 2 agree with him campletely for 2 feel intuitinely that if you are to be helped this man can do the job for your. Is hauld not let pride of the fear of being recognist perturb you their regard is as an urgent matter to attend to he for that if your saw hand homeopathy works you would recognise It as a true sister to alshemy swanted he more inclined to place your Paith in it so a means of reaching into four psychie disturbance. Der. Mr. has treated such cases encesofully hefore - 2 do not think your rondition So



unique that he cannot add

you to his long hist of genuire

cures. I think this is probably

your his chance of Thepe your

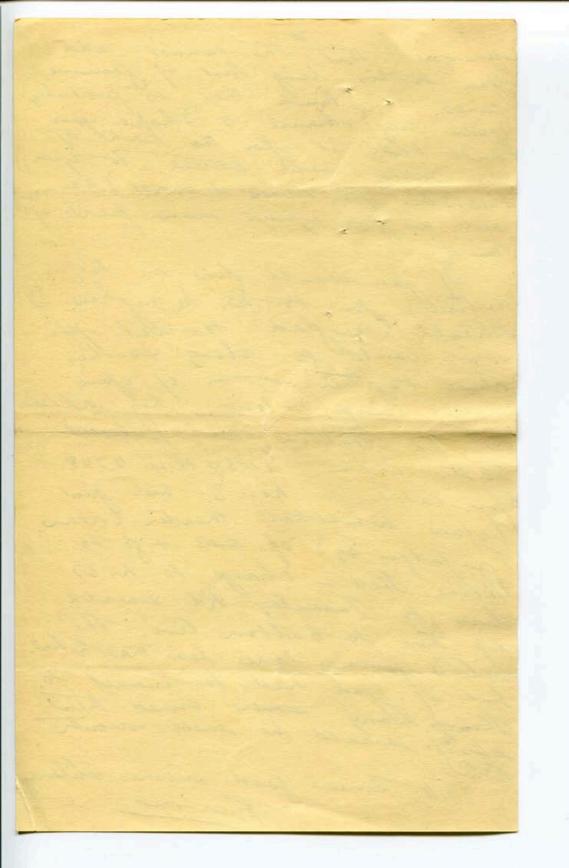
levies take it for the back of

the many who attend to your

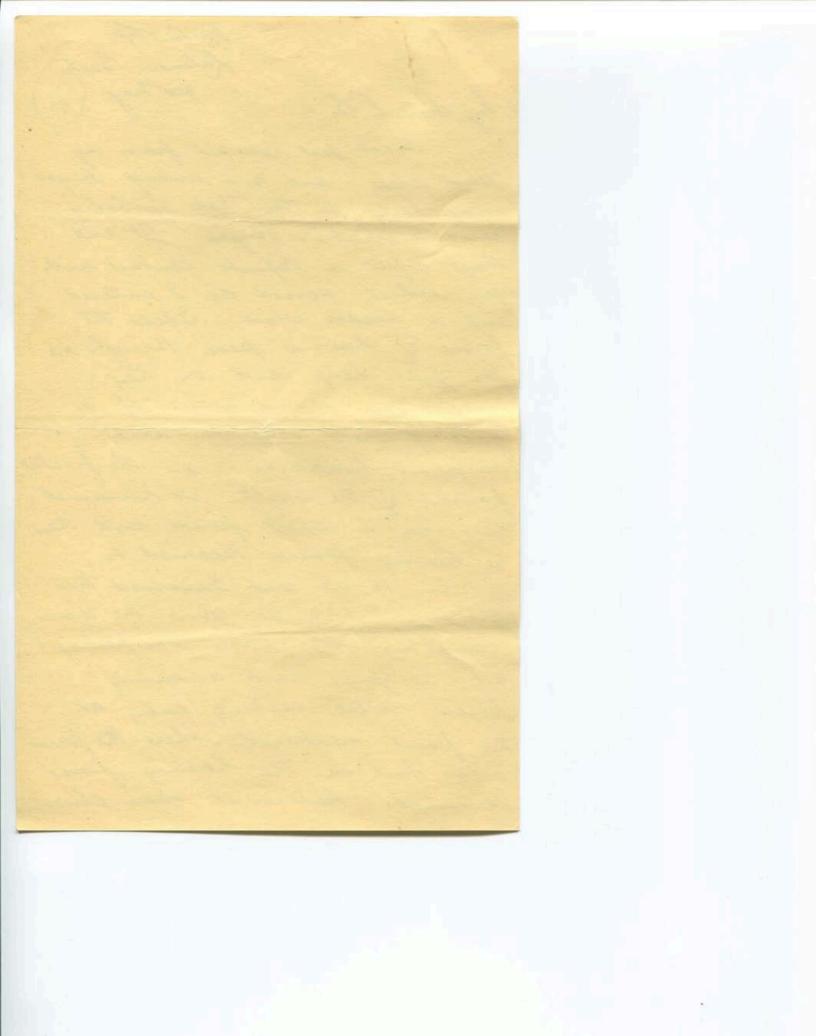
(whether your desire it or not) as

well as for your awar peace of

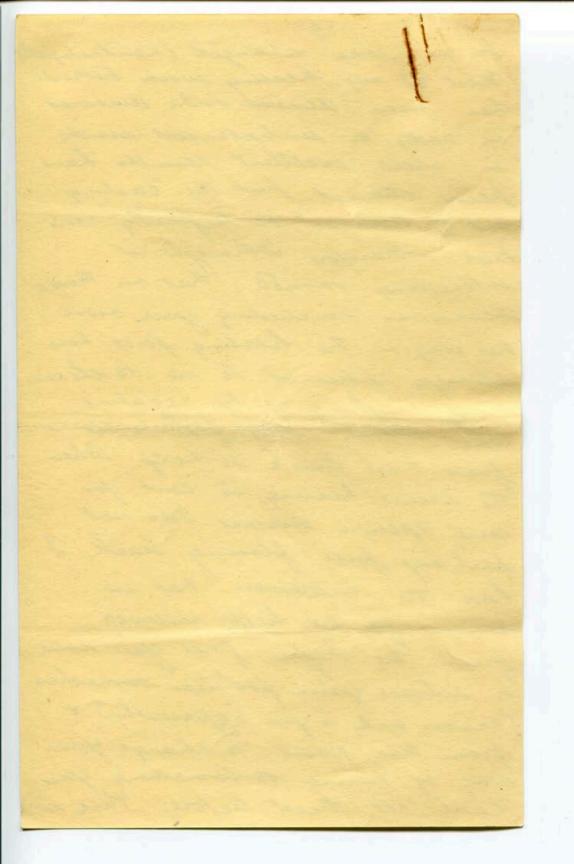
mind. If you would like me to introduce four to De Mangham I should the glad to meet jun swe could go along to his chine to place or if your pring prefer to go a lone his address in 72 for the alone has address is 77 lealton ave. Dulweek SEZI. Phone Sipsy HILL 4748. You catch a ho. 3. his pist below whitehall theater Enear Trafalgar Sq) of Ride of to There Thill - change to ho 3) hus to Tampley Rd &walk up There to leaston are. The whole journey takes less than I he. had to transl to the Many Long sovere and then effort would be swell worth With Tinier food mishes shlessing



Martin Top. Latimer Bucks. 300 may (R My dear P.B. -There just returned from my "peeret place" and am writing to you immediately in the hope of being Rome consolution toyou. At one stage I felt a defende contact with you which passed as I entered into a deeper state. Ifelt the forces of healing pass through me for your help and as they reached you Iwas aware of a great pressure - similar to a nigrame headache - on the frontal portion of the skull. It remained thus for a short period and then the healing pawer Reemed to return to me and dissolved this pressure. With it came The uner Conviction that some - or perhaps all - of your dark assailing forces were seeking entry at the point mentioned where the pain was but as The healing force returned whatever it was clinging



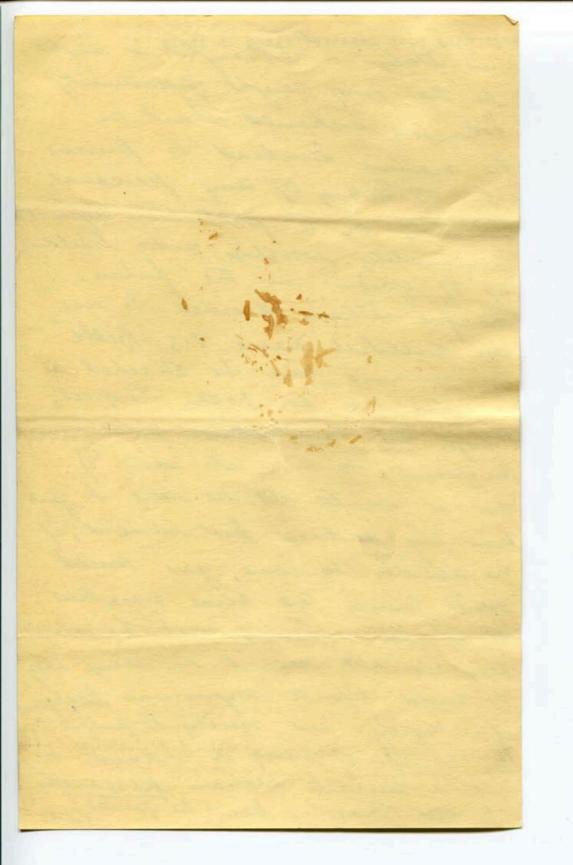
ho me was changed (rentralized) Most of my healing work hitherts has been densted to the diseased in body or unbalanced winds in which excellent results have been attained but The "cashing and of demone" is a fairly new tack otherefore Ithaught it interesting to note that an those this day - the healing force here always returned to me to cleane away anything of the regative state which may flow to me from those Iseck to help. When The absent healing is sent for come apecific disease Ido not feel any force flowing back. I had the impression that in return for the help received from the higher force you were to retrace your footsteps somewhere (Rnacon anly to you apparently) + from that point to change your way of living to something you have not tried before. This is



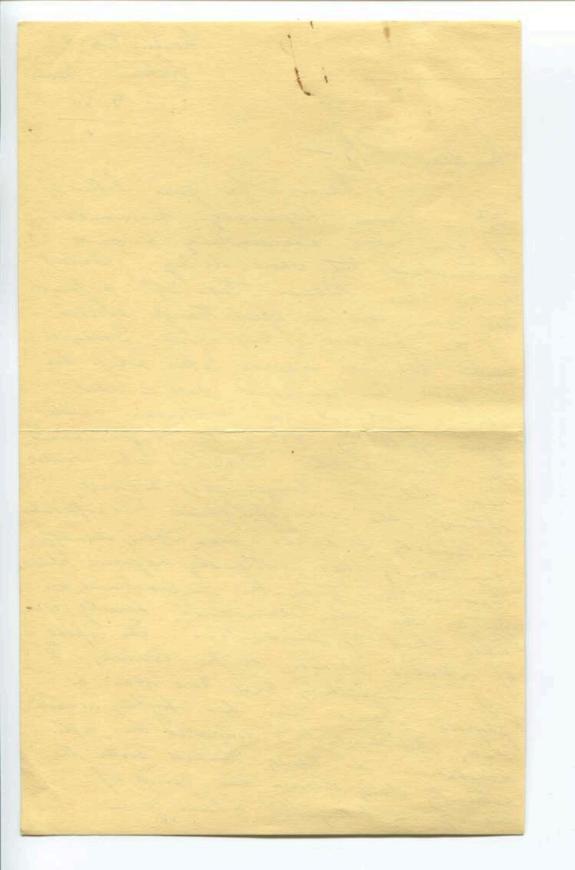
all necessarily vague to me lent is may make a more logical pechuse to you. Within yourself there is also much "repair" woth to do consisting mainly of aining more at the relifless state to de conscionsly as much as possible of the positive qualities shell necessary to avereouse the regalinity which your "dark forces" have produced within you. Igather that you are to ignore The existance of any such forces dwelling only in the realization of the good others bringing about their final dissolution. Ldo not feel in any position to translate these things for you. I merely asked for the necessary quidance for you this was the Answer received . Dean only hope you understand it more glearly Prother without the nears! Regarding your Maestro friend



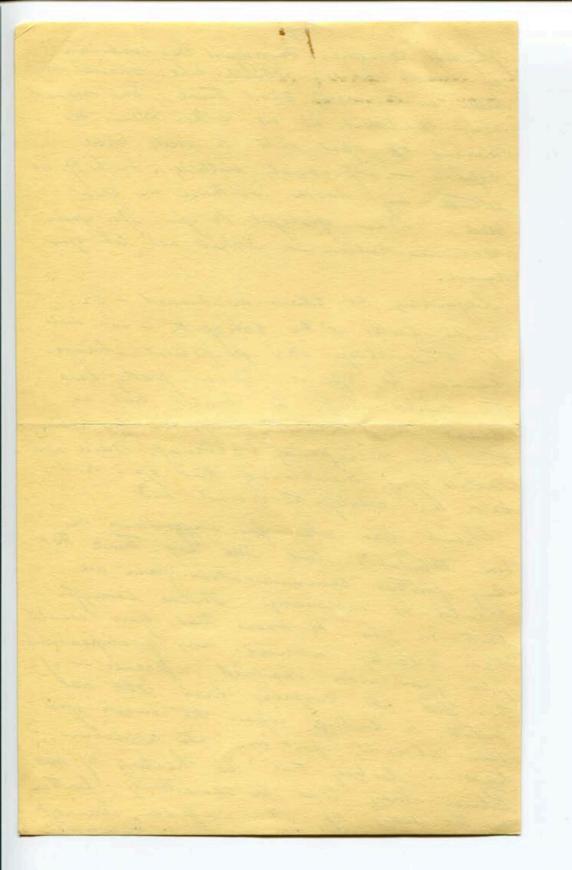
Regarding your maestro friend in italy is aught he the long sought opportunity therefore Ishauld shart in The Manner Linkend to pursue 1.8. the hiding of any personal identity an a protection against personality worship & the huilding up of egoism in the future. Therefore Thank decided to use an uncestral name V13 "Miche" The surname can be attached at a later date for books Texpect, Though one rame seems quite sufficient to me. In niew of that it would not be were to give him my address but instead, if he decides to come, you could write Juning me kine & method of arrival & Luck meet him. This is not meant in any way for myself but merely to pulpe a the mission of being a channel + Not a "miracle woman" personally Kindest thoughts & peace he yours. Bern



Martin Top (R) Latiner , Buchs 2.9.50 his dear PB -29th - Iwas heginning to wander if you were everworking a quite andustand the about de lay. Iwent to see his Falmer Tues 29th a found her very low in aprint though exceled at the prospect of my reset. Islayed with her for approx. I has where her in quite an improved state - cent absent treatment each afternoon weatled again yesherday; the further emprenement was Remarkable. Thought she would have heer a longer jot hearuse although she was prepared to cooperate her bluerty todo so was very daubthe Rewever, as I my, the improvement, as for gas she was cancerned herself, was little short of miraculaus. In spike of orthodox opinion to the eentrery, I felt immediately that there was a physical course for her highly nourolice state. Intuitively I diagnosed this, after meditation as being Thinked with the extremely long drower and period of menopouse (10 yes!) & have given



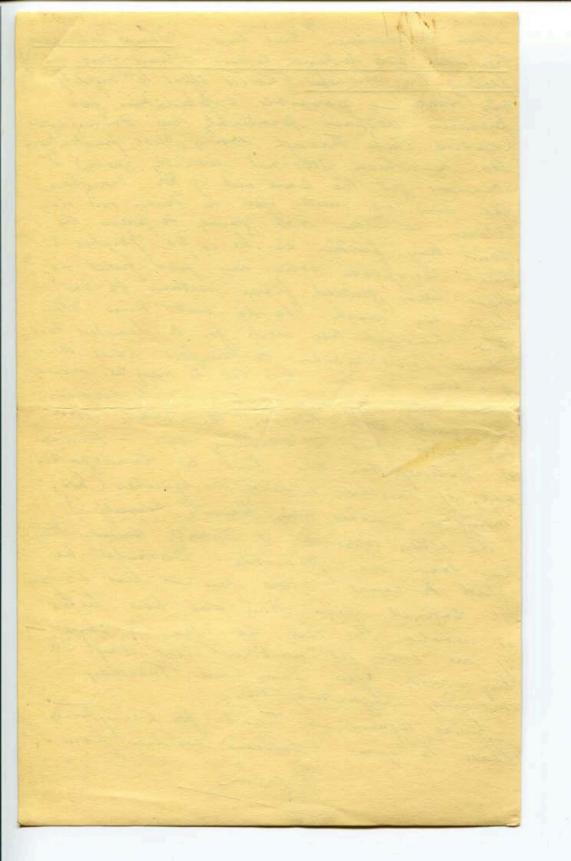
physical remedies to adjust this condidion in much hashe . Ithink she should be better in a new short time. She seemed new confident in me whis plems a marking of spot into a surele more capable - sprobably bulling - to help me extend my work to these in great heed. Dam grateful to you for your recommendation - Ishell not let you Legarding the others wentworld - VIZ. haestu Sulsi o the esterpath - we will let there drop as perpetual chances cannor be offered. I am pretty sure they could beth be healed but no doubt their Karmie debts are preventing tem from accepting (although Daid not recall you mentioning that you had tori the ostrojath about med Thank you also for suggestions re har. Whitaker but Ido not Think that any purther communication from me hands he necessary. There enough forth in you to know that you would have clearly authored my qualifications plus your awa natured reference: - if this did not impress him Ido not Intend to entage upon the work you have already put in. In addition, I have a feeling that the healing of his. Palmer hay lead to something further in the way of other sufferers coming to



position than meaning for someone who would be watching and for feminene foults - plus the fact that I do not know what he teaches (Imay not agree with him on his matter & am not " prepared to tench anything I have not experienced as Real for myself). to my hequest for the loan to doner cost of homeopathic materia hedia. Of cours you may order them through hur, Wathing but I would not do that as I already and him about £17 for books purchased during the last 3 hthe. These will of course be paid for in as short a time as parable but I charledn't add to the de he myself for Aum. text books. Tappresiale your unfailing generosity or sincere interest this is something I haven't experienced before - Imy soleming pledge is to discover be hear of hearing you in the quickest time possible - rates discharge the material detr as soon as I can too. The only hands Ishael need are! - I Seven Clarke's DICTIONARY OF MATERIA MEDICA (3 vots) Tymes * Boenshis MATERIA MEDICA + REPHON) -USA VE3-15 Plat (Weshing should try ofer there at the Budish Amuspature lisson. - and hand if persible of and Bogers Synophic Key & to Moneopathy 1-15-9 from Stomespather Publishing a. CANN across as I get There Ishall ser 16

* Materia Medica * Repetory - Baiside B. Renewet. BM/TFAW frondow w

work to discover that cure. There resumed treatment long distance again thust you on feeling the hereful (noill effect to myself ! This time - persible explanation for previous despair probably due to my our regative state through many, out, pustation etc. to which Idonol usually gretal) ? Cannot get the cure out of Dr. Maryhane. She saw me with your in term one day Dear any further as he is so people of the print any further as he is so people of the think suspects who my good friend is the have been grided from within to not have been grided from within to not have too much to do with him Then then homeopathic work for a limited time There some reason to suspect some down practises in his life (it he may be using black magic to some later - Die diseurs this with you later). Theamwhile Die try spirid and a smoking our - there is a naturepature and but a homeopature one, if existent, would be quicker (Dr. maugham sombler new heavely hunself!) The letters arrived & Ishall answer Them as soon as pessible. Ishauld he plad to come ' & see you - but as you so enjoyed your day out here before it would the rice for you to come if we ever get another fine day! I'll
they suing your Same time Tuesday
morning regarding this. Peace to you sincere wisher from -Bern



PA

51 HUNTER STREET, BRUNSWICK SQUARE, W.C.L.

my Dear Little friend I cam see jou mandy at 5 now if this suits for wheen dra me a eard as it happens it is about the only time ? fre on hus night but for are not. now their up and took on the light side Jours as ever amouref Colled Tout Vilus 23.10-11

REALISM MOTOR STATES Frank Sheet to the you The supplier fresh & 8. avenue Rapp J 5 febr. 27 1932

My dear Kaphael, I received your letter in the Riviera but I have waited to be in Paris to auswer it, because There I had some important work which required any whole alteration. I was much susprised of the contents of your letter. You say you wish to die. To you know why you wish die I Timply because you did not die jet. If you had died already of the first death, the record

death would be entirely indifferent to you. You would not neither call for it nor repell it. Jes. I nincerely desire jou coold die, but not of the death you mean. I really desire you die to the "world" on better stret the "world" be dead to you. Tery possibly what I say to you is not agreable to The ear; but lang ago I stoffed talking for the rake of talking on writing for the rake of writing. Jan Till belong to the world and Though you have no possessions (water rial Juliateber, you are very much Tied to them, I mean to say, They are not indifferent to you, far from that.

That comes from all the years of "intellectual mysticism" which is one of the plaques of tryland, where any prendo-master can make a living. When I came To Loudon we agreed, I flink, about This, but I very much fear = that you still hear sometime, The empty, hollow, vanitous, inarmonic talk of prendo. unitales or precedo-disciples, These as dangerously stupied as There. I still remember when we Went to that indian "taint" and Jour Told we about the fiel downstairs of being a "freat name in the "who is who "??

Could you not see at once that the one work was as steepied as the other? Though The first thought be was snore clover because he made a living of it? Well this is the Loudon you anove about, more or less. People who are in te rested "in the occult side of life. and this is one of the reasons of all your troubles. How do you expeet a master to come to you it jou are not alone, absolutely alone? Hrough jou are rouse Times rad, even very sad, you are affraid of despair and then you accept friedships and talks of mariouettes I do not know how you will accept This letter; it has been inspired by my friendship for you. Vacternally Jou'

Jaspremont (alpes Maritimes)
24 in mai 1931 5 My dear Raphael, It is here a real paradise. In all my Trips I don't think I have ever seen such a restfull place. It is a 15 th century village of 200 inha litants, high in the mountains, et 1 hour motorcar from Mice. In all The Line, and flowers and four -Faires and magnificent scenery and excursions. Southern climate without beeing to hot, on account of the height. I spend here fo. 600 a month (not even 5 pounds) and I live

with all the comfort and so inner happiness! I have the in tention to stay here we Till the and of august, because I have nothing to do un Fiel Then. at that Time I shall so To america for 2 months, or at least I think so; "I'houme propose et Dien dispose". I would like so wuch that you come to spend some time here? I think it would do to you would good, specially if you suffer from fever from jour Trips to Tudio. It is also on ideal place for me house; it is a magnificent panorous. ditation.

I you can also see the chemal mow in some peaks. I tell you again it is ideal. The only dis and vantage for you is the cost of the hip; I have paid for 216 one way 3 of class (zes, I take 3 of class for the Time being and I think it is very nice). The price "aller et retour", is fr. 345, which makes it much chesper. One of the ourpa lions I enjoy The most is to wash my laundry in The public fountains among The rice old women of the willage. When you see the fourtain you will understand that. It is to himple, so mustin to old echourg - - -!

my dear Raphael, if you deck to come it will be a great for for me, you Know it. as I told you I am here with a rusian friend, who is very deve lopped, and while. One has to pay to much a Heulion, especially (and this is my case) in dester by what is while and what is black; They look to alike sometimes; esper cially when a person is black and does not Know it! Well good by for the present and please write me soon. Very hincereg jours foré
chez Mister gelland (alpes maritime)

1 1.9. C. Dec 6 - 31/2 b My dear Rappiace, I just arrived here after a short Trip in the flate of Massachusely and found goes letter. By The Way I have been in Baston, but only for 24 hours to that it Was impossible for me to call on gour friend. Some additional work has arrived from Paris, to I will be obliged to stay in the States a little longer then what I exbested. Why intention was to sail this week but I shink I shall stay 15 days more. It will not twent me much Though I really start heaving enough of this wie form emptiness.

I am formationer, and ever were Then what I should, friend with ducifer (in The real sense of Flu word but with alerinan We are really born enemies. From child hood I remember having naver accepted compromise certa him. So, Strough I have procon quite palicult in the last year one gets Fired of being sorrowing by corpses. The only west of The population which oresent some interest are The coloned people and even there are some ini Tiales cereous theen the only and few ones in acuerica. This assertion may seem strong to you but it is the real truth. from me in jour letter, efter

Carefull consideration I Think it is much better to expose them berbally. IT makes a very wery preat defference and I am mi? you to understand that. Mow, it happens that Pain wants to see me as soon as I arrive, to I dropped the idea of going direct to the Riviero and I will sail either for Louden or for Havre. Mere is a new company (The Comopolitan Shipping () which fives the tour accomodadeon as the amer Menleant kine, for \$ 75 inskead of \$ 100 and puts me direct at be bloom also in 10 days. If you add the trip capeux low Loudon to Pain

I Theres out head the Corproles leton Hirping allows un to save \$50, which is what cost me For live 2 moulter in the Pricies rails to every briday and the secound every wednesday and if I finish my work between a Wednesday and a friday then I will sail for doudon because the difference of price would be eater by her & days nepplemen Tany staying here ditteous doing anything. to maybe you will see me in Loudon maybe not. But if I come I will let you Know before arrival. and there we will be tely able to talk. In Paris only a few days and then to the Rivera for 2 months at least. I really need solitude and calmagine he the meantime paternally jours

DEW KB_ It has been such a long time since the kend from you - are you ill too lusy or just discuclined to write? It would not need to be a long letter - just a hote to let me know you are alight and that all goes well with you. It would do a lot for my frame of mind. I know I have heen a very poor Correspondent - if thoughts could automateally he mailed - then you would have more I letters than you could read. in "beloved London" - where I gut by love guest (5's Sister) on a Jet for the Stales - and nept week John returns to school in suntzerland. Then In Jetting a complete medical physical Checking - O something I should have done years ago I haven't keen at all Well for several years now - small wonder - Considering - The depths - Emohoual mental etc in Owhed Die heen Wallowing - two mouths ago I had an operation for acute

9 1 Car SEPT 62 hear low rend a love hope the transfer your - are the all the a regard defendered to write it could rection to is a long letter - good i list or travel when are alleged and here and green with world some and houself or in last for the straight of thank trat reduced trops a few days to setus on a let tol is condition maked properly that up is The extreme done mare lago Com at all little for several for was a south wouder - Comertury - Th Eth s - Emolium mater etre is Order the when the Warren - that must a can I have an opening in linte

appendiculas - and red my self of one none unicessary appendage Here is a real need to talk will you - if not in person - then by mail hus I have been religient to Say things unless I know that you are receiving mand and well personally destroy the Some time ago you suggested I write my self of therapeartically | - it might I we world at one the for might Even in the finture) - but along with all the Ego auching" of the fast pluetal years hope has put me in sud a State of inarticulation. I just couldn't write. I am trying to clear out and throw away an accumulation of letters Etcelen from the past -I have duly a few line notes from you and I hote in one you made a Comment in German-Which I mis read - your suggested 2 answer "So fort " - (ignorediately) and I read it as So forth - forgue me - my life was Chaos in Ternay

indication and and impac Lieux Man I to head to come on an and the water than the water the the to indust out that forther wheatfully and the section of the section of a country in a hiller en the motion of hand along sinth had the of the grade allowed Heavy there to the the the bounded work comed time of better the till a case I telt an one and as squared in terminal think raid - The Englished I andrew a feet a Compatible) and I should the

I have an absolute need to build up a new and positive approach To my self-life and athers and I need help - advice and encouragement. and reinforcement of faith, belief hope - significantly - I whatever it tolkes to huild - new Souls - just to Know you are there and send me a kindly thought - would kelp bemendously-Somehow - some way I mush change the trent of my life -Please Winte _ When are you coming to Europe?

or had stabulite we was ing it must need more in the to my safe tope and the man tale - reduce and shown of reason for comment of of actility we espopethy Lutertist it he atel men Bouls are there and south the ? some Day & much class when he you coming to Europe

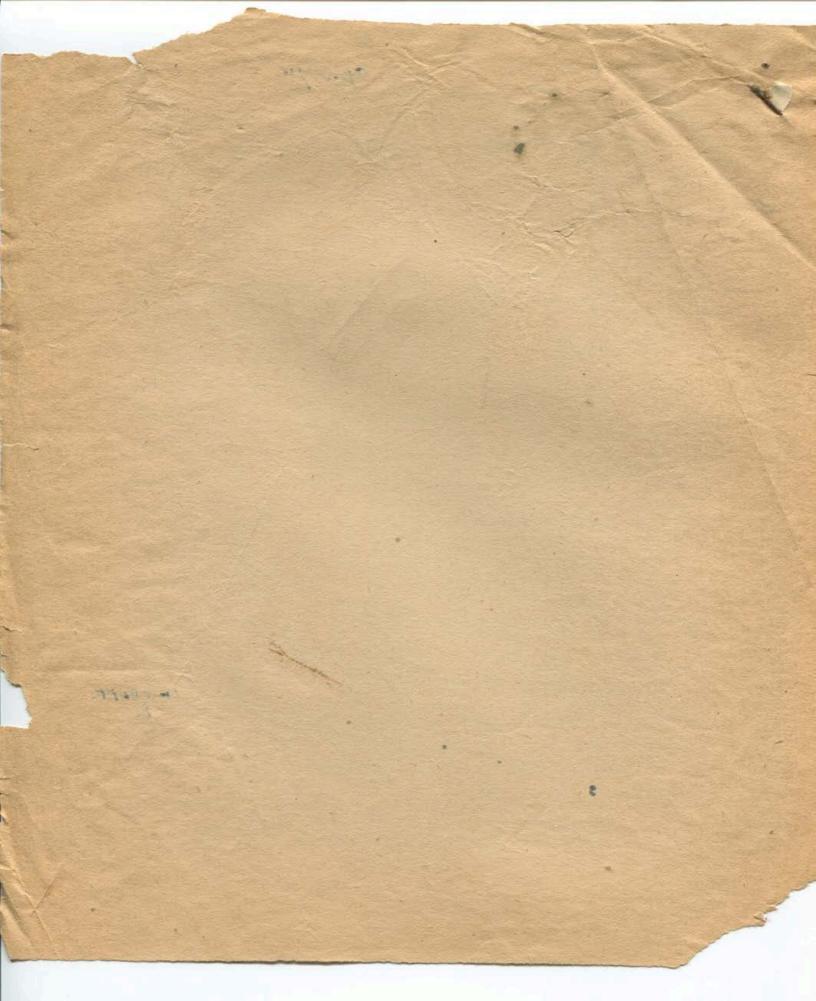
inactive letter writer. Perhaps because be le ves it to God who, unfortunately, ha but please mrs freeman hever misunderstand this silence. I feel he aurden, no responsibility, at having to answer you woram I ever offended at anything you write is for I know that life is just like that my only complaint to that you write seldom four reflections, thou hts, ideas, interest me; even your unhappy the responsibility as a chance to offer send me lengthy screeds

But I shall make amends and often, whether I write or starting today—

First, I beg you not to blame yourself for your difficulties in coping with things You have done magnificently for years but you are not atlas and cannot carry every society or family, and try to perform superhuman duties. Do what you reasonably can stated admirably by Shakspeare: "To thine own self be true"

if there is anything I can do to help down here, on this earthly and miserable level, please tell me at any time of they are within my sad Eimitations. For in s me ways I am not a free agent, manacled by higher duties on the one side ar declining downhill rapidly to life's end by old age on the other. But it may be, at some time and in some way, some little or large thing may be possible to be of servi I have a third burden, too, which Australia has given me and that is to attend to this body's feeding and lodging. The hotels are impossible here for a vegetarian, as also the restaurants, servants unobtainable, so I buy, prepare, washup meals, and clean and sweep residence. These little details absorb so much of the day despite al attempts to simplify life. In America, Europe and India these problems never arose. However as I have to leave this country around October perhaps some or all of them will disappear again. It is not only the physical necessities which tire me, but the mental atmosphere too. I feel an alien here among these people, a feeling I never had elsewhere before. There is no communication, no sympathy between us. However Perth has been a useful geographical apex of the/triangle preoccupying me these pas fifteen months and will have served its purpose. It will still preoccupy me, although from another angle, later, so there is little chance of my visiting Europe or USA. Although the world's big menace today is China, meaning one man, Mao Tsetung, he is not ready or equipped enough to set the fireworks bursting and destroy his people, I think we may continue to enjoy this coldwar peace for a year or two my friends meanwhile continue to "pray" intercessorily for the wretched human species, and practicallytoo, in a limited way. If, finally, a leap/in thinking is not made by a single leaderthen, I am told, even though the karmic effects will not then be avertible they will be mitigatedby these prayers (meditations) and by the efforts. But even so the results will be global.

Although the environment is so antipathetic to me here, an extraordinary and unfor seen consequence of the visit has been a tremendous spiritual change, a widening (not deepning) of insight on an Antarctic scale. The cause is geographical. I ought



Your own suffering would seem useless from the outside because you have hald to wait or its compensatory balance. You may blame yourself in various ways but that wo is useless, for as the Greeks said, it just had to happen. At present you have to hold on and hope on—I can see only the present phase—until something decisive will form itself, either within your own mind or your outer circumstances by constantly turning the problem over to God, again and again, this must be the outcome. I believe too that if you could continue your old practice of writing down your ideas &moods, difficult though it may be to find time for it, there will be some sort of therapeutic effect in it. Why not do so in the form of letters?

With the first page written at another time and place, I fear this epistle will not get into the mailbox for another month, so I will cut it short and put

it there without further delay.

My stepmother has just died (she was much younger than my father) at a very old come. She usually heard from me once a year, around Christmas, but last Christmas I delayed writing, so she has made her exit without hearing from me. Most of mylong friends have passed away too so I am become very conscious of my own advanced age. I intend to make a new will, as the old one is too out of date. I would like to put you in it for anything you might like--perhaps pictures, books or jewels? Please tell me what it should be.

With Peace, and blessing,

to write a book to explain these views but it would upset people, disturb faith a bell only the very few who are really truth-seeking, so it is better to keep quit help only the very few who are really truth-seeking, so it is better to keep quite help only the very few who are really truth-seeking, so it is better to keep quite help which keeps me really anyway. I cannot work with the ordinary secretary.

I wish I couldtell you what to do about the 'inculgence problem,' that you do already know, but there is nothing 'practical ' that I could say. I can see the har of destiny moving behind this problem, for it is a situation repeating itself from of destiny moving behind this problem, for it is a situation repeating itself from of destiny moving behind this problem, for it is a situation repeating itself from of destiny moving behind this problem, for it is a situation repeating itself from former incarnation and requiring a lesson to be learnt. But how can you do someon former incarnation and requiring a lesson to be learnt. But how can you do someon else's learning for them? On your side, it has been a tremendous ego-crushing, pat else's learning for them? On your side, it has been a tremendous ego-crushing. -builting test with a commensurately great reward in spiritual advance coming.

CONTRACTOR TO SELECT SELECT SERVICE SE The transfer of the fact of the fact of the state of the first of the fact of A CONTROL OF THE STATE OF THE S creatival was early built of all Els of agreet Hooffting of come again. The state of a second s slister will nest I then her ones tellions to not buy the series will will the son trough fit two life I could not sufficient to tradition and burnet and form they the view a da (which is not death temporally both the said both that has not the A Play of the Lord of the second bounds of the last of parties to the next had been dealy in themselves and the section been on a special or riction never the send too so I am become west controlled of his one maying the sound of an of will begin Linday to the one at the bie mis sallfite won a weeks of a result subdivision to along instante against will object by Bernella in the at the with Pract, and Clousing. TO PARTY THE PROPERTY OF THE PROPERTY OF THE of he interest in appear of the . TOLON DODGEDS LEADING THE PLANTS PROPERTY.

I really don't know how to thank you for the perfectly lovely little basket of flowers. I think it is the prettiest thing I have ever seen, and I appreciate more than I can say, your kind thought in sending it.

I hope you will come and see me any time you like, and let me know if I can do anything to help you.

With all best wishes for your success,

Yours very sincerely,

MM St / Shuthant que

