(1)

The Palms
13 Haddows Rd, Madras
January 25 - 1955

Dear Paul Brunton,

I have been writing this letter for ten years. There were so many things to say. (Still are) so many questions to ask, the whole idea quite over whelmed me. At this point, it has become a personal "issue" with myself. I am an American and have lived in India since 1947. My husband is with an Oil Company. We have been in Madras seven months, where we live in a bungalow the size of a small hotel, with our beautiful six year old son and twelve servants.

My own so-called quest gained momentum years ago, shortly before I "discovered" you. Out of the multitudes, you have been my most faithful companion. I haven't the slightest idea where I stand in spiritual attainment but I do know I have advanced sufficiently to have a full recognition of your great and courageous spirit. It is a comfort to know there is a man like you in the world. One cannot read your books without learning to concentrate. They fill me with awe and admiration. When read with intensity they work a strange power.

It would be a great pleasure to meet you personally someday—

For the time being, I just want to say "Thank you for being what you are."

Sincerely yours
Marolyn Freeman

Sat. Morn

N.B.

The enclosed attracted my attention this morning - It stood out like a sore thumb in the Times - and it seems to require an answer. (not to you - but from me and you are the only one I know who would read)

Only a cynic - young or old, could afford such a luxurious attitude. It's obvious, the Writer has never read (at least "not applied") P.B's Wisdom of the O - Such a mood of desolation (DESOLATION) strikes the heart with terror. The young who plays it as a game will doubtless "experience" it sometime later in life — as the tree is bent.

After all, when you are seeking not just knowledge - but wisdom and understanding - you must realize there is only One spirit - One life - One Word being spoken - over and over - forever.

Everyone and Everything is saying it - Time and Space murmurs it continuously - Wherever you look for it - any place on earth or in heaven - anything or circumstance You'll find it - if you can learn to recognize it - Seek - and find - Look at it - it will look at you - read it - It reads you (It had the first eye - the first read.)

Personally, I'm in the fortunate position of being neither young or old. I'm in the center. I've been one age all my life - all eternities. Dear God - let me stay where I can see both ends. If I'm not strong enough to lift myself out of time and space - then let me stay centered here (out of time)

Meditation is not just a posture or even a philosophy - But life itself. A detached witnessing. If it is just a word - a position - then it's incomplete - the "unspoken" - the unappeared - the unexpressed.

Possibly, I don't know what I'm saying or even what I mean - but I'm saying it anyway - It will have to stand alone. Eternity will swallow all - but I'm a past master at the art of despair. The Idea and spirit expressed in this article is the very problem that's been tormenting me for a long time. The "spirit" of frustration, doubt, disbelief - negativity tragedy (Sorry) —. That which is happening in me - is happening throughout the world - America - East and West. This is my manna (MANNA) - this is the answer to my prayer - "Let me have a calm heart - a clear mind and a single eye".

Time and age - is no exclusive owner of wisdom - Son, John, said this morning. "Mommy" - I have the answer - why do they try to go to the moon in a round and round and round way - why don't they just go straight across?"

Meditation should give us the power to rise above form and face - time and space. They are so limited - and breed such misery - such defeat in the heart. And defeat is all that must be defeated.

The One Story - the One Word - the One life - the One Self - has been speaking over and over - forever and ever. It is said behind the mask of all things all people - all actions. Behind Eve's task of disbelief and despair and consequently Adam's suffering. Again Joseph was embarassed when Mary said "Let it be so - my soul magnifies the Lord" (Don't be startled, I'm not applying this to myself - it's an impersonal statement). Something (even in the small way of one little heart and mind) must be done to combat this calamity. As for my self - if my physical application of life ceases - if everyone cries "fool" - I have

no alternative but to know - there is god - truth and a reality behind all of this many appearing and ever vanishing world. It means something - there is a heaven -

Every gesture has a meaning - I made a small personal one a couple of weeks ago - I cropped my hair - (In a silly personal way - looks and strength) because I love long hair. I need (and not just for my self) a more enduring strength. I need the strength that God didn't have (and so do all women) - I need the innocence - the receptivity - the courage and faith - of "Hail, Mary - when you are full of grace - Let it be so." - Nor does this mean I'm mimicing M. B. Eddy - It merely means - Mind speaks - God is Good - He's every word spoken - every feeling - every thought - every form - every face every action - It has nothing to do with Marolyn - (She exists not) - there

~~Thursday~~
(sorry - out of stationery)

is "In Truth" only God. Jesus Expressed it - "I and my father are One" - (not two)

This article then was the Shot in the arm - it gives me something more important to think about than my self - how I look, feel - what I want or don't want. I can forget my self. (meditate). My wound may yet grow wings - here in the straw of an item (apparently unrelated) in the paper - I can find my fire - If I had to give advice to the Head of the House - at this moment I'd say "Take off your glasses. - You see too well. Don't you know God is blind? ~~He may have a, two eyes~~ That's why He sees only One thing.

Anyone who makes the mistake of looking under any clock describes time's limited answer - The pendulum makes too much noise - Past - future - Past - future - past - future - There is no time - There is only Now. Slap-happy - aware "now" - This moment - that's all that matters

This is an example
of what I call
meditation — any subject
no matter what — is food —
But, I must become — that
man under the clock (mentally)
before — each methods
fashion results
and this just — appealed
to me —
Now I know Jim
crazy

Sunday

What again?

I'm sorry - I'll promise not to bother you after this - But, unless I try to explain in some small way - my absolutely "wacky" letters, I shall be too embarrassed to meet you.

I have but a moment - it will have to be Brief —

In order to handle difficult problems - over a period of years - I've had to look beyond the "things" and people - to try ~~to~~ find the meaning - the spirit - the "Symbol": It has become such a habit - I can't think any other way —.

As you, over a period of time became symbol of all the calm, sensible, spiritual things I wanted to be - in my conversations with you - I made no effort to hide myself in these conversations.

Sunday

Dear Queen:

Oh Sonny - she's gonna let
me write you after this - But, when
I try to explain in some small
way - my absolutely "wonderful" feeling,
I believe I'm too embarrassed to
reach you.

I have but a moment - it did
have to be final —
In order to handle difficult
problems - some point of view ab-
lut to look beyond the things
and people - to try to find the
meaning - the spirit - the "Sacred":
at be heavens sweet or bitter - I
can't think any other way —
Do you ever a period of time
because of seeing the calm, beautiful,
spiritual things I wanted to be -
in my conversations with you —
I tried to support to hide my self-
in those conversations.

Had I had anyone to discuss these things with - (and be sure of understanding). It might have eased the situation - and now I forget - the man and the symbol might not be - in accord. In a rash, silly way - I've forgotten - the one I do and say - in my mind - doesn't know this - and even I hate admit - It puts a bit of strain on even the greatest understanding.

My outer life and inner life - are very far apart - I'm scattered like that pile of leaves - The people I know outwardly - don't know you (and I say this in a symbolical sense.) Outwardly - I must be a different person - my one friend - (and her husband) who could be considered sensible

Idea I had begun to discuss
these things with – (and be sure
of understanding) it may be true
even the situation – and now
I forget – the man and the symbol
may not be – in accord. Or a
real, richly alive – this forgetting –
the one I do not say – in my
mind – doesn't touch this –
but even I write about it – it gets
a bit of strain on even the
weather and makes trouble.

My entire life and every
life – are very real again – the
scattered bits that girls or lions –
the people I turn out to walk –
don't you (and I am this in to
complicated sense) but anybody –
it must be a different sound –
my eyes (and for instance)
who could be considered sensitive

Sane Mystics (this America's finest tea Blender) are seldom ever seen - They don't fit in -

Please try to understand that you have looked upon a very mixed up - heart and soul - and be assured that I'm quite well aware of all the things I've said from the subconscious viewpoint. Look at them - as God would see them and don't judge me too harshly - In truth - they are spiritual problems and hamlers -

I know that my motives and mind and heart - are sincere - even if, in expression, they sound neurotic - This, as was my second letter. is a plea for understanding

Sam Magsaysay (the President
forward the Filipino) as soldiers
and men - they don't fit in —.

I can try to understand that
you have looked upon a young
naked up - heart and soul - and
he assumed that she quite well
aware of all the things she did
from the autocratic viewpoint.
But as them - as God willed
are them and don't judge be
too harsh — or trust - they
are spiritual problems and
therefore —

I have left my writing
and mind and heart - here
Sunny - and if, in exhaustion,
they should remark — this, as
was my second letter, is
a plea for understanding

for my viewpoint - and place in life - not a college student - but mentally - and spiritually - in the kindergarden.

I'm unhappy at the thought that I have so far to go - and still more - that when I finally do arrive - I may possibly find despair - and not peace and happiness. Life can't be as stern and as frustrating - as Solomon said - Vanity - Vanity - or the stark Buddha - or in a lesser sense - the sadness I always feel in your books.

Finis

M.T.

for my development - and
place in life - not a
college student - but mentally -
and spiritually - in the
Brotherhood.

I'm hoping at the
Temple that I have so far
to go - and still have - the
when I finally do arrive -
I may personally find deeper -
and far more and happiness.
life can be so stern and
or frustrating - or so
sad - lonely - lonely - or the
Start troubles - or in a lesser
place - the Seasons I always feel
in your hearts.

Fine
Ray.

Friday

Dear Paul Brunton,

Thank you for your letter. I wanted to answer it last night but friends dropped in when they should have been in bed - and after that I had to trim the tree for the arriving children house guests (3). The United States docked at 8 A.M. - so, with utter but welcome confusion reigning - until everyone is safely on the plane (Florida bound) Tuesday I don't expect one unoccupied second.

There is just a possibility that G. may have to take a quick trip to Germany on the 26th. If he does, and if the weather permits - I feel I must take advantage of school vacation and freedom from

Friday

Dear Paul Bunyan,

Thank you for your letter. I wanted to answer it last night but I was tied up in video. You should have seen us. We had an effin' idea I had to turn the tape for the camera. Children have weeds (3). The Lewis Clark started at 8 AM - so, we'll write our reference [illegible] - until then we are so [illegible] on the phone. (I think I found about eight and a [illegible] record.

There is just a possibility that I may have to take a quick trip to Lewiston on the 21st. If so, I'll see you at the Western Pennsylvania School for a tour of School Operation and Freshman Year

household duties - to dash up to Pennsylvania to see my family for a day or two. My father is recovering from a heart attack and my stepfather is still grieving for Mother. You see my parents were divorced when I was young and both remarried. All other conditions allowing and if I feel equal to to the 400 mile (each way) drive alone - I think I shall attempt the trip.

I am honored and pleased that you have offered to see me at a time when you are so busy. I can't help but feel I would be taking advantage of that time by rushing madly into town right now.

I do want to see you and talk with you - but maybe it would be better to wait until your return

homeland duties. To dash up to Pennsylvania to see my family for a day or two. My letter is necessarily given in haste & I feel sure my sympathies are still pressing for Mother. You see my family were observed when I with young and hard as pressed. All other Confederates allowing and I feel equal to to visit two little towns alone. What I think attempt take trip.

Now Howard and Pleasant that you have offered to see me at a time when you are so busy. I don't help but feel ashamed to bring embarrassment of that time by involving really into trouble with them.

I do want to see you very much with you - but may be it would be better to wait until you return.

in March. You may have more time then and I hope I will have settled into more common sense.

If I say I won't bother you with letters until spring - I might find myself writing just to prove that I can't restrain myself that way

I'll walk up to the Lion of my self and give him Roar for roar —

Nonsense aside — thank you for the patience and forbearance — I shall look forward to seeing you in a short while.

Sincerely
M. Freeman

in hand. You they have been
here. Then and I hope I will have
settled into more comfortable ways.

If I don't hear from you
such letters until spring - I might
find my self returning to the place
that I could respect my self that
way.

We walk up to the drug by my self
and just sign from for room —
Haven't made — Haven't you for
the pictures. and for remember —
I state that I would a penny for
in a that walk.

Sincerely
M. Hanna

Hannover

Hello —

Your letter arrived as a surprise — I wasn't expecting it — even though the night before I dreamt about a man who was acclaimed for a book he had written about "Cannabalism in Australia". Someone was singing "He's a jolly good fellow — or happy birthday or something" — I supposed you were in India.

I haven't written for sometime — Your habits of correspondence must be infectious — 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.

John is back in school again. When I drove him to Villars the last time I went

Hannaway

Hello –

Pauletta, mind you surprise
doesn't upset it. Now though the trip
before Christmas is then we're sitting
entirely for a book if I let matters
stay "Constantine in Cuatitlán". Sounds
very exciting. This is pretty good filling in
time anyway "— disappointed
you were in Mexico

I haven't written for centuries –
you think my correspondence must
be infinitesimal. Things of late it
seems very difficult to get things done
of course. Dances I could see you
to talk about to many things.

Why we back in school again
when I have time I'll write to you more

on to Genoa and Milano - I was enchanted with Milano and am naive enough to have been impressed with Leonardo's "Suppa" — I wanted to go to Florence but the roads were flood-bound - So must save that for another day - We drive down again in two weeks - taking another couple along - and stay in Zurich for a day or two. I sold my fiat and bought an Opal - which has more room and is a very fine little car. Next month I want to go to Munich and Vienna and still later over to Amsterdam and perhaps London. London is one of my favorite cities. Might as well see something of Europe while I'm here.

There is a plan to move the office to Frankfurt in a few months - Possibly January or Feb - although

on to Rome and Naples - Dave
borrowed until Naples and was lucky
enough to have been assigned until
Saturday's Dagger — Naturally I'd
prefer but the boats were filled.
Incidentally - I want you - that for another
day — all this thru days on two
weeks — taking another couple days
back day on Friday yesterday is but
I got to fight and hump it all right -
Wednesday the 7th Rome but so a very
fine trip for - Dave Naples & Rome &
to Monaco and Genoa and back
into now A Constitution and Pontiac
Station. Wished to see my friends
there. Hope to find all something I
change while I'm there.

Then we'll plan & have to office
& Monday and we're (in) Naples -
Possibly Tuesday or Wed - Nothing

We have also heard a rumor that we are being transferred to Copenhagen. I was there last fall and think it might be good for us - Business-wise anyway - Germany has just about broken Geo's Spirit.

What to say? Nothing very cheerful - the past year has been anything but pleasant - I haven't been making much progress spiritually - Suffering (of sorts) is teaching me detachment - revaluation - (REVALUATION) a rock-bottom - view of myself - my weakness - motives & selfishness - fears - doubts - etc etc etc etc etc - I'm unimpressed with my self - I've managed to firm up a few ideas about what I don't want - Even though I am in the desolate stage of not knowing what I do want - or wanting anything -

Resp

Resp

But then – how many do? Following a definite declaration on my part – there has been something of worried effort to lessen "the indulgence", the past few weeks. It's not pleasant to see a soul being destroyed, blindly (and often defiantly) and I've long passed the stage of any personal resentment – I feel a deep unhappiness for another's need – for my helplessness and inability to help – and a great deal of apprehension for the future.

I'll be most grateful for any advice comments or reflections you can or will grant – It's difficult to get a perspective – I'm torn and twisted in so many ways and directions –

When you are 92 – I'll discuss old age with you – in the meantime – Can I do anything for you – and please write –

m.

P.S. How do you like Australia –?

Ashuerus
~~Hashuerus~~ } guess there isn't any H.

You know, King ~~Hasuerus~~ must have been a very wise and practical and strong philosopher — when one development and way of life ceased to obey and respond, he just ordered up another. A King can do that.

Hannover - last day -
arrived 2nd November
posted 27 Oct

Postscript -

Something I forgot to mention in my note yesterday - I'm driving to Switzerland - and will be gone from November 4th to the 9th or 10th. It would doubtless be better if a reply from you did not arrive while I'm gone - especially - if it discusses subjects afore mentioned. My mail, please understand, is private - and my Household Honorable. But I would just prefer to be here when your letter comes - and mail takes about 5 days from Berlin to Germany.

I dismissed my full-time

Thanksgiving day
Annual 1st November
Yale 27 Dec

Dear Gaige –

Something I forgot to mention in my last yesterday – the drawing to Dick Sylland – had made he some favorable 4th to the 4th avenue. He should therefore be better off a regular time you did not arrive until 3 in fact – supposedly if it becomes confusion after mentioned. My real office is Lockwood & Greene – and my football knowledge. But I what just probably to be true when you letter come – and Neal take about 3 days – for the [illegible] to become my full time.

house keeper last month and have been doing my own work. I needed the therapy of physical activity - and time for solitude

My German goes slowly - it's most difficult - besides I can't get really interested in it - I guess life just had more than I can handle in all directions - it has drained all my vitality and interest - but, maybe some of the seeds that have fallen will sprout anew - is it spring down there?

Cheers -

M.

Dear Helen had heard and
have been doing my power work
towards the change of physical
nature — God bless you & strengthen
my Dearest you should
find very difficult — Sorrow & lost
yet really unbroken in it — Yours
also I felt for you. I wish you had
an all heart-ease — if for blessing
all my activity and interest — but
maybe some of the Souls who have
fallen will spread away — as
it is giving down time.

God bless —

Hello,

11 April 61

I've hesitated to write - my letters are always so negative - I thought perhaps I had annoyed you - I don't want to put you under the responsibility of answering - if you are not inclined. So forgive me - But, I have been troubled by your silence

My whole life and being are in such a state of confusion and apathy - I can say nothing about it. The inner lessons have not kept me from an almost total incapability to handle my physical and outer life. The plain and simple

Hello,

11 April 61

Like the rest of Africa - your letters are always so vague - I think perhaps I find some of you. Don't what to give you make the vague, like of answering - if you are not making so depire me - but I have been troubled by your silence

My whole life and being are in such a state of confusion and depth - I can say nothing about it. It seems I have not kept my promise an almost total inability to handle my feelings and outer life. The plain and simple

fact - is - I've been unable to manage or cope - why - I don't know - unless an over-eagerness to get rid of my ego - has almost destroyed me - I thought I was strong enough to help myself - But I'm not - and I don't know what to do about it -

Forgive my scratchy writing - John is home on holiday & has been using my pen to draw -

I do hope all is well with you

M.

Ps. a long letter is not required - But would appreciate a word.

Just - so - this been unable to
answer in days - why - I don't know -
unless an over-response to get
rid of my cold - the almost destroyed
me - I thought I was going
crazy - to keep myself - (and the
rest - and I don't know what it
is about it -

Forgive my Saturday writing - John
is home on holiday & I've been moving my
pen to them -

I do hope all is well with you

M.

A long letter is not required - but should
appreciate a word.

28 Hyde Park Gardens
(2) London W-2
(PAD 6443)

Dear Paul Brunton,

Whenever I attempt to write to you, I'm so overwhelmed and frustrated by the private and personal nature of the things I want to say, I give up and tell myself you are probably already overburdened with letters from people who need advice. Besides, you are so elusive. Even though I know you, in a way, through your books - you don't know me. I did finally manage a note to you a year or two ago from Madras, India. We are American and my husband

Was with Calter Oil there.

We were suddenly transferred to London six months ago and I was pleased with the thought that I might have the opportunity to meet you. I called Lidar & Co. only to learn you were in America.

The hectic activity of my years in India seems to be continuing in London. I'm learning to surrender to the fact (it's a subtle form of starvation or discipline) that when some delightful mood or thought falls into my heart, the telephone rings, a friend drops in, the coffee boils over or my son needs a box to make St James Palace. Life has been very gentle but firm

She didn't send everyone to the Convent to learn detachment. She just keeps you so tormentingly busy, there is no time to think of food, clothes body and the like. You learn to swim or sink. And I started out with a fear of deep water.

Forgive my wandering and incoherence. I have some problems (I'm ashamed to admit it in view of the real problems in the world) I feel the need of a greater wisdom than my own. Would you tell me where I may write to you and, could you spare a bit of time occasionally, just to listen - that might be enough — I'm fairly receptive?

Sincerely yours,
Marolyn Freeman

(3)

28 Hyde Park Gardens
December 29

Dear Paul Brunton,

As I recall how reticent and resistant I was, to the inner urge to write to you - over the past ten years — and how relieved I felt when I did - I am not going to let the same resistance (it must be pride) establish again. Especially at the present time, when my oh-so-invisible enemies surround me.

I'm ashamed of myself for my lack of strength and courage - God will just have to forgive me for my lack of faith and accept this letter as a confession of my weakness.

George is in the University College hospital for a check-up - there is evidence of internal bleeding. He isn't desperately

ill or anything and I'm sure everything will be alright. He's very cheerful and optimistic - what with his very positive mind and will. I'm the weak one.
I try to excuse myself with the thought that this came upon us so suddenly and, at a time when I'm already exhausted physically and emotionally from years and years of unhappiness, struggling and nervous tension. But, it doesn't help - this is the time I'm supposed to be proving my worth - Instead a wall of darkness and despair encloses me.
Everyone has been very kind and helpful. I just feel the need of a word or a thought in a deeper spiritual way - I don't know where to turn for this - except to you. You do have a power for me - I've learned that this past few weeks.

I'm sorry to intrude this way - I do want to stand on my own feet and

accept my own responsibilities.
Understand that this is being written while I'm in a mood - and by the time you receive it - everything will have turned out alright. Then, I'll be embarrassed for having bothered you. It's not all as (so) tragic as it sounds - you might consider it as a cry in the darkness "Are you there?" from one who wants to hear the comfort of his own echo -

Besides - maybe it's just this gloomy weather. Much as I love England and it's people, something really ought to be done about the weather! In addition to that I'm perpetually cold (I can hardly write) a result of so many years in India, I suppose.

Anyway, I feel better now that I've put it down on paper - sorry to have disturbed you - will you say a little prayer for us -?

I hope your holiday was a happy one and that your new year will be also.

Sincerely,
Marcia F.

Some notes at the scene —

Well done, Witness - the kiss was three times dreamt before it's double-pointed blade pierced deceiver and deceived. Willing though the spirit be, the stone of flesh does not respond to prodding - wants only to be let alone to dream until it's dead.

The Empty cup is drained by Emptiness. Hurry dark One - find thy poison lest ye thirst and the only well holds a pure water.

This morsel one need not Eat It's flavor is known - have I not tasted it's rejection from the beginning —

Food of darkness
Substance of Nothingness
Smile of the Serpent
Dagger of the heart
Weeping and laughter
Illusion of man
Mask of God

Wear a blind fool — this is not my love —
they cannot taunt that which
they cannot see — nor find response,
for does not feed upon pain.

Bliss is the Devil's Weapon and
innocence it's victim — this time,
look upon the cruel face and
turn away before demon spawns
it's malicious lie. Peace is the
mask of a fire that consumes
itself and darkness feeds upon
darkness —

My hill is high, but not high enough — empty but not empty enough — lonely, but not lonely enough. Only One can know it'self.

That which you — never wanted to be — now even was. Birth-life-death are the same. I am darkness — for God has closed his eye.

Seek ye in vain the outer water to cleanse the heart — the fountain is within and never ceased to bathe it's child.

Wasten, Eve — beyond that darkened tree (of the Grand) whose shadow cast it's nightmare upon your soul and life became it's shaded dream and death.

Hasten, than flesh, toward Eden -
follow enchantment home.

The satiated crowds have left the
terrible place of their fulfillment -
the wolves seek their prey
in other places and the
lonely ass plods toward the
City which it will make Holy -

Oh, Holy Mind that thought me -
think me back to Thee

Wednesday Morn

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).

Less + Pring

It is quite obviousI 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 Not ~~don't~~ ask it- nor know- nor want- nor appreciate nor care. The whole idea is just a cover- a subterfuge 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

Wednesday Morn

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

It is quite obvious I have been doing very little thinking- or least not enough to keep balanced. Thoughtless and sensitivity, but the only method possible for me under the circumstances. The more ego- being the wrong attitude shows myself, the world at large and others- right from the beginning.

A changed attitude- may change the circumstances.

In one sense, I took it upon myself to be a martyr and suffer for what I considered the sins of myself and others. A very noble gesture occasionally- but, perhaps in truth, it was my own inadequacies (my [illegible] and my [illegible]) [illegible] violations.

This voluntary, self appointed so-called sacrifice lead this is one way of easing the conflicts of the [illegible]- we all do it to our spirit; it usually unnecessary. The world- the person, the idea or reason for which we purposedly are suffering doesn't [illegible] it- not know- not want- not appreciate nor care. The whole idea is just a cover- a subterfuge to make the ego feel worthy- only this veiled and keep alive. Paradoxically, the ego in all this is crucified and crucifies.

The whole idea shows that it may be necessary may be the key- this gives personal condition of the soul in this universe more and forms and methods. That is it, in a nutshell (although [illegible] the seeds covering the universe in scope and in its [illegible]. The attempt you try to [illegible] from the depths- was never surprises but in ex

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 BE- non-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 Formles Silence- within Sound-with Silence- Thinker-thought thoughts- Thinker- AWARE- AWARENESS- AWARE-

SELF
CREATOR GOD - MIND

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- there is 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 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- reasonless- except the Spirit moves.

By this is told- there is no need or 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 all 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 pm
Tues 10th

Phone for appt

59 B Locust Avenue
New Rochelle - New York
Bayard 5-1091

Dear Paul Brunton,

I've been wanting to write to you for months and months - I don't know why I haven't. Maybe it's because I'm back in the land of the "Giant Grasshoppers" again. Everyone is so efficient. I'm Earth bound - with the rest of the Americans. "I have the wings - I've seen the sky - Now, Tell me, God, how to fly!" My son, John, says that sounds like a jingle. George says it's good advertising for Pan-Am - and so it goes.

We have been assigned to the New York office for a year or two

And once again - I'm trying to settle and establish a home. It has been a slow, resisting process. George is manager for a group of European countries and we have a constant stream of visitors from those countries. They are our responsibility, socially and most of them expect to "do" New York.

We deserted a Spanish holiday to come home early (last June). It was divine guidance - My beloved mother died, unexpectedly - two weeks later. Strangely enough, Lia felt little grief. She appeared to me in a beautiful vision and I know she lives.

I won't write more now. I'd like to know whether or not, my letters

are personally received and read.
You need not write - Just an address -
a "yes" or "no" in an Envelope will
be sufficient.

Yours sincerely,
Marilyn Freeman

Note Book Exercises

I threw Delight into the Storm
And Weeping, watched it die
Appalled, I stand before my God
The broken butterfly

Thursday Morning –

Dear Paul Brunton,

As was evident, your call scattered me like a pile of leaves in the wind. There was a reason. An hour earlier or an hour later and I might have been at least coherent. Never have I been so startled in such a weak moment.

In as much as I can't depend on myself for any poise or clarity when I see you, I shall allow this therapy of expression – this is pure selfishness – not for you but for my own ease of mind. It is a physical gesture of a recent trend and effort to do something to break down the little dams I've so long constructed all through the universe of my circulation. This letter will be long – rambling and all about ME.

Have you a waste basket at hand?

Moods of despair are nothing new to me (nor for millions all over the world) usually, after a few days struggle - I manage to talk myself out of them and are the gainer. I suppose I've been one step ahead of a nervous breakdown for years (it happens to everyone sometime in their life - and dizzy middle age creeps upon me). The state of apathy and desolation of these past two weeks refused to bend to the usual methods - I've been forced into more drastic measures. Way deep, beyond, of course, I know I have no problems at all - except - those I create and permit through my weakness. Nor is there anything really wrong - nothing I can't handle by adjusting my view point. Knowing this makes my indulgence all the more annoying to me. Life has been good to me.

At certain moments of clarity all my struggles etc - grow infinitesimal. I can snap my fingers at mental, Emotional or physical pains - any of them. I seek for them and find them not - they vanish for the illusions they are - Pain? Pain and I are friends - Voilà! Who can point it's place? (Milton) From this high mountain I can pierce through it's ugly mask to it's face of mercy. What do I know of trouble? The question shames me. I've had a guiding angel 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? Myself. The larger looms the world out there the smaller loom I. How silly, when I know I've been equipped with the stamina - endurance and stubborness of a pack mule. No one is fooled, but myself.

What's more, such an attitude is the most blatant form of materialism and ego-ism. Is God not the Unlimited Universe - all it contains and more - What is there to or of me but my imagination - If God, then is all there is and completely divine and holy - then who or what is this me - who feels so unworthy. There you are - I am no more - Nor Ever was! And who the giant guarding the gate of my mind and heart with sword drawn to challenge every thought and feeling — to chop off it's head if it does not qualify for the increasingly severe self made (impossible and unnecessary) standards of this illusionary Self. - Who says — "Bow down - You are in the presence of a King? - Who, under the guise of purity and worthiness leads me like a lamb to slaughter - Into the darkness of night - While I should be sleeping

as peacefully as a flower — Who drags me through the dredges of my subconscious and fills me with such self loathing and repulsion that my spirit unable to endure, steps aside. What last thou to do with me? Such things should be crucifixion enough to satisfy any Calvary.

"Very God.

"Let a garden hallowing in the night upon the night appear"!

This subterranean place is a mirage — flowers do grow here — if you learn to see them.

Why don't I go to a Psychiatrist? Can you imagine what he'd say if I told him "Now I know what Adam felt — why he hid his head under his arm and covered his body — when God called him in the garden! "Where are you Adam?" Here, God — here, dying overwhelmed and covered in this black cloud of self loathing. The physician

would say "Of course, of course - just be quiet. I'm going to give you a little injection and when you wake up, you'll be in a nice safe place with all the others." I wouldn't blame him.

Anyway - to return to yesterday morn. It was a particularly harassing morning - telephone calls - long conversations - (not that I'm not grateful for friends - but not when I'm trying to "think - through" a problem. One can't stay up in the clouds all the time - at least I can't. My feet must remain on dry solid ground. I have a fulsome growing son and many other very down to Earth responsibilities. I can't afford to be ill.

In an effort to free myself from these unhealthy attitudes - without depending on others, I've been trying all sorts of things. In wrong of the struggle with the self made angel - exhausted and hen ridden by my

mental harlotry. I want my own house on the high hill. Books - Books - Books! Everyone is so absolutely certain. Others can tell me - others can share their food, but I must eat it - and more - what I eat will become me and not someone else.

It all boils down to this - In my dark mood of yesterday (It's gone now) I decided not to wait - attack! Necessity and defiance were my weapons. Where are these mental and emotional vipers. Search them out - go on - pick them up. If they bite - let them. No - not enough. What then? To the source of illusion - Imagination. Let it be unlimited - let it roam the ranges of the universe - let follow - until I find myself pinioned by a web of my own weaving. Where does it pertain more strongly than in the fantasy of my one sided conversations

with P.B. Things like this just aren't done - unless you're "Yoked".
No one knows about it - but thee and me - and even thee does not. (quickly)

Grateful am I for you - a particular someone was necessary (and still is) - the gift of a Jonah's Gourd - but suddenly - anything in my soul but truth - becomes unbearable. Take off the ornaments - don the plain robes - Break the spell - Better to be awake than sleeping - There's nothing left to place on the Altar. Here - Here God - is my inspiration - my intuitions - hidden in their folds let there be all the personal ideas - desires - opinions etc etc etc - that hold me in this false sky. Take my offering quickly before I snatch it back and judge if you must - but for once I will have the courage of

Thomas to say "I will believe only what I see and hear with the stark eyes of truth."

My session ended and left me trembling — I had not had time to eat breakfast — I went to the kitchen — and you called.

I'm sorry — I didn't mean to be so blunt and rude — when I said — "Where have you been. As I talked with you. I was trying to move a telephone stool — and twisted a muscle or something in my back just as I said it — (What a nuisance it is). It's none of my business where you are or were. — Besides I was quite certain you were in Europe for the Winter. in as much as days ago a friend called (She was with me in India and knew that I used to carry your books around with me —) to say you were giving lectures in New York — She couldn't find the notice and suggested I call

your publisher, (she loves lectures) — which I did. The person with whom I spoke said "Authors have to protect themselves we give no addresses — we will forward mail. Yes, of course — I dont want any addresses. I just want to know whether or not Dr Brunton is giving lectures in New York — not to our knowledge He might be in Europe — he spends some time there — Yes — I met him there — Oh — was that by accident or design — It wasn't accident — Oh —
The lecturer in question turned out to be a Dr Paul Brunet.

You'll just have to try not to be too shocked by my conduct — and I hope you'll be a bit understanding and tolerant — Except for the fact that right at the moment I'm a nervous wreck — Everything is coming along well — this is just an effort to balance myself — and not nearly so dramatic — serious or tragic as I express it. I'm not a warrior

and am not trying to take the Kingdom by violence. I have no reason to assume I'll find it. I'm not driven by any great desire to reform the World nor to be a saint. All I want is a bit of order calmness and available inner strength (Sounds like all I want is everything) in my life.

There is so very much I don't know and so much I can't possibly tell you but thanks for listening to me. It will be a pleasure to see you.

If you moved by any chance, prefer that I meet you some other place than your hotel - don't hesitate to call. It would be a waste of time to ask you here - John comes home from school at 2:45 and he/them seems to go with boys.

Marilyn F.

After thought on this Subject —
Here too — One finds what One Seeks.
The man under the Clock — did not
find his Youth because he stood 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
as youth — as a thing apart — because
it looks from Age — and Vice

Versa — It's a limited Viewpoint —
because — there is Separation with
time — when in truth — (if it be
truth) there is no time — no age — no
youth. The Earth — the Body — the
thought — Say — "yes" — But the
heart — Says "No". One, only can
be right.

To find it — One must become it.
Oracle

I need an answer - 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 know one's own personal voice - from the voice of the Oversoul - How can one be sure - that answers aren't dictated by desire - Ego etc - but, maybe I've answered myself - with this crazy letter - What am I?

In terrible haste and unedited -

M.

P.S.

I'm talking in Riddles - I know - sometime, I'll have to teach you my language - It's fun.

I wonder - what the "third party" has to do - with the situation in this article.

19 WILTON ST
BELGRAVE SQ S W 1
SLOANE 7201

La

December 13th.,
1934.

Dear Sir,

I was given your address by Mr.Ouspensky. I tried to reach you on the telphone but unfortunately 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 attitude with regard to the subject.

Mr.Ouspensky 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 antici-
pation for your reply

I am Yours very faithfully
Rom Landau

Rom Landau

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

Arsta Indian Mirror 10

L.L

HENFIELD 62.

MOCKBRIDGE HOUSE
HENFIELD
SUSSEX.

15.I,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 friend to be proud of. Incidentally it was he who 19 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

to meet you again before long.

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 4th edition.

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

Ys

Ron Landau

Ron Landau

HENFIELD 62.

MOCKBRIDGE HOUSE
HENFIELD
SUSSEX.

April 27th.,
1935.

Dear Brunton,

I hope you remember dining with me at 19 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 country, some 45 miles from London and 12 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

Write Turnover

down the wrong number and
was unable to trace you.
Has your new book come
out?

With my kindest regards
Ys sincerely
Rom Landau

Rom Landau

Rom

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

Yours sincerely

Kontamudao

Lawrence

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 supposes 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 he 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 rendered 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 mentalism), 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 which a boundless theosophical speculation a presumed path to God is pictured, so very far from the winning heartiness of say a Gandhi!

Review of "The Inner Reality" and "The Tales of the Overself"

The books of the American author Paul Brunton carry on in a much more intuitive manner the tradition, 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 supposes to be competent to make appeal to - operates with God. (In the Indian world of thought there is - not to be forgotten - interval between them in simple and protracted drive, yet the one personality, the complete solution or enter a spiritual master and teacher, who takes possession of the most hidden corners of the student's inner-being). The result is evident: a frosted mumification of the interesting subjective "I", a clever theological making-up of the "old lady", 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 he indulges at liberty in theories about the topics: "What is God?" and "A reasonable religion", whereas in the next chapter he gives an interpretation of the mind of the Lord's prayer, and not much further he does the same for the "Beatitudes" ("Sermon on the mount"). The central chapters - all about the alleged "oral-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 rendered a service by our recommending such a book.

Fortunately the same must be said about the author's other work, "Search in secret India". This "Search" is a sort of attraction "the Bhagavad Gita" - it is meant to state the theoretical substructure of his dealing with the Inner and Outer-Orientation worlds of thought. Thereby he exhibits in a far too detailed as well as distortion manner the foundational teaching, that all reality be not material, but mental (the so-called monism), and that real-des the common human I's there be a whole lot of Overselfs, intuitive consciousness of consciousness human beings are able to increase from time to time. Above or beyond this stands the proper World Mind, according to the scheme as it were: "Our terrestrial 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 sameness, which we find between two things identical to each other. Each Overself shines down onto one single person, corresponds to a single [illegible] whereas the World-Mind on-[illegible] [illegible] on the one hand, on the other hand an absurdity and irrational character as a substitution of an idea of God (Gottesidee) and the negation of the divine creation of the universe.

[illegible] to write in which purely [illegible]

EVANGELISCHER LITERATURBEOBACHTER

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 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 Bewusstseinsinhalte 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 und einem 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 Beteiligung von Herz und Gemüt, in uferloser theosophischer Spekulation ein vermeintlicher Weg zu Gott ausgemalt wird, so völlig fern der gewinnenden Herzlichkeit etwa eines Gandhi!

Theodor Jellinghaus

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

Die Dichter der Amerikaner Paul Brunton führen in viel phantasievoller Weise die Tendenzen fort, deren Fortgang man in der Autobiographie dieses Buch verfolgen kann: Hier wird Mythos zum Realität - und nicht nur im Sinne der indischen Gottlehre, auf die sich der Verfasser gleich berufen zu können - die Alltagsbewusstsein den Inneren Selbst ist fast vollzogen. (Im indischen Denkmodell steht dazwischen immer noch eine sehr wirklichkeitsnahe und lebendige Auslegung der diskursiven eigenen Fähigkeit Personen durch willige Hingabe an einen einen, einzig wahren Lehrer und Meister, der bis in die vergangenen Wirbel der Inkarnatis von den Ewigkeit-Meister nimmt). Der Inhalt ist hundertfältig: Eine erstaunliche Steigerung der bisherigen Lehrsesen, ein theologisch vermerkter "alter Ego", reinkarnierten Wesens, der es in den 20 Seiten der Einleitung dieses Buches fertigbringt, nicht weniger als 200 mal Hinweise auf seine angeblich bescheidenen, nebenbeiwichtige Person drucken zu lassen. In den beiden mittleren Kapiteln phantasiert er fast über die Thesen: "Was ist Gott?" und "Was verpflichtet Religion", um im anschliessenden Kapitel eine eigene Interpretation **der Vater**unserns und sonst später eine Deutung der Seligpreisungen **der Berg**predigt zu geben. Die restlichen Kapitel 9-11 über die sogenannten Vorlesungsreisen beschäftigen sich in Lieder sehr oberflächlicher Weise mit der Bhagavadgita, einem der ältesten Epen Indiens. Es dürfte wohl keinen Leser dieser Zeitschrift geben, den mit der Empfehlung einer derartigen Sache ein Gefallen getan werden könnte.

Leider gilt das auch von dem grösseren Werk des gleichen Verfassers "Die Wahrheit des Überseelen". Es soll den theoretischen Unterbau seiner Schauung der indischen Lehre und der abendländisch-christlichen Mystik darstellen. Wenn es in diesem Buch [illegible] bisher Noch erst die Grundlinie verwirklicht, dass alle Irrlichkeit nicht materieller, sondern nur rein geistiger Art sei (der angemasste Verstiegenheit), und dass es ausser den gewöhnlichen sogenannten Lebensgrenzen ein oder eine ganze Reihe von Überseelen gebe, in denen Personeneinheiten die Wesenen **existiert** a legentlich einzuordnen wurden. Über oder hinter ihnen steht der eigentliche Weltgeist, er nennt den Sohnes: "Unser persönliches Leben ist eine Phase des Lebens des Überseelen. Die Seelen des Intuiteren wiederum ist eine Phase der Existenz des Weltgeistes. Doch diese Reihe von Seelenwesen-Bereichen der Mystik scheint eine immerwährende Verwandschaft mit dem Kosmischen Chor: "Wissen einer Gesamtheit an sich unseinem anderen besteht nicht diese Gesamtheit wie Wissen zwei Personen, und doch ist es nicht sonst die Gleichheit, die wir zwischen zwei identischen Dingen finden. Jeder Überseelet schaut auf eine einzelne Person herab wie ein einzelner Strahl, vollkommen der Weltgeist auf alle Personen gleichzeitig schaut, wie die Sonne scheint." Es ergibt sich in Wahrheit ein Gutmacher und Verwirrtheit, [illegible] Gebrauchsanweisung und die Verwirrung der Leserschaft durch Gott. Es ist unerhört zu nennen, wie hier rein gedanklich, ohne Bezug zur von Dere und Demut, in uferloser theosophischer Spekulation ein verwirrlicher Weg zu Gott zurecht wird, so völlig fern der gewöhnlichen Menschlichkeit aber [illegible] Gottes!

"Gegen Gottes Gnade"

OPEN LETTER SENT BY PROFESSOR GOTTFRIED MEYER,
University of Freiburg, Germany
to the Editor, "Evangelischer Literaturbeobachter"
Dusseldorf

Dear Sir,

~~Your~~ The 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 you. ~~and I should be glad if you would read these lines with a certain benevolence. I am not 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 quite 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~~ this man who from love 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 theosophical 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 literal 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, such as the Maharaja of Mysore, Prince Shri Sa, Nep

Brunton has penetrated into the silence of his own self. His knowledge and insight 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 grotesq inflation of the self. How can you do so 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 spirit, awaked to selfconsciousness on that path, recognises its own spiritual nature and the transcendent world which is its real home.

and an Englishman — not an American, as your renewal —

If Dr. Brunton is repeating himself several times he does from experience that it is necessary to call back to the 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, Mr. Jellinghausen; it cannot reach the books and the spirit of them.

He repeats several times that he who understands the hidden meaning of the Bible or the Bhagavad-Gita is not in need of his words. They are meant to guide the ignorant to comprehension.

In your review of the Wisdom ot the Overself you continue to accuse the author of circumstantial and dilletantic proceedings. You content yourself with a few phrases 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 possession of the secret key to the secrets of the divine spirit the disastrous confusion of mankind would not have come abo 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 fighting for an inward and outward self-reformation of men who 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" and "God".

When Brunton treats in his philosophic critical way both the traditional eastern and western points of view, he does 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.

know him personally + 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 unimpeachability. 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

eastern andwestern wisdom and mystics in a way corresponding to our feeling, whether he could help them thereby to find inward peace,- that decision must be left to those who are capable to judge their own experience.

G. M.

(N)

Swarna Villas, Lakshmipuram, Mysore.
26.10.44.

Dear Doctor Brunton:

Herewith cuttings from Indian Express, referring to Beverley Nichols.

Before I go to Madras (that will be ~~some time in~~ about the middle of November) I will drop in again at your bungalow for an

evening chat. I find your place
so harmonious and restful!

Kindest regards.

Yours

R.K. Narayan

R.K.NARAYAN,MEDITATION REPORT.
EDITOR,"INDIAN
THOUGHT" MAGAZINE
LAKSMIPURAM.

22/7/41

Dear doctor:

I will surely write down my report for you. I will send it on to you before 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 ~~fa~~ fists for months and months. Thank you.

Kind regards

R.K. Narayan

28/12/41

Dear Sir,

I will thankfully receive your report for you. I will read it on to you before the council.

I am immensely delighted to you for your very kind appreciation and help. If it is in your power please to keep I'm in your friend in my hard the keep I'm dear which I have been trusting with and the trials for months and months. Thank you.

Kind regards

Yours

from R.K.NARAYAN
novelist

Madras. 26/8/41

Dear Doctor,

I am immensely grateful to you for the very fine review you have sent me. A 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 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 regards,

Yours sincerely,

R.K. Narayan

c/o S. A. Venkataraman I.C.S.
"Nanga Parbhat"
ST. Mary's Road
Alwarpet Post. Madras

R. K. NARAYAN
EDITOR:
INDIAN THOUGHT

LAKSHMIPURAM
MYSORE

22/7/41

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 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 my thinking of it, automatically, became slower, and for a moment, heavier. But it was not so easy to still the thoughts. The latest yogic exercise 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 still and passive. In this state it is a habit of mind for me to fix the attention on Gayatri Mantra or 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 I 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 completely 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, a complete [illegible]~~

(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.

~~And then there hovered about this man~~

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.

R.M. Naughton

22/7/41

INDIAN THOUGHT

READING MATTER MORE THAN 100 PAGES

INDIAN THOUGHT will appear four times a year *i.e.*, March, June, September and December.

INDIAN THOUGHT hopes to carry in its pages the best writings of our authors—contemporary and ancient—in art, literature, philosophy, science etc.

Eminent men in the literary world and in our universities and public life have offered their co-operation in conducting this journal.

OPINIONS

ABOUT INDIAN THOUGHT

Shri R. K. Narayan whose English novels, *Swami and Friends*, *Bachelor of Arts* and *The Dark Room* place him in the front rank of Indian novelists in English, has launched a quarterly English journal *Indian Thought*.....The plans of the journal as set forth in the attractive and interesting first issue, include besides original articles in English other literature translated from the Indian languages.....*Indian Thought* has our cordial good wishes.

——*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.*

Mr. Narayan's picture of South Indian domesticity is perhaps the most captivating..... The whole is treated by Mr. Narayan with a humour at once sweet and dry, with an unblemished understanding and a selective taste.....

——*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.....

——*Liverpool Daily Post, Liverpool.*

..... it marks Mr. Narayan 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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INDIAN THOUGHT

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P.

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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. Parish

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

P

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

kchi

P

Phone :
Prospect 4939.

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

31st October, 1934.

back after 1/30

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,

W. T. Parish

Phone:
Prospect 4939

A Stamped Envelope should be enclosed for reply

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

27. 9. 38

Beloved Paul.

We were, indeed, very pleased to receive your letter! have you found it necessary to go further into the interior for drier air? We were so glad to learn your health was much better & 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 I forget your Saintly-Master in S. India! we shall be happy to hear from you again!! Thank you for your good wishes re my work.

THE SANCTUARY,
CHRISTCHURCH ROAD,
EAST GREEN, S.N.M.

27 7 38

Beloved Paul,

We were indeed glad
pleased to receive your letter. Have
you found it necessary to go further
into the, diabetic, question? Mother's feels
sure so glad to learn your health
was much better, we hope you have been
able to make good progress with your
new work!! How are you & where
are you now? I never forgot
you during my recent convalescence
every night & morning, reading
my Daily & your Scripture Portions
& I hope you will be kept by the
power of God unto salvation. Thank you for
your letter, we shall be happy to
have your photograph on my mantelpiece

P.

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 night 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 great work that God has placed in my hands. I

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

(P)

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 & Peggy

Paul Brunton Esq.
C/o Grindlay & Co. Ltd.
Postbox 49.
Madras.
INDIA.

Phone:
Prospect 4939

A Stamped Envelope should be enclosed for reply

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

Peggy & I often speak of you!
are you conscious at times of
my presence? Have you heard
from or seen the Marsh[illegible]?
Try & find time to write fully to us
We send you greetings & love,
& our blessings.

Ever faithful
Billy & Peggy

P/

Phone
Prospect 4939

A Stamped Envelope
should be enclosed for reply

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 family in the service of suffering humanity.

We do remember that your last day in England was

Phone
Prospect 4939

A Stamped Envelope should be enclosed for reply

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

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

P

Phone :
Prospect 4939.

A Stamped Envelope should be enclosed for reply.

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

9

Address:
Please see
above.

A. Kinnear Forster
Abdul Baha's secretary.

A. FORBES LODGE,
BERRY ROAD,
EAST SHEEN, S.W.14.
13th March, 1938.

My dear Paul,

I was very pleased indeed to receive your postcard from Cairo dated March 8th, 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 Abdul Baha about you. Do not be worried by the anonymous letters, as you are well protected. I will not tell the naughty poor news, and I have today had a talk with Abdul Baha. 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 Meeting through Abdul Baha and other Masters who were with him in the room. Bertram II very kindly sent his abrikhand writer, and she has taken a full report of the meeting, 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 Ashkarieh 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. Hiene 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, Harry, and others.

I will not fail to send out those thoughts on March 20th when you are in the Great Pyramid. I spoke to Abdul Baha 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 up a Master. So take comfort, dear Paul, and rest assured that such strength is being given to you, and the positions 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,

Po

Phone:
Prospect 4939

A Stamped Envelope should be enclosed for reply

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

My Beloved Paul, September, 22nd. 1937.

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.

Yours ever faithful
Billy. Parish

Paul Brunton Esq;

My Beloved Paul,

September, 22nd, 1922.

I was most happy to receive your letter, I see have been conscious of your presence, and my love is continuously with you.

I will not trouble to pen in writing, all that I would say, but fervently hope to see you in November, when we can talk over all that is in our hearts. I shall look forward immensely to receiving the photos you told for me.

The Photograph you told me you were sending, I have not received, I mention this in case it has actually been mislaid.

There is no excitement in Social life for me either, nor has there been for some years, but Mrs. Dorothy is such a beautiful and loving Mom, who shares with me a love of the quiet and silence.

Thank you for your loving thoughts for Jerry 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 dear

Phone:
Prospect 4939.

A Stamped Envelope should be enclosed for reply.

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

P

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 about you. I have also been visited by the Maharishee 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 myself) 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.

Yours ever faithful.

Love from Peggy & Billy

Phone:
Prospect 4939

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

A Stamped Envelope should be enclosed for reply

Yes, dear Paul, it has been very richly blessed! at one time I was receiving an average of 70.000 letters per year. & 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 very wonderful & the many Cures & Blessings are just glorious!! Limitations are being removed & a greater Consciousness is given to me. my Conscious Soul to Soul communion is beyond human expression! All this is for Service

Letters are now received & sent to every Country in the World!

We both keep very fit & well & we are always at work.

Prof. Gottfried Meyer
Freiburg im Breisgau
Konradstraße 30

(Abschrift) d. 3. August 1952

An den Herrn Herausgeber des
Evangelischen Beobachter
Düsseldorf

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 Bruntons 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 äusserlichen Naturforschung, die sich nur im Reich der Erscheinungen bewegen kann, ein unerforschliches Geheimnis bleiben muss.

Ich bin durchaus nicht der Meinung, dass hier von primitiven Tendenzen gesprochen werden kann und wenn Herr Brunton sich auf indischen Quellen beruft 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 Begrif

vom 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, Suchenden 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 missverstanden 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 Empfindungen entsprechenden Weise, näher zu bringen und ihnen zu inneren Frieden zu verhelfen dies zu beurteilen, muss denjenigen überlassen bleiben, die fähig sind aus ihrer Erfahrung heraus zu urteilen.

darüber

Johannes Itten.

Professor an der Staatl. Akademie der bild. Künste, Freiburg. i. Br.

Abschrift

2.August 1952.

An den Herrn 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 zu 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.

Hermann Mayer.

Professor an der Staatl. Akademie der
bild. Künste, Freiburg i. Br.

An den Herrn Redakteur der
Saale National Zeitung.

Die Besprechung des Buches "Die philosophie der Wahrheit" von Dr. Paul Brunton in der "Saale National Zeitung" veranlasst mich Ihnen diese Antwort zu übersenden.

Die Redaktionelle Frage Dr. Brunton für den Raum in der Strasse sowohl wenig dienlich nicht im Widerspruch zu der Tatsache dass er verpflichtet den massiblichen Sprachen den Bildungen Zeit nach zu bringen. Er mag vielleicht gewissen Erfolg haben Anzeige für diesen Zweck zu finden, aber vielleicht führt der Verzweifelt dann einige Zeitungen dafür zu gewinnen.

Viele Sprachen die nicht das Glück einer höheren Bewirtschaftung haben verwenden trotz allem Geld und Bemühungen und Leidenschaften Wunsche für den tiefsten Sinn des Lebens zu finden und die Zeit verlangt es, ihnen Mittel zu geben.

Das Denken von Texten und Sammlungen aus Indischen Quellen ist leicht durch die Tatsache zu erklären, dass Dr. Brunton nicht so sehr für moderniste Kreise schreibt. Dann diese nun zu Sachverständigen führt, wie in Ihrer Kritik sagen, die Brunton'schen Analysen von der eingeschränkten Zeitalter zu tragen, so ist zu erwähnen, dass der Autor im ersten Teil des Buches bemerkt, dass er sich ausdrücklich nicht auf eine Beratung der Tatsachen einer Gleichheit beschränkt, sondern versucht eine Synthese von Ost und westlichen Kulturen zu geben.

Schliesslich ist der Vorwurf, dass das Buch voll Kritik Propaganda ist, ein Klavierbuchdeckel seines Zweckes. Dr. Brunton gehört weder einer organisierte Gruppe, Religions-Gemeinschaft oder gedanklich ausgeschlossene Schule an.

Ich kenne Dr. Brunton persönlich und bin fest davon überzeugt dass er ein Eingeweihter ist mit grosse Erfahrungen.

Dieses Buch wurde während des Krieges geschrieben, als unmöglich viele Kommen zu ausgesprochenlich Litten und die Notwendigkeit sie von der Tatsache des Materialismus zu befreien, welche im einer grossen Teil ihre Leiden verursacht hat, wurde so Dr. Brunton etwas von Autor mitgeteilen so dass er diese Gedanken in meine Sam eigenen Art niederschreibt.

Brunton's Ausführungen und Gedanken wurden Dritgens von berühmten Meistern und Kenner der Gesetze in Verwirklichungen anerkannt, wie z.B. von den Lehrern von Kyoto und den Prinze Sum Sneto von Japan.

Mayer Lassen.

Professor an der Uhanji. Abteilung für
bild. Kunste. Problung 1. Dr.

JAMES WILSON (33 years)
43 West 76 Street, NYC 10023.

- pleasant, seemingly normal "oldish" young man -- with sense of humour.

- had spiritual experience age 16 when Baptist

- born Toronto, Canada
travelled England, India*, Australia (1957-63)
*mostly Madras, Hardwar and Rishikesh
(met Sivananda but seemingly not impressed)

- Read all PB books
- Regards PB, Manley Hall, and Mouni Sadhu as 3 greatest living masters.
- Has fotos of Maharshi + Aurobindo in bed-sitting room flat -- and pics of Jesus.
- Has taken LSD and hashish as "short-cut" several times. Last time 11 months ago. Warned of dangers, and he seems aware of them. But says LSD started him on meditation.
- Been NYC 3 years in (a suspect) clerical job. May return Sydney where 70 year woman teacher-friend lives. Says many

- Born Toronto, Canada
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- Been NYC 3 years in (I suspect) clerical job. May return Sydney where 70 year woman teacher-friend lives. Says many spiritual people in Australia!

- So looking for a guru in NYC. I told him I didn't know any here! Also that the Higher Power is not helpless — "when chela ready, guru appears."

- Despite minor fringe aberrations, seems sound material and fairly level-headed.

- He took notes of conversation! Says meeting helped him.

- I'll see him again after return from India. Maybe introduce to Edmund as they live near each other?

December 21, 1966.

- I'll see him again after return from India. Maybe introduce to Edmund as they live near each other?

December 21, 1966.

Hyannis Port –
Cape Cod. 11/11/63

Dear friend –

No words now. Like the Buddha I hold up a flower!

In the deep silence your heart tells you.

Take time for perspective and for the waves of mind to go back into the Sea. New heights of Spirit beckon both. Take a stand, to-gether, later, in decision.

Be assured that my Understanding for both, will never have any part in opinions, conversation or answers when queried at C.

The Higher Self knows no

P.S. Thanks for the message across the room; and that joke!

confusion or reaction.

Trust! in Joy of the Spirit which constitutes the Real Man.

Every sentient Being moves forward, unfolding in inherent Perfection of Completeness

You are the Supreme, in Action! (accept this opportunity to grow and show forth Wisdom.

No answer to this is necessary. I hold all in Consciousness.

"Peace with affection"

Your friend on the Path (P.B.)

Please thum-tack this Neutrino on the wall. It will impart 1-2-3, each Day

1-1-73. 71. Egham Cres.
Nth Cheam

Dear Ken,

I want to thank you very much indeed 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 put it on my sideboard. My neighbour has two cats who spend the best part of their time in my armchairs but they are great company. I hope you had a nice Christmas I spent Christmas Day at Derry's Place. Was at home Boxing 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 Aunt Win

1-1-73 Ft. Gordon Ga.

Dear Ken,

I want to thank you very much
kindly for your card and letters
It is very kind of you and will
come in very useful I like the
card of Polly and Tom fine I'd on
my bulletin board. My neighbors
like them and talk about the dog
Paul of them in my barracks
but they are good employ I
hope you all is fine takin care
of about Christmas Day at Daddy's
Place. Give all home Tommy Dee
and Polly from Ronny tell my neighbors
on the corner hi to a friend I
see your hand is improve of writing
I don't know when you will receive
this, but I want to wish you a
happy New Year. Look for Paul letter

October 7th, 1969.

PERE 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 Münster

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 für Christen
Otto Wilhelm Barth Verlag, Weilheim/Oberbayern, 1969.

Donna Elika de Vargas Machuca

Roma - Via Tripoli, 52 int. 26 tel. 8316776

Donny de Vargas

INT given May 67

I understand English fairly well, but having much difficulty to speak it for lack of practice, I am introducing myself this way -

Offspring of a long line of celebrated Spanish heroes and jurists, I was born sixty years ago in Buenos Aires, having:

☉ in ♉ - Asc. at 7°♐ - ☾ in ♐ Δ ♆ & ♃ in ♋

Christian name: Maria Angelica, but have always been called: Eli-ka, and have become "very proud" of this nick name when realizing that it can be translated as: God & Soul.

Reading and meditating the Gospels, estranged me from the Catholic Church in which I was born and educated, and in fact from all and every churches, since they all appear as a treason, or at best a too poor transposition of the Christ teachings.

I am not, as yet, absolutely positive about re-incarnation (and am anxious to hear your experience about it, if any)

but I am positive about the 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 pictures of them, these presently being the only way in which I am now able to visualize them.

Thus India as always been a sort of magnet for me and I never failed to try to get in touch - through reading - with its thinkers and spiritual teachers through the ages.

I am especially fond of Ramakrishna, Vivekananda, Ramana Maharshi, Tagore, Gandhi, Vinoba - and particularly interested in Shri Aurobindo's yoga and in correspondence with his Ashram at Pondichery - Through Schwaller de Lubicz I have learned something about wonderful Egyptian knowledge -

Have read and also heard Krishnamurti a short time ago but I cannot agree with him; the simple fact he preaches against all and every former teaching given to mankind, seems me a much too drastic way to approach the paramount problems involved in spiritual understanding and self-realization. It appears to me that what he terms (and probably is) our "conditioning" cannot be put aside without a risk too heavy for almost everybody

Long ago - through a lady-friend who proclaimed herself to be a disciple of yours here in Rome - I read one of your books and was deeply impressed, even if I am 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 precious seeds awaiting ripeness.

Vanities of life have ever had scarce, if any, attraction for me - Sentimentalism has always been my stumbling-block, but I hope to have presently overcomed this failings

I am terribly eager to look for the ultimate Goal and to thus fulfill the aspiration of the soul which is and cannot be anything less than God -

I feel that to encounter what is termed: a gouru that is: a human being who has reached his own realization may be an inestimable help. Please give me a hand -

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

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

V.

Dear Dr. Brunton,

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. Venkatasamy,
8/10/60

BY AIR MAIL

हवाई पत्र

AEROGRAMME

NO ENCLOSURES ALLOWED

To

Dr. Paul Brunton, Ph.D.,

Box K-819 GPO

~~Author of "A Search in secret India" etc~~

PERTH

C/o

~~Messrs. Rider And Company,~~

~~178-202, Great Portland Street,~~

W Australia

~~LONDON, W-1.~~

~~L O N D O N, W-1.~~

Corr - 66

First fold here

Third fold here

Sender's name and address :-

V. Venkatasamy, B.A., L.T.,

District Khadi Officer,

Vannarpet, TIRUNELVELI-3.

(South India.)

To open cut here

Capt. C. A. Naidu

Vellore 6 3/44

Respected Doctor,

Prior to the receipt of your latest work, I once more, weak through the first Volume and refreshed my mind with all the salient facts contained in that valuable work, especially on the Doctrine of Mentalism — and got my brain "grounded" for the reception of the your "Magnum Opus": And now, I am plunged knee deep in its pages; and I expect to be shortly "neck deep" in it as I advance in its study; and I tell you Doctor, I don't mind if I am literally drowned in it. What a tremendous piece of work you have achieved! I often feel that God only must have been at work through you — to have accomplished a stupendous work of that sort. The wonder for me is how you have brought such complicated, sacred and hidden "mine" of facts within reach of the ordinary man: Humanity must be deeply grateful to you — indeed.

If, still, you get critics & criticism — you know how to deal with it all. I know you have mastered the terms of "Sermon on the Mount"

Now, Doctor, may I worry you with a few questions? I do this a little boldly because you have given me the kind & ~~benevolent~~ permission to do so.

I feel you are serving humanity both in time bringing rich early two light knowledge but also trying to clear up doubts: that is a double service. Kindly permit me to mention that I have adopted you as one of my sincere gurus. I think I must have earned some good merit in an earlier incarnation to have deserved this ~~spiritual~~ stroke of spiritual luck: lucky indeed it is for me.

Question 1. (Ref are to pages in "Wisdom of Oversoul") You have brought – not only the whole world but also the consciousness of the personal self within the grip of the "Law of Momentariness" – leading me to believe that this sort of vibratory movement or succession of flashes stops when the Oversoul or Mind is reached (p. 40): But yet in pp 64 (last two paras) + 75 (second para) – the impression is given that even Oversoul & Mind are subject to vibrations: Am I right in understanding this?

Quest. 2. You have described the Oversoul or true "I" as immortal (p 115. Para 1). Yet you call it "relatively" permanent or changeless. Why? (p. 84 last para) With grateful Namaskars.

Your obedient
C.A. Mehta

The visitors from outside average from two to three dozen every day ~~is~~ wish to talk of the unending stream of devotees that pour into the Hall every 5 minutes to do their prostrations and offer their fruits & flowers. What struck me as unusual was that Maharshi does ~~not~~ not so much as care to look at these devotees nor accept their Namaskars &c - he often looks away from this unending file of devotees - but if a Squirrel happens to peep in from the window - he is at once attracted - and he takes special pains to feed it with grain &c. Neither does he look at the unending audience that sit meditating in the Hall hour by hour!

Probably a curious observer might attribute this to sheer callousness & indifference on the part of the Maharshi -

But I have my own theory - He is somewhere sure that he is doing the very best for these audiences & devotees - greatly good on the inner planes of being - by sending out silent & invisible waves of Grace. Am I right?

I ask this question because I want your opinion in the matter – as you are fortunately blessed with occult vision and so would know these things by direct experience. Where others like me just grope about in the darkness of mere faith & belief.

We do not get much by way of discourses & teachings – except as answers to questions from Strong Visitors. The Stoic atmosphere in the Hall prevented me from putting questions myself. Of course I have nothing to complain. Maharshi himself has said in one of his Gospels "How do you know that I am not teaching ---- Mouna is the best method of propagating Truth".

The Management, Organization, Buildings and temples are going ahead. My only fear is that these "Forums" may not strangle the "Life" within!

Doctor, I have got certain doubts to be cleared up – especially as regards the Yoga of Mental Silence so fascinatingly expounded by you. If you permit me, I shall send my doubts in the next a few letters. With highest regards. C.N. Naidu

P.S. May I know the full address of K. Mahadevan – My Lefore.

J. M. SHAPOORJEE

RAJ BHAVAN
BOMBAY 35

(5)

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,

JMShapoorjee

M. SHAPOORJEE

RAJ BHAVAN
BOMBAY 35

28th March, 1961.

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 together, 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.

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

In love and Truth,

Dhirendra Jeejeeja

Ramanasram, Tiru. 21.4.52

(C)

Dear Brunton,

Since more than three weeks your letter have been in my hand, but I have been waiting to hear from Maciver & for the return of Mrs. Taleyarkhan to answer you. Mrs. T. is now very ill in Bombay. Hence I am writing this without further delay.

Maciver writes that he has replied your "gracious" letter of acceptance inviting you to a "wholly informal" supper in his house in Bombay ("Panorama", 203 Walkeshwar Rd, Bombay 6) when you arrive there from Europe. I hope you recd. his letter. So your place is settled. 1) You ask about the electric fan. Yes, you should bring one from Madras. In Tiru. you can neither ~~rent~~, nor buy. But if you are coming for a few days try to borrow one (on rent) from fan dealers in Madras. If I were you I would think of settling here for at least 2 or 3 years. 2) As for woollen clothes. Altho' there is here no cold or rain worthy of the name, yet you should think of exceptional weather here, as well as ~~of~~ possible holidays on the Nilgiris. For Tiru. itself one or two warm coats or sweaters will meet the situation. In Madras you can buy any amount at fairly moderate price if you cannot carry any from Europe. 3) You should have a rasai (a thin mattress) - also from Madras. I would suggest that you first come here, stay 2 or 3 days & go back to Madras to shop all your needs, provisions including. For your information, in Maciver's cottage there is no electricity. But as you are friendly with Mr. A. Bose I suggest you write to him from now & ask his permission to connect your flex wire from his compound over the low compound wall. Then you should have a long length of flex for the purpose. The length has to be measured on your arrival, depending on the ~~place~~ distance of the place of connection. Fan will give you the best protection from flies & heat, the latter in especial. For 6 years we have been experiencing severe drought - not a single heavy shower to fill our wells. You say that you do not wish to write anything about the Maharishi. I have already informed you that things have completely altered. We are trying to undo the harm done by the old policy of shutting out the Maharishi from the world by trying in every possible way to spread it as widely as his within our power. Chadwick has written a long article which will appear in "The Illustrated Weekly", [illegible] is the asst. Editor. Osborne wrote a

from one of the old desires. Many articles from the pen of various people are constantly appearing in the Press. If you do not wish to write anything you but will concentrate only on your Sadhana everybody will be happy. We'll be happier still if from time to time you use your able pen in the same direction. You'll be interested to know that Swamiji's son who is now managing almost everything has many times expressed his desire to write personally to you & invite you. He is a sweet & reasonable man & is completely one with us in spreading the Ashram's fame. He does not know much English. He comes twice daily to me. Now you see you'll have no cause to think in the old ways. All the old cronies of Swamiji are dead many years. They ruled him & advised him wrongly. The past is buried, Brunton. You'll have absolute peace 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 bereaved Sanyasi & worked as an English & Telugu interpreter in the Office till Maharshi's Samadhi, took it into his head that he alone could take Maharshi's place to teach & manage the Ashram's affairs. He locked many articles & kept the keys with himself & started creating all sorts of difficulties for the Ashram. His case is now in the Court here. He, on hearing of your arrival, may visit you & try to gain you to his side, altho' this is highly improbable, yet I am writing to caution you. He dresses like Yogi Ramiah & knows perfect English being M.A., LL.B.

With affectionate regards, S. S. Cohen

← First fold here →

BY AIR MAIL

AIR LETTER

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

Paul Brunton
c/o Messrs Grindlays & Co.
54, Parliament Street,
London, S.W.1
England

Long in England

SRI RAMANASRAM
21 NOV 1952
TIRUVANNAMALAI
SOUTH INDIA

Third fold here

CONN - 88

BRITISH INDUSTRIES FAIR
5-16 MAY 1952
LONDON & BIRMINGHAM

Sender's name and address :—

S. S. Cohen
Ramanashram,
Tiruvannamalai
(South India)

MADRAS
5 PM
NOV 1952

For Typing Renault
excepted Nano

FROM

Kenneth T. Hurst

in L.A area

Martin Top
Latimer, Bucks.
8/8/[illegible]

(R)

My dear P.B. —

Dear Dr. Thomas Maugham yesterday for a long time discussed details of your case with him. Regarding the circumstances he was particularly interested but felt that treating long distance would not be satisfactory; In fact he thought it imperative that you should see him personally for treatment. I agree with him completely for I feel intuitively that if you are to be helped this man can do it for you. I should not let pride or the fear of being recognised perturb you but regard it as an urgent matter to attend to before you leave this country. I know that if you saw how homeopathy works you would recognise it as a true sister to alchemy & would be more inclined to place your faith in it as a means of reaching into your psychic disturbance. Dr. M. has treated such cases successfully before & do not think your condition so

unique that he cannot add you to his long list of genuine cures. I think this is probably your big chance & I hope you will take it for the sake of the many who attend to you (whether you desire it or not) as well as for your own peace of mind.

If you would like me to introduce you to Dr Maughan I should be glad to meet you & we could go along to his clinic together — or if you prefer to go alone his address is 77 Leaton Ave. Dulwich S.E.21. Phone SIPSY HILL 4748. (you catch a no. 3 bus just below Whitehall theatre (near Trafalgar Sq) op. side & go to Herne Hill — change to no 37 bus to Tawnley Rd & walk up there to Leaton Ave. The whole journey takes less than ½ hr. but if you had to travel to Hong Kong your cure would be well worth the effort.

With sincere good wishes & blessings

Ben

Martin Top.
Latimer. Bucks.
3RD May

(R)

My dear P.B. -

I have just returned from my "secret place" and am writing to you immediately in the hope of being some consolation to you. At one stage I felt a definite contact with you which passed as I entered into a deeper state. I felt the force of healing pass through me for your help and as they reached you I was aware of a great pressure - similar to a migraine headache - on the frontal portion of the skull. It remained thus for a short period and then the healing power seemed to return to me and dissolved this pressure. With it came the inner 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

to me was changed (neutralized) Most of my healing work hitherto has been devoted to the diseased in body or unbalanced minds in which excellent results have been attained but the "casting out of demons" is a fairly new task & therefore I thought it interesting to note that on those occassions - including your own this day - the healing force has always returned to me to cleanse away anything of the negative state which may flow to me from those I seek to help. When the absent healing is sent for some specific disease I do 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 (known only 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 but it may make a more logical picture to you. Within yourself there is also much "repair" work to do consisting mainly of aiming more at the selfless state* (through humility & compassion) or to think consciously as much as possible of the positive qualities still necessary to overcome the negativity which your "dark forces" have produced within you. I gather that you are to ignore the existance of any such forces dwelling only in the realization of the good & thus bringing about their final dissolution. I do not feel in any position to translate these things for you. I merely asked for the necessary guidance for you & this was the answer received. I can only hope you understand it more clearly than I do.

☿ = Love of God △ = Love of man - Bern

* this means: do some active service for others without reward, especially for those who are themselves working for humanity - Bern

Regarding your Maestro friend

Regarding your maestro friend in italy

in Italy — I thought it might be the long sought opportunity & therefore I should start in the manner I intend to pursue i.e. the hiding of any personal identity as a protection against personality worship & the building up of egoism in the future. Therefore I have decided to use an ancestral name viz "Nicole" the surname can be attached at a later date for books I expect, though one name seems quite sufficient to me. In view of that it would not be wise to give him my address but instead, if he decides to come, you could write giving me time & method of arrival & I will meet him. This is not meant in any way to build up a mysterious background for myself but merely to fulfil the mission of being a 'channel' & not a "miracle woman" personally.

Kindest thoughts & peace be yours. Bern

Martin Tep. (R)
Latimer. Bucks
2. 9. 50

My dear PB —

Thanks for your letter of 29th — I was beginning to wonder if you were overworking & quite understand the short delay. I went to see Mrs. Palmer Tues 29th. & found her very low in spirit though excited at the prospect of my visit. I stayed with her for approx. 2 hrs & left her in quite an improved state — sent absent treatment each afternoon & called again yesterday; the further improvement was remarkable. I thought she would have been a longer job because although she was prepared to cooperate her ability to do so was very doubtful considering her extremely negative state. However, as I say, the improvement, as far as she was concerned herself, was little short of miraculous. In spite of orthodox opinion to the contrary, I felt immediately that there was a physical cause for her highly neurotic state. Intuitively, I diagnosed this, after meditation as being linked with the extremely long drawn out period of menopause (10 yrs!) & have given

physical remedies to adjust this condition in much haste. I think she should be better in a very short time. She seemed very confident in me & this seems a marking off spot into a circle more capable — & probably willing — to help me extend my work to those in great need. I am grateful to you for your recommendation — I shall not let you down.

Regarding the others mentioned — viz. Maestro Sachi & the osteopath — we will let these drop as perpetual chances cannot be offered. I am pretty sure they could both be healed but no doubt their Karmic debts are preventing them from accepting (although I did not recall you mentioning that you had told the osteopath about me)

Thank you also for suggestions re Mr. Whitaker but I do not think that any further communication from me would be necessary. I have enough faith in you to know that you would have clearly outlined my qualifications plus your own valued reference: — if this did not impress him I do not intend to enlarge upon the work you have already put in. In addition, I have a feeling that the healing of Mrs. Palmer may lead to something further in the way of other sufferers coming to

WILLING TO PAY!!

me & is therefore a more preferable position than working for someone who would be watching out for feminine faults — plus the fact that I do not know what he teaches (I may not agree with him on this matter & am not prepared to teach anything I have not experienced as Real for myself).

Thank you for your generous compliance to my request for the loan to cover cost of homeopathic materia medica. Of course you may order them through Mr. Watkins but I could not do that as I already owe him about £17 for books purchased during the last 3 mths. These will of course be paid for in as short a time as possible but I shouldn't add to the debt myself for Hom. text books. I appreciate your unfailing generosity & sincere interest — this is something I haven't experienced before — & my solemn pledge is to discover a way of helping you in the quickest time possible — & also discharge the material debt as soon as I can too. The only books I shall need are:-

Clarke's 'DICTIONARY OF MATERIA MEDICA' (3 vols) 7 guineas seven

* Boericke's 'MATERIA MEDICA + REP (HOM) - USA £3-15-18 shillings

(Watkins should try & get these at the British Homeopathic Assn. — 2nd hand if possible of course — the new prices are quoted)

Ant. Bogers 'Synoptic Key to Materia Medica' * £1-15-9

from Homeopathic Publishing Co.

OVER

As soon as I get these I shall set to

* Materia Medica + Repertory – Boericke
... of Materia Medica

Boericke
Personnel
Mer address
to
✓ apu

B. Renault.
Bm / TFAW
London W.C.1

work to discover that cure. I have resumed treatment long distance again & trust you are feeling the benefit (no ill effect to myself this time — possible explanation for previous despair probably due to my own negative state through worry, debt, frustration etc. to which I do not usually yield) I cannot get the cure out of Dr. Maugham. He saw me with you in town one day I learn & I am not going to press the point any further as he is, so people & think suspects who my 'good friend' is. I have been guided from within to not have too much to do with him other than homeopathic work for a limited time. I have some reason to suspect some dark practices in his life (i.e. he may be using black magic to some extent — I'll discuss this with you later). Meanwhile I'll try & find out a smoking cure — there is a naturopathic one but a homeopathic one, if existent, would be quicker (Dr. Maugham smokes very heavily himself!)

The letters arrived & I shall answer them as soon as possible. I should be glad to come & see you — but as you so enjoyed your day out here before it would be nice for you to come — if we ever get another fine day! I'll try seeing you sometime Tuesday morning regarding this.

Once again — thanks for everything. Peace to you & sincere wishes from —

Ben

P.A.

51 HUNTER STREET,
BRUNSWICK SQUARE,
W.C.1.

My Dear Little friend

I can see you Monday at 5 now if this suits you please drop me a card as it happens it is about the only time I am free to suit you. I am free on this night but you are not.

I was glad to see you now cheer up and look on the bright side

Yours as ever sincerely
Alfred Tout Pelmi

23.10.21

8, Avenue Rapp

febr. 27 1932

Jb

My dear Raphael,

I received your letter in the Riviera but I have waited to be in Paris to answer it, because there I had some important work which required my whole attention.

First of all I must say that I was much surprised of the contents of your letter. You say you wish to die. Do you know why you wish to die? Simply because you did not die yet. If you had died already of the first death, the second

death would be entirely indifferent to you. You would'nt neither call for it nor repell it.

Yes, I sincerely desire you would die, but not of the death you mean; I really desire you die to the "world", or better that the "world" be dead to you. Very possibly what I say to you is not agreable to the ear; but long ago I stopped talking for the sake of talking or writing for the sake of writing.

You still belong to the world and though you have no possessions (material) whatever, 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 plagues of England, where any pseudo-master can make a living. When I came to London we agreed, I think, about this, but I very much fear that you still hear sometimes the empty, hollow, vanitous, inharmonic talk of pseudo-initiates or pseudo-disciples, there as dangerously stupid as there. I still remember when we went to that Indian "saint", and you told me about the girl downstairs of being a "great name in the "Who is Who" (!?)

Could you not see at once that the one was as stupid as the other? Though the first thought he was more clever because he made a living of it? Well this is the London you move about, more or less. People who are "interested" in the occult side of life. And this is one of the reasons of all your troubles. How do you expect a master to come to you if you are not alone, absolutely alone? Though you are sometimes sad, even very sad, you are afraid of despair and then you accept friendships and talks of marionettes!

I do not know how you will accept this letter; it has been inspired by my friendship for you.

Paternally Jan

Aspremont (Alpes Maritimes)
24th Mai 1931 JA

My dear Raphael,

It is here a real paradise. In all my trips I dont think I have ever seen such a restfull place. It is a 16th century village of 200 inhabitants, high in the mountains, at 1 hour motorcar from Nice. Sun all the time, and flowers and fountains and magnificent scenery and excursions. Southern climate without being to hot, on account of the height.

I spend here fr. 600 a month (not even 5 pounds) and I live

with all the comfort and so much happiness!

I have the intention to stay here until the end of August, because I have nothing to do until then. At that time I shall go to america for 2 months, or at least I think so; "l'homme propose et Dieu dispose".

I would like so much that you come to spend some time here. I think it would do to you much good, specially if you suffer from fever from your trips to India. It is also an ideal place for meditation.

You can see the sea from the house; it is a magnificent panoram-

You can also see the eternal snow in some peaks. I tell you again it is ideal. The only disadvantage for you is the cost of the trip; I have paid fr. 216 one way 3d class (yes, I take 3d class for the time being and I think it is very nice). The price "aller et retour" is fr. 345, which makes it much cheaper.

One of the occupations I enjoy the most is to wash my laundry in the public fountains among the nice old women of the village. When you see the fountain you will understand that. It is so simple, so rustic so old echoing - - - !

My dear Raphael, if you decide to come it will be a great joy for me, you know it.

As I told you I am here with a russian friend, who is very developped, and white. One has to pay so much attention, especially when one has not much expirience (and this is my case) in detecting what is white and what is black; they look so alike sometimes; especially when a person is black and does not know it!

Well good-by for the present and please write me soon.

Very sincerely yours José

José LIVAS
chez Mister Felland
Aspremont (Alpes Maritimes)

N.Y.C. Dec 6 - 31

Dear Raphael,

I just arrived here after a short trip in the State of Massachusetts and found your letter. By the way I have been in Boston, but only for 24 hours so that it was impossible for me to call on your friend.

Some additional work has arrived from Paris, so I will be obliged to stay in the States a little longer than what I expected. My intention was to sail this week but I think I shall stay 15 days more. It will not hurt me much, though I really start having enough of this uniform emptiness.

I am sometimes, and even more than what I should, friend with Lucifer (in the real sense of the word) but with Ahriman we are really born enemies. From childhood I remember having never accepted compromise with him. So, though I have proven quite patient in the last year one gets tired of being surrounded by corpses. The only part of the population which present some interest are the colored people and even there are some initiates among them, the only and few ones in America. This assertion may seem strange to you but it is the real truth.

About the two questions you ask from me in your letter, after

carefull consideration I think it is much better to expose them verbally. It makes a very very great difference and I am sure you ~~too~~ understand that.

Now, it happens that Paris wants to see me as soon as I arrive, so I dropped the idea of going direct to the Riviera and I will sail either for London or for Havre. There is a new company (The Cosmopolitan Shipping Co) which gives the same accomodation as the amer. Merchant lines, for $75 instead of $100 and puts me direct at Le Havre also in 10 days. If you add the trip expense from London to Paris

It turns out that the Cosmopolitan Shipping allows me to save $50, which is what cost me to live 2 months in the Riviera
But in the other hand the first sails ~~to~~ every friday and the second every wednesday and if I finish my work between a wednesday and a friday then I will sail for London because the difference of price would be eaten by the 4 days supplementary staying here without doing anything. So maybe you will see me in London maybe not. But if I come I will let you know before arrival. and then we will be very able to talk.
In Paris only a few days and then to the Riviera for 2 months at least. I really need solitude and calm again
In the meantime paternally yours
Joe

Dear PB —

SEPT 62

It has been such a long time since I've heard from you — are you ill — too busy or just disinclined to write? It would not need to be a long letter — just a note to let me know you are alright and that all goes well with you. It would do a lot for my frame of mind.

I know I have been a very poor correspondent — if thoughts could automatically be mailed — then you would have more letters than you could read.

I have just returned from a few days in "beloved London" — where I got my house guest (B's sister) on a jet for the States — and next week John returns to school in Switzerland. Then I'm getting a complete medical physical check up — something I should have done years ago — I haven't been at all well for several years now — small wonder — considering the depths — emotional — mental etc in which I've been wallowing — two months ago I had an operation for acute

SEPT 12

appendicitis — and rid myself of one more unnecessary appendage —

There is a real need to talk with you — if not in person then by mail — but I have been reticient to say things unless I know that you are receiving mind and need personally destroy the parts which are not for Secretarial eyes. Some time ago you suggested I write my self out (therapeutically) — it might have worked at one time (or might even in the future) — but along with all the "ego crushing" of the past several years my great problem of loss of faith and hope has put me in such a state of inarticulation — I just couldn't write.

I am trying to clear out and throw away an accumulation of letters et cetera from the past — I have only a few brief notes from you — and I note in one you made a comment in German — which I mis-read — you suggested I answer "so fort" — (immediately) and I read it as so forth — forgive me — my life was chaos in Germany —

I have an absolute need to build up a new and positive approach to myself - life and others - and I need help - advice and encouragement - a ~~self~~ reinforcement of faith, belief hope - sympathy - or whatever it takes to build - new souls - just to know you are there and send me a kindly thought - would help tremendously - Somehow - some way I must change the trend of my life -

Please Write -

M.

Ps

When are you coming to Europe ?

--all useless. Everyone is troubled by this chap's silence--he is the
inactive letter writer. Perhaps because he leaves it to God who, unfortunately, ha
contract with the Post Office.

(1) Mrs Freeman, posted april 7th but dated APRIL 22 61

But, please never misunderstand this silence. I feel no burden, no
responsibility, at having to answer you. Noram I ever offended at anything you wri
even what you call the negative kind of letter; however sad it is, I accept it ju
it is for I know that life is just like that. My only complaintis that you write s
seldom. Your reflections, thoughts, ideas, interest me; even your unhappy exerpiences
ive me a chance to offer prayer for you. I hope you wi
send me lengthy screeds and often, whether I write or
But I shall make amends
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-
one's karma as well. Dont fall victim to suggestion, whether it comes from reiglion,
society or family, and try to perform superhuman duties. Do what you reasonably can,
and no more, and let things take their course from there on. Your primary duty is
stated admirably by Shakspeare: "To thine own self be true"
Second,

if there is anything I can do to help down here, on this earthly and
miserable level, please tell me at any time if they are within my sad limitations.
For in some ways I am not a free agent, manacled by higher duties on the one side a
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 pa
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 OR THREE. My friends
meanwhile continue to "pray" intercessorily for the wretched human species, and
practicallytoo, in a limited way. If, finally, a leap forward 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 unfo
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

Page (3) To M.F. 6-V-61

Your own suffering would seem useless from the outside because you have had to wait for its compensatory balance. You may blame yourself in various ways but that also 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 age. 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,

page (2)

to write a book to explain these views but it would upset people, disturb faith a help only the very few who are really truth-seeking, so it is better to keep quie Besides that fact, there is the paralysing lack of secretarial help which keeps me quiet anyway. I cannot work with the ordinary secretary.

I wish I couldtell you what to do about the 'indulgence problem,' that you do already know, but there is nothing 'practical ' that I could say. I can see the ha of destiny moving behind this problem, for it is a situation repeating itself fro 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 -building test with a commensurately great reward in spiritual advance coming.

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,

Nell Gr John Montague

1929