

10 December 1973

*via Kent*

Dear PB,

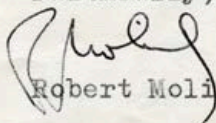
It is almost two years now since last I wrote to you, introducing myself, and asking (it appears now prematurely) if I might visit with you. You responded in the negative to a personal interview.

Since such time I have remained as one of Tony's students, attending classes, practising meditation, studying the Teaching and, most difficult, trying to live that which has been looked into. Since January last I have been resident at our group's Study Center, the months, it seems, well passed, as one draws nearer to his source.

Now it feels time again to ask if you would have me visit. If there be some suitable time this winter or come spring, or later, I would gladly arrange to arrive at your convenience.

I await your reply with my humble respect.  
May this world enjoy God's peace this Christmas.

Faithfully,

  
Robert Molinsky

10 December 1953

W. J. A. (handwritten)

Dear Sir,

It is almost two years now since I wrote to you, introducing myself, and asking if you would be so good as to visit with me, for now (approximately) 12.1 night visit with me, for the purpose of the meeting in a school in London.

Since that time I have remained as one of your students, attending classes, attending meetings, studying the teaching and, most difficult, to live that which has been looked into. Since then, I have been resident at our group's school, the school, as before, will be, as the group before to his school.

Now it feels time again to ask if you would have no visit. If there be some suitable time this winter or next again, or later, I would gladly arrange to arrive at your convenience.

I await your reply with much interest.

Yours very truly, W. J. A.

W. J. A. (handwritten)  
 (Signature)  
 (Address)

KH  
George W. Crane, Ph.D., M.D.,  
520 North Michigan Avenue,  
Chicago, Illinois

February 8, 1959

Dear Doctor Crane:

I am an ardent reader of your column. Keep up the good work!

Your editorial, published in The Saginaw News under the caption "Complete Faith In God Can Heal Body Disease," is one of the most thought-provoking of all your writings - because it comes closer to telling the truth about so-called spiritual healing such as practiced by Oral Roberts and others under devious cults and creeds.

God, Creator of the universe, is all-powerful and can set aside natural laws in working so-called "miracle" healings in answer to prayers of supplication. But why should He, when obviously He has endowed every human being, through His Divine Plan of Evolution, with tremendous POWERS and vast WISDOM which contemporary man has not yet learned about, much less how to use?

Dr. William C. Menninger imparts this bit of "Know Thyself" information in an article published in This Week:

In most of us there is a constant war going on between two personality drives. They are present at birth and are active as long as we live. One of these is the drive of Eros - of love. It is the source of our constructive interests and activities. The other, the drive of Thanatos - of hate, literally of death, is the source of our destructive energy. (Underscoring mine)

In the well-adjusted person these two energy drives are fused in such a way that the love neutralizes the hate. But when the love drive is weak, the hate gains prominence in the individual's relations with others. Consequently, the chief difficulty in getting along with people arises because of inability to handle the hostile drive.

In Chapter VII-Live Longer and Love It of my best-selling book, THE MAGIC POWER OF YOUR MIND (over 200,000 sold), I explain how inherent feelings of hostility are too often expressed in the destructive effects of the primary emotions of fear and anger; also that Christ gave us the key to health, happiness, longevity and success when He admonished the Pharisees to love God and their fellowmen, explaining: "Upon these two commandments dependeth the Law and the Prophets."

It is indeed unfortunate that people generally do not realize the therapeutic value of religion as a discipline of the "negative" (destructive) emotional impulses which cause psychosomatic symptoms that eventually culminate in mental ills and/or such degenerative diseases as heart trouble (including high blood pressure, hardening of arteries, clots and strokes), arthritis, diabetes and cancer.

Buddhas growth decay  
to attain equilibrium  
between the 2-way trends  
- attachment + detachment  
attachment  
spirit + irrelevant  
in body.  
youth's love of life  
in body's selfish  
from life  
into age



*Copy*  
*from Guy Carlin*  
1 Dewey Avenue,  
Amityville, N. Y.  
August 26, 1962.  
*For Dr. Brunton*  
*Topic*

Dear Mrs. Stewart:

I have waited until I have finished "The Hidden Teaching Beyond Yoga" before writing you about it, because I wanted to have a completed view of the author's meanings.

When I wrote you apologizing for my delay in the matter, I had read about half of the book, and I said "This is the most valuable book I have ever read" and I said "It should be a Best Seller".

I had in mind writing the author that in order to accomplish this I thought he should change the title to "The Hidden Teaching", omitting "Beyond Yoga", because the words Yoga and Yogi are suspect to the Western mind (whether justifiably or unjustifiably) conjuring up a picture of some lunatic wrapping his feet around the back of his neck or sticking himself full of pins, or crawling on his stomach on a thousand mile pilgrimage. I thought that the educational influence of the book would be greatly increased if this handicap were removed.

I was so interested in the writer's views that I had intended ordering a copy from the publishers in order to include it in the few shelves of books I have thought worth keeping through something like 60 years of steady reading.

I found a number of things which corresponded almost identically with various things I have written or said over the course of years. For example, only recently I wrote "This mind of ours is the only link we have between Finitude and Infinity". This is almost exactly what the author says, but with less brevity. I had hoped that he would write something which would help to explain this "link". In other words I had hoped to learn something new about the relationship of the "material world" and the "spiritual world".

However, while continuing through the second half of the book, I have changed my opinion.

The first reason for this is that I find so many contradictions in the author's statements.

The second reason is that I had expected some kind of "revelation", based on the very cogent introductory discussion in the first part of the book, and instead I am "left up a tree" with no new conclusions of any value. In other words, I have learned nothing new - and that is my purpose in reading a book - to try to learn something.

As to the contradictions, I read through an account of the various theories of the scientists, including Einstein, and was told that they were inconclusive and unreasoning and un-philosophical with which I agree (the author says "Einstein is a mathematician and a physicist, and wishes to keep strictly to his trade. Hence he refuses to consider the further implications of his work, i.e. he refuses to philosophize") And then I expected to find in the book

James E. B. A.

some effort at reconciling scientific theories with philosophical conclusions.

Instead, I was told that there is nothing material in the universe - that everything is a product of our "perception" of it. I am given a theory entitled "Mentalism". Since the only way we can know anything about anything is through the impressions it makes on our minds and consciousness, therefore nothing material exists except this mental impression we have of it.

Then I am told that there are material things in the universe - as on page 350 - "It is preposterous and unintelligent to misconstrue the results of this analysis into a statement that a wall which is plainly beheld is but a shadow of a real wall, and that the chair in which we now sit is but a mere copy of the real chair which exists somewhere else in space. Both chair and wall do in point of fact exist, quite as much for the mentalist philosopher as for the materialist, the difference being that the former, by a profound and habitual reflection, has pierced into the true nature of their existence. He has certainly never denied them away. And if such a philosopher thinks that the chair in which he sits and the pen with which he writes do not really exist, he will not go to the trouble of writing any book".

So what is the discussion all about?

I had expected some discussion of the relationship between the material and the immaterial. But instead I find a denial that there is anything material, followed by an admission that there are material things.

After the very interesting and detailed discussion of the subject of Sight, I had expected some discussion of the fact that while physiologists can describe in detail the mechanics of sight, they cannot explain the FACT of Sight itself.

I had expected to read some discussion of the fact that physiologists can describe the existence and the mechanical operation of Life in the human or animal body, but they cannot explain the FACT of Life itself - which is here one minute and gone the next.

The description of the process of Thought and Sensation was very detailed and very interesting and instructive, and it honestly called attention to the "hiatus" between the mechanical operation of the process and THOUGHT itself. I would like to see more discussion of the nature of this hiatus.

In short, I had expected some "revelation" that would throw more light on the mysteries which surround us, and I find none.

I think it is time for the human race to start to grow up and THINK about these things - but I do not find much help along these lines in the second half of this book as it now stands.

I do not believe this is because I am unable to reason, as the author frequently suggests. I think it is precisely because I am able to reason.



I think one of the points that escapes most thinkers on these subjects is the fact that in studying problems of this kind some factor is frequently left out of the equation. Particularly in studying the subject of Time, a very essential factor is omitted. However I will not go into this in detail, or attempt to go over all the notes I have made, as it would make this letter too long. I will simply remark that some people try to add three apples and five pears and get a result of five apples; and some people try to add  $3/8$  and  $3/17$  and come up with a result of  $6/17$ ; and some people say that if it is 5 P. M. in Amityville, it is 6 P. M. in Lindenhurst, because it takes an hour to walk from Amityville to Lindenhurst.

I admit that I become impatient sometimes with the fact that people do not arrive at any conclusions, no matter how limited in scope these conclusions may be. I had some correspondence with a Unitarian minister awhile ago, and am afraid I practically told him that the Unitarians are "neither fish, flesh, nor good red herring". I mean't by this that either they believe in the teachings of the Sermon on the Mount and the Parables, or they believe that we should follow some "mystic" who sits all his life contemplating his navel. In other words, there is Sanity and Insanity, and I prefer the way of Sanity.

I become impatient when people "beat all about the bush" and never arrive anywhere. If they know about a subject they should say so and give the reasons why they know. If they do not know, they should say "I do not know", as Father Teilhard de Chardin said in "The Phenomenon of Man" after a lifetime of study through microscopes and telescopes (incidentally his writings were "condemned" because he told the truth). All he could really conclude is that there is such a definite and tangible thing as Love, and that it cannot be explained by either microscope or telescope. That is all I myself, with my limited knowledge, have been able to conclude up to this point, and I know that it has nothing to do with atoms or electrons or atomic energy or physiological processes or molecular changes, or electrical impulses or nerve vibrations or psychology or any other easy explanations. There are only two places I have been able to find it outlined effectively so far - in the Sermon on the Mount, and the Parables, and of course in the Crucifixion, which was deliberately planned to teach men that Love is not cheaply bought by words and by involved theorizing or by mystic illusions, but only by sacrifice and unselfish giving. It is not a cheap commodity - it costs plenty - even one's life if necessary, as many a young fellow has found when he tried to rescue a friend on the battlefield, and as many a mother has found in giving her life for her children. But without it, life would have no meaning, and with it, everything has a meaning.

The second place in which I have found it outlined effectively is in some of St. Paul's Epistles. If there is any further Revelation, I would like to find it, and will keep on looking.

I think I should mention in addition to "The Phenomenon of Man" Dr. Alexis Carrel's book "Man the Unknown", which I read 30 or more years ago - for a lucid exposition of some of the mysteries of what we conveniently call "Nature" - an exposition of the subject which

I think one of the points that appears most prominent on these subjects is the fact that in studying problems of this kind one factor is frequently left out of the equation. Particularly in studying the subject of time, a very essential factor is omitted. However, I will not go into this in detail, or attempt to go over all the notes I have made, as it would make this letter too long. I will simply mention that some people try to add three equal and five parts and get a result of five equal; and some people try to add 3/5 and 5/7 and come up with a result of 8/12; and some people say that it is 8 2/3. In fact, it is 8 2/3. In fact, it is 8 2/3. In fact, it is 8 2/3. It takes an hour to walk from Louisville to Indianapolis.

I admit that I become impatient sometimes with the fact that people do not arrive at any conclusions, no matter how limited in scope these conclusions may be. I had some correspondence with a Unitarian minister awhile ago, and he said I was really told him that the Unitarians are "rather fish, fresh, not good and better". I mean by this that either they believe in the goodness of the human on the one hand and the Paradise, or they believe that we should follow some "mystic" who sits all his life contemplating his navel. In other words, there is sanity and insanity, and I prefer the way of sanity.

I began impatient when people "saw" all about spirituality and never arrive anywhere. All they know about a subject is that they should say "I do not know", as if they had no knowledge at all. The phenomenon of "I do not know" is a kind of "mystic" "consciousness" and "revelation" (intentionally his "mystic" "consciousness" because he told the truth). All he could really conclude in that there is such a definite and certain thing as love, and that is what is explained by either microscope or telescope. That is all I know, with my limited knowledge, have been able to conclude up to this point, and I feel that it has nothing to do with atoms or electrons or atomic energy or physiological processes or biological changes, or electrical impulses or nerve vibrations or psychology or any other easy explanations. There are only two places I have been able to find it explained effectively so far - in the human mind and in the human heart. Love is not cheaply won and is not cheaply given. It is not a cheap commodity - it is not a cheap commodity - it is not a cheap commodity - it costs plenty - even one's life is necessary, as many a young fellow has found when he tried to possess a girl on the installment, and as many a mother has found in giving her life for her children. But out of it, life would have no meaning, and with it, everything has a meaning.

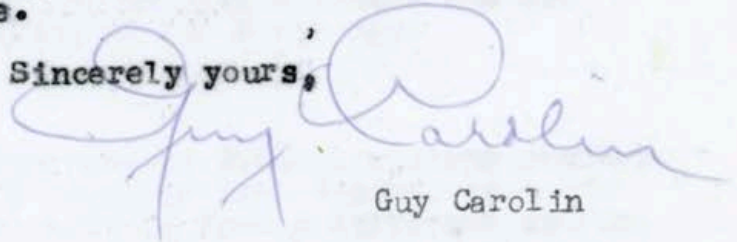
The second place in which I have found it explained effectively is in some of St. Paul's Epistles. In these is my favorite revelation, I would like to find it, and will keep on looking. I think I should mention in addition to "The Phenomenon of Man" by Alexis Carrel, "The Unknown", which I read 30 years ago - on a world exposition of some of the mysteries of what we conventionally call "Nature" - an exposition of the subject, which

he also made after a life-time of study in the Laboratory. He also admitted honestly that he "did not know".

Of course I am disappointed. And I suppose I will always be disappointed to a greater or less extent, as long as I read books critically and analytically without swallowing everything the writer says. However, the Search for Truth still goes on, and while we may never find Absolute Truth, I think it is a wonderful thing that the search does go on, because it is only through this search that mankind may finally arrive at the higher plane for which I believe it to be destined.

If I did not believe this, I would think the whole show a very cheap and shallow Farce.

Sincerely yours,



Guy Carolin

P. S. I notice that someone else (probably you) when reading the book had marked a number of important passages, but the markings stopped at about the same point where I parted company with the writer. Why would the reader mark through the remainder of the book except for the purpose of calling attention to the various contradictions??

My opinion is that this could be made a very valuable book and a "best-seller" by deleting many long, wandering, inconclusive passages of Unreason in the second half, and substituting for them a corresponding number of briefer passages of Reason - of which I believe the writer fully capable, unless of course he is too infatuated with his word "Mentalism".

If you do not believe that he is capable of this, read the last chapter of the book, in which the author comes back to his earlier style; although he does introduce a lengthy description of "Karma", which seems to be a combination of "predestination" and "the doctrine of free-will" and "fatalism", combined with "meeting again those we love" and leaving them again in a "re-incarnation".

I suggest that he should re-read this last chapter and then re-write the book in accordance with the line of thinking expressed therein.

One of the most cogent and penetrating statements in this part of the book is this: "We live in a shrieking tower of Babel. Nearly everyone has something to say, says it at the top of his voice, and yet for all this shouting, few succeed in saying anything that is worth-while, for few tell us why we are here on earth at all".

So why not take this to heart and "get down to cases" and try to tell us why we are here on earth at all? There is only one reason I know of, and it has nothing to do with the three meals a day we eat,



or the latest scientific discoveries, or the complex and involved philosophic theories we expound. It is a very plain and simple thing which even a child can understand - and many of them do. I think it is something that cannot be passed off lightly by giving it a name. Using the names "mind" and "mentalism" do not account for it, any more than they can account for a new Life arriving in the world, and a few years later saying "I would like to write, and I am going to write. I am going to write a book." There is a more apt word for it, which is "miracle" - not in the orthodox religious sense, but in its true meaning.

Finally, I agree with him that the orthodox religions must "keep up with the times" if they are to hold a people who are being forced to THINK by the revelations of the Space Age.

P.P.S. Referring to his various references to Buddha, whoever prefers to take this plain and simple thing I speak of from Buddha, is of course free to do so. I prefer to take it from a different source, because the Buddhistic teaching also includes a number of other things which do not appeal to me. I do not think that the civilization developed under Buddhism has been a very great credit to it. I realize that our own civilization has many very serious defects, but I prefer it.

I prefer not to be like the Unitarians "neither fish, flesh nor good red herring". I think it necessary to believe in something and I prefer not to spread my beliefs all over the lot. To do so would be like saying "I believe in American democracy, but I also believe in German Nazism and Italian and Spanish Fascism and Russian Communism. Even the author, who wrote this book during the War, admits that it is necessary to "choose sides" when evil is in the air.

Copy to Dr. Paul Brunton,  
c/o E. P. Dutton & Company,  
New York.

or the latest scientific discoveries, or the complex and involved  
philosophical theories we expound. It is a very plain and simple thing  
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Finally, I agree with him that the orthodox relation  
must "keep up with the times" if they are to hold a position and  
being forced to THINK by the revelations of the times.

P.P.S. Referring to his various references to "modern", "modern",  
to take the plain and simple thing I speak of from London, is  
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now good and better". I think it necessary to believe in something  
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the war, admits that it is necessary to "choose sides" when evil  
is in the air.

Copy to Dr. Paul Brunton,  
c/o E. P. Dutton & Company,  
New York.

As an afterthought, let me say that one of the most important manifestations of Love is not a matter of either "Mentalism" or "Materialism".

It is a matter of hard work, and self-sacrifice, and the dirty drudgery of taking care of small children, and household chores, and staying up all night, and getting up out of bed when one is too sick to stand on one's feet, and fearlessly going into the "Valley of the Shadow" which the Delivery Room can sometimes be, and endless patience in dealing with childish eccentricities, and enduring the stresses and strains and worries of business life to make a living for the family, and having a decent regard for the practical requirements of life, and having respect for the self-respect of the other member of the partnership, and avoiding the dissipations which sometimes ruin human relationships, and supporting some established religion of one kind or another, and a number of other things which are equally obvious, but too numerous to mention.

But most of all, it is the little things - like saying to a child who is going away on a visit "What am I going to do without you?"





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Mr. Paul Brunton, Ph. D.  
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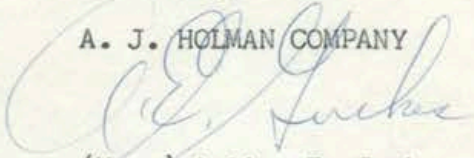
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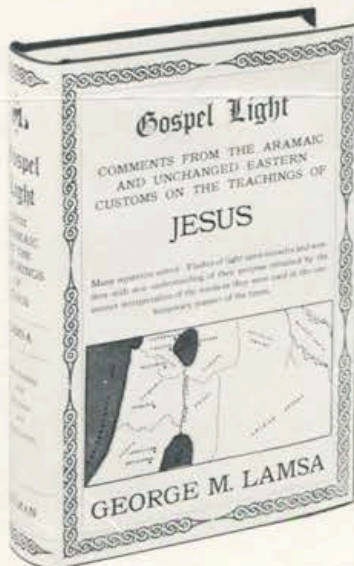
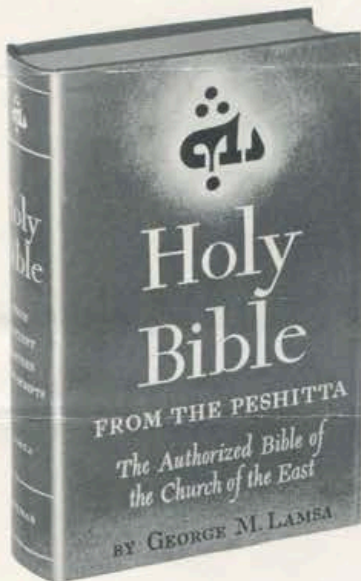
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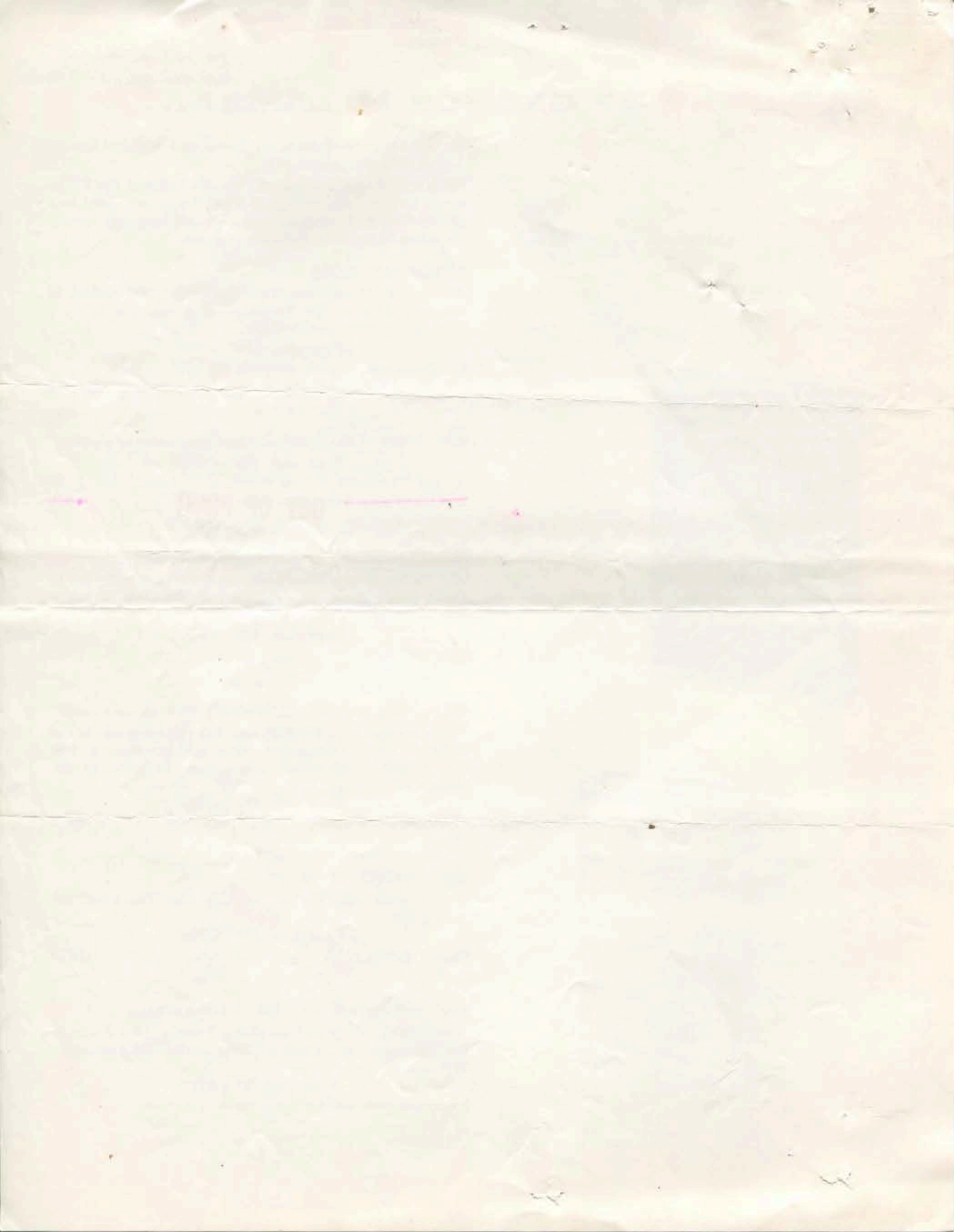
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in Miller*

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THE REV. MARTHA CHESTERFIELD, D.S.D. - NEW YORK, N. Y.

ROLAND GAMMON

LECTURE PRICE \$3.50

5810 West 38th Street, Apt. 3  
Indianapolis, Indiana 46254  
United States of America

(D)

May 1, 1968

Dr. Paul Brunton  
c/o Rider & Co.  
178 Great Portland St.  
London, W. 1

Dear Dr. Brunton,

Would you help me with a problem? I am weary of reading countless occult and mystical books for an answer, and I am leary of consulting agencies whose competence I cannot gauge. For some time I have resisted writing you; for your books were the greatest blessing I have ever received from a human source and I felt it an imposition to ask for more. But now, with my powers of endurance taxed, I am requesting your advice.

The problem, or "condition" as I shall call it, was precipitated nearly four years ago, in part at least by a close study of your books, particularly Quest, Hidden Teaching, and Wisdom of the Overself. About a year previous to reading your books I incurred a series of disasters which left me a jobless shattered old man of 24 years. In anguish and utter loathing of myself I cried out to God for help and was immediately plunged into a profound mystical trance wherein I was vouchsafed grace. I did not reflect on the trance experience until I discovered your books, which I read with bewildered awe. The content and genesis of the trance became gradually intelligible to me and I fell into a dazed condition which lasted for several months. I desired greatly to attain the Fourth State, and my behavior and Weltanschauung were drastically changed. During these months a tinkling bell-like sound made an appearance in my head, seemingly in the ventricles of the brain. The sound increased in volume and tempo until it became a rushing hissing singing sensation in (as far as I can tell) the medulla oblongata. Other effects, such as horripilation, heat sensations in the body, an episode of uncontrollable unemotional convulsive weeping, and ESP phenomena, also occurred during this period.

Currently I hear and feel the sound during my waking hours. The sound source seems localized generally in the medulla but at times vibrating energy flows from it into the spine, brain, and breast. Often I can feel it extending in electricallike tremors into my fingers and toes, apparently being conducted in the nervous system. Sometimes it feels as though I were breathing electrified air, and in visual after-images I see glowing white orbs of light which quickly burst. Other times a cracking sound, like that of an egg hatching, comes from the medulla. The sensations are occasionally moderately painful and generally distracting. Now and then I hear clear audiometerlike tones.

The sound tends to attract my attention, drawing me into it and it is a persistent obstacle to meditation. At times, for a second or two, the electricity-sound seems to strike a central point in the brain, blotting out the personal consciousness. (I wonder whether it could at some time render me permanently idiotic.) Meditation, by itself, makes the condition more tolerable, almost pleasant, though it seems to educe cracking sounds in the medulla, plinking sounds in the cerebral cortex, heat in the body, horripilation, and other sensations. Physical exercise aggravates the condition and I have had to quit riding my bicycle to work. Meditation and exercise together result in alarming unidentified sensations, primarily at the verge of sleep; typical of these are: the sensation of vanishing or moving into nothingness, and something like a heart attack, only instead of physical sensations there are intense emotional ones which ripple out from the heart region. As yet I have not sought medical attention.

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5810 West 38th Street, Apt. 3  
Indianapolis, Indiana 46254  
United States of America

(P)

I have read much literature on Shabda Yoga, listening to nadam, etc., but have found it too obscure to go by. Although there are similarities between my symptoms and those of an aspirant on these paths, there seem to be unexplainable differences also.

Recently I read a Max Heindel book which identified a "singing sound like the buzz of a bee" with a "flame, sounded by the archetype, in the medulla oblongata." I wrote to the Rosicrucian Fellowship, describing my condition much as I have done here, and asking for their advice. I have enclosed a reproduction of their reply. Their advice seems reasonable: to cease all aggravating physical and meditative activity, and to pray. Now, I was physically and meditatively inactive for six months this last winter and the pain did diminish, but not the sound. As for prayer--I cannot estimate its efficacy.

However, their analysis does not convince me. I know nothing of my last life, and in this life I have not tried to awaken the spinal spirit fire or the spiritual centers. It seems fairly clear to me that the condition was brought about by the combination of the trance and the mind-stunning effects of your books. Quite possibly my letter to the Rosicrucian Fellowship was worded misleadingly.

I very much want to continue on the spiritual path that you have enunciated. But the medulla condition, coupled with my other weaknesses, is defeating my efforts. Can you advise me?

I have enclosed a dollar cashier's check for return postage. Of course I really owe you much more.

My dearly esteemed sir!--I offer you my inexpressible gratitude for having taught me of the Overself. I am,

Sincerely,

*Jack L. Davis*

Jack L. Davis

for having taught me of the Overself. I am,  
 My dear friend, I offer you my inexpressible gratitude  
 course I really owe you much more.  
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Jack L. Davis  
*Jack L. Davis*  
 Sincerely,

The  
Rosicrucian  
Fellowship



Esoteric  
Department

Oceanside, California, U. S. A.

92054

April 24th, 1968

OCCULT INFO

Mr. Jack L. Davis  
5810 West 38th Street, Apt. 3  
Indianapolis, Indiana 46254

Dear Friend:

We hasten to answer your letter because we know how distressed you are.

Our advice will be brief, but we do suggest you cease ALL meditation and "exercises" which now stimulate the condition. It will take time for the noises to die down; the real problem now lies in your having enough patience and perseverance to outlast the lessening vibration.

In either last life or this, you did or have been doing some exercises which stimulated the spinal spirit fire, but which evidently were not correct for you and the fire was prevented from taking its right course.

The only way you can get relief is to cease all exercises and to pray that God in His infinite mercy will protect and heal you.

In the meantime you can read all the Heindel books which are full of good advice, and then perhaps take our Philosophy lessons through us. The study itself will not hurt as long as you remember the advice given in the first paragraph.

It may also be wise to take up another interest; perhaps you already have a creative hobby. More time could be given to this. You can see we are stressing intellectual pursuits provided you do not meditate. Keep your mind on concrete things.

We pray with you that the condition which troubles you will soon cease, then you can start again with less dangerous methods of awaking the spiritual centers.

God bless and keep you always.

Yours in His Service  
Rosicrucian Fellowship  
Esoteric Dept.

MJS.

MJS.



July 21, 1968

Dear Mr. Davis:

I'm writing on behalf of Dr. Paul Brunton in response to your letter. He has retired from active correspondence and public work. Normally he does not answer letters, but as a former secretary of his who happens to be visiting him this week, I am asked by him to furnish you with this reply:

"Stop all meditation. Remain in correspondential communication with Rosicrucian Fellowship. Use this period to build character, purify feeling, strengthen will and develop reasoning power. Avoid the occult and the psychic, both in practice and reading. Whenever these unusual sensations and auditions begin, catch them at that very moment and turn your attention to some physical activity--either a strenuous one like gymnastics or taking a long vigorous walk. Finish up by a cold ~~water~~ shower, if possible. The key point is, I repeat, to do this in the actual second following the appearance of the sensation as its diversion will then be much easier. Also frequently apply a cold-water compress to the nape of the neck during these sensations; the water should be as cold as possible, even iced. You will not lose anything spiritually by refraining from meditation for a period provided your aspiration for the realization of truth remains unaltered. Meditation is merely one of the activities needed for the quest but it is not advisable during the current phase of your inner life. May you free yourself from all psychic hindrances to the attainment of ego-less inner calm."

I add my own good wishes to Dr. Brunton's.

Most sincerely,

July 21, 1963

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I add my own good wishes to Dr. Brunton's.  
Most sincerely,

130 Linn St  
Ithaca, N.Y. 14850  
Dec. 21, 1974

Dear P.B.

I'm writing to ask if I could come to visit you sometime at your convenience. I've heard from Anna that you will be very busy next month & I am in no financial position to visit you in the near future. But maybe in 6 months or a year if it would be alright with you I could come. Maybe I could help you with some work.

Someday I would like to write about spiritual things and perhaps you could give me some advice.

This letter is filled with requests but I don't know what I have to offer you - except my love. If there is anything I could ever do for you, please let me know & I'll do my best to get it done.

Love always,

Candice Clayton



Dec. 4, 1974

Dear Mr. Brundage,

Donna Driscoll 219 Prospect St Ithaca  
NY 14850

I just saw Seimata Sagatari Ilevi, this past week and spoke to her about a problem I have. And she told me to write to you about it.

I've been on the Quest for sixteen months, and mostly without a teacher, except for your books. I have gone to the center a few times, since starting the Quest. But I feel as though I don't belong there. And it seems to be very difficult to talk to Tony. I tried to approach him about a dream, I had of you. And felt plainly, that he didn't want to talk to me. Although he didn't know the dream was about you.

My problem is a teacher, I feel I need one. It has put me at a uneasy state of mind about the Quest. I almost slipped off it. If it weren't for Seimata Sagatari Ilevi, telling me to write to you. And being at the Askra, for two days it might have happened.

Maybe I haven't given Tony a chance. But I feel there wasn't something there as a



Student, Teacher Relationship.

Mr. Brunton, I'm hoping that you can help me.

Seimada Sugawara Shun, also told me to tell you, about the dream I had of you.

I think I know that dreams have a definite meaning. And I wonder and have since, I had the dream this last summer, what exactly it tried to say.

The dream is, you were in the United States, at my parents home in the backyard. You were sitting in a chair, by a swimming pool (in which they do not have). You had glasses on, and you were sitting there, so at peace. My parents were there, but couldn't understand you. I was walking around, and it seemed no matter where I was, even with my back from you, you were there. I could see you, just as if you were standing in front of me always.

Mr. Brunton, I've tried to go over and over of what it might mean, but always my conclusions are dissatisfying. I ask you Mr. Brunton, what



(3.)

makes a Quaker dream of someone that's so far, but  
yet so close?

I just want to add that "The Quest of  
the Overself" is the path I want to follow.

Sincerely,

Alma Christy

P.S.

Thank you, for the books you've written.



~~the way~~ ~~the way~~ ~~the way~~ ~~the way~~ ~~the way~~  
the way ~~the way~~ ~~the way~~ ~~the way~~ ~~the way~~  
summarized  
My dear Dr Bruntor,

October 24, 1968

Ten years ago our paths crossed indirectly in their vapour like predestoned journey, via Miss Kay Hamill. Your fine inspired books opened the doors of consciousness that prepared me for the work I am impelled, though joyously, to do today. I have taken the liberty of sending you a circular of a forthcoming exhibition of that work. All is in the infancy stage yet, but I put myself in the hands of the "divine ones," and leave myself open to what "they" want me to paint. Perhaps you may never receive this letter in its physical state, but then perhaps you already know of it as I write it now. I thank you for writing the books you have, and for their influence upon me.

Sincerely  
Malie Phillips  
(momoko)

October 2, 1852

My dear Mr. Garrison

Two years ago our country was  
indignantly and their respect like  
guarantee, not less they should. I have  
impaired books of the state of  
that proposed and for the world I am  
impossible, though I am to be  
have taken the liberty of sending you a  
circulation of a forthcoming exhibition of that  
work. All in the way of stop, but  
I put myself in the hands of the divine  
and have myself of what they want  
and to point. I have your most  
receive this letter in its proper state, but  
then perhaps you already know of it as  
in its state. I think you are  
the book you have, and for their influence  
upon me.

Sincerely  
Wm Lloyd Garrison  
(over)

*File  
Rename*

YOU ARE CORDIALLY INVITED TO ATTEND  
AN EXHIBITION OF PAINTINGS  
BY  
**MOMOKO**

Sunday, October 27 through November 24, 1968



MUSEUM HOURS — Daily except Saturday, 2 to 5 P.M.

Admission Free

**NICHOLAS ROERICH MUSEUM**

319 W. 107th St., New York, N.Y. 10025 — UN 4-7752



**NICHOLAS ROERICH MUSEUM**

**319 W. 107th St., New York, N.Y. 10025 UN 4-7752**

14

# MOMOKO

Send reply  
completely

An American artist of Portuguese-French and German ethnic roots. Born in the "East Meets West" atmosphere of San Francisco which most probably stimulated the strong Oriental influence that invades her whole concept and expression in painting. Momoko's career in the art world first began as a professional dancer specializing in interpretive and Eastern dance. The artist's background in dance proved to be a decided asset in her paintings of East Indian Temple Dancers, and their animated flow and movement on canvas. Momoko had never attempted to paint, until one day quite by chance she heard an ethereal Japanese sounding composition of music that haunted her. First she expressed the music in dance, yet felt unfulfilled creatively and realized that the music had to be expressed in another dimension. Then, Momoko impulsively commenced to paint, and from this moment on painting became her whole and complete creative expression. The word Momoko means peach blossom in Japanese, and since the music that inspired the artist to paint is called "The Flowering Peach" by Alan Hovhaness, it seemed appropriate and symbolic to assume the name of Momoko for a painting career.

The artist is an ardent student of metaphysical philosophy, which influences and inspires her work. She strives to embody various aspects of metaphysical teachings in her work, using Tibetan paintings as her guide. Her work is owned by collectors all over the United States and also by some in foreign lands; including the private collection of the Maharajah of Baroda at his summer palace in India. During the summer of 1965 Momoko's painting "Cosmic Dancer" was loaned to the uptown branch of New York University for exhibition. During that same summer of 1965 her paintings were also on exhibit in the library of Bronx Community College. Momoko has done mural commissions for hotels, restaurants, and private homes. The artist was interviewed about her paintings on "W.O.R." television by Joe Franklin, and on "W.O.R." radio on the "Amazing Randy" program.

Momoko's goal in painting is to awaken in the viewer an awareness of the divine in all things, and the desire to seek it.

And in her arms, a beginning ...



BLESSED CHRISTMAS !

And with the very best wishes for your  
spiritual work in the future. V

Paul Teixeira  
Vancouver B.C.  
P.O.B. 33971  
Sta. D

SERENA FOGLIA

Jan 12/75

(F)

Dear Mr. Brunton,

I feel very embarrassed to bother you, but  
in the same time I deeply need to write to you.  
Being a professional reader for some Italian  
publishers I know how an author can be  
disturbed by the questions of his public.

I trust in your patience and in your kindness.  
Although I know it is not the point I  
will try to present myself: I am born  
49 years ago in Trieste (Italy), I have  
a husband, four children, a doctor degree  
in economics and politics, a master degree  
in philosophy. Some years ago I met doctor  
Roberto Assagioli, the outstanding founder  
of Psychosynthesis, who you might know.  
As you can imagine I was an average  
product of western education, subjectively  
inclined to rationalism, well trained  
in psychological analysis, accustomed  
to "turn inward" my Ego instead of  
my mind. I had also an intellectual  
curiosity for esoteric knowledge  
(history of astrological thought included)

which helped to broaden my mental structure. Under the guide of doctor Assagioli I learned to meditate, to yearn my Transpersonal-Self, to reach inner silence. At the time I was reading Patanjali's Sutra Yoga, Self-Realisation-Fellowship lessons of Paramahansa Yogananda. I was trying to explore Hindu Teachings to overcome my inner dualism: the fight between mind and ~~spiritual~~ <sup>religious</sup> transcendence.

Being rationally minded and trained I am not naturally inclined to mystical <sup>insight</sup> ~~approach~~.

— Few month ago, a dear friend, Papa Windish-groetz, gave me your books, which I read as a starving person in a desert.

"The hidden Teachings beyond Yoga" and "The wisdom of the over-self" gave me the most precious help I ever received in my life. It has been allways very difficult to me to accept the religious <sup>dimension</sup> ~~aspect~~ (I am born catholic but oppose the dualistic conception of christian philosophy) if it becomes a "gratification".

Spiritual growth cannot be confused with "liberation from pain and sorrow".

I mean that liberation cannot have a subjective, utilitarian end, because in this case it remains ~~still~~ "Ego-centered".

The hindu writings and authors I read before having the opportunity to approach Advaita-Vedanta through your books, were teaching techniques or leading to "peak-experiences" as the final stage.

I "knew" I was not searching peak-experiences as an end, and not only for my inherent difficulty to be a "peaker" (Do you know Abraham Maslow's essay on Religion values and Peak-experiences?)

Through the crystal-clear exposition of your writings I learned that Advaita-Vedanta is the "high-way" to overcome Ego and reach the Self.

But still my mind is not yet so one-pointed and when I don't find her in meditation many questions arise. If you consider worth-while to waste a little of your time for a person who is searching - I would come whenever and wherever you say.

With my deepest respect

Munafjee

P.S I was supposed to leave for Madras with Pupa Windish-graetz and her mother at the end of the month. I was longing for my first trip to India with all my heart. But suddenly some unexpected and unavoidable event ~~was~~ did stop the ~~trip~~ possibility to go with them. I don't think it will be possible to ~~hear~~<sup>listen</sup> the lectures of prof. Mahadevan till next year. This was one more reason which gave me the courage to bother you. Thank-you for your reply. Will understand if you can't give any. I may not be "ready". At any rate I enclose a list of questions and doubts.

- 1) Which is the difference between psychological knowledge of my-self and spiritual knowledge of the "I"?  
Mental
- 2) ~~Psychological~~ ~~logical~~ Knowledge leads to the discovery of the Self. (Transpersonal) Which is the difference with Spiritual Self?
- 3) What is the difference between Unity of the Being and the Unity (Jumender) with God? (being)
- 4) The B-values and B-cognitions (Humanistic psychology) and the values of Vedanta (religion). Aren't they identical? (being)
- 5) "What am I?" } what is the meaning of the question  
"Who am I?" } beyond deep-analysis?
- 6) What is the difference between rational and spiritual disidentification?  
(the difference is in "quality")
- 7) "Mentalism" may be misleading, but mystical "faith" is also. Is the "y-meditation" the way to overcome Mentalism? (Yes)
- 8) Is ultimate truth necessarily meta-physical?  
Or does meta-physics have roots in human need to overcome his ~~limited~~ "finite" nature?

- 9) Where does spiritual such come from?  
Are "meta-needs" still bound with the Ego?
- 10) Is the self a higher consciousness of the  
I, or is the I longing for sublimation?

Would like to know more about Advaita compared  
the Western Idealism (pt. 312 of Hidden Teaching)  
i.e. Hegel, Croce.



200

winter

Limitations of  
the trapped in  
system

I don't

logic

they trapped in  
intellect can  
never come

ERK  
POST

(M)

Apartment 12,  
3130 Webster Street,  
San Francisco, California,  
September 8, 1954.

File Box 34

Dr. Paul Brunton,  
P. O. Box 38,524, Vine Station,  
Hollywood 38, California.

Dear Dr. Brunton:

The card sent by your secretary, dated September 3rd, reached me yesterday.

It is kind of you to offer me the privilege of an interview, and I accept joyously.

An afternoon at my convenience was mentioned. From this I infer that even a Saturday afternoon might be suitable for you.

That would be best for me, as I should not have to ask my employer for time off, and could make the journey on a Friday night. Will

Saturday, September 18th be convenient for you? I shall leave the hour to your discretion, asking only that it be late enough to allow me time for a morning nap, lunch and the journey to your place.

Your reply is eagerly awaited.

Thank you for your consideration.

Very sincerely yours,

*Ladie H. Franklin*

2:30  
Hyman  
R.



★ Children Playing at Home . . . XII century painting by Su Han-ch'ên of China, courtesy of the National Palace Museum, Taipei, Republic of China, to benefit UNICEF, the United Nations Children's Fund. ★ Enfants jouant chez eux . . . œuvre du peintre chinois Su Han-ch'ên, XII<sup>ème</sup> siècle, reproduction autorisée au profit du Fonds des Nations Unies pour l'enfance par le Musée du Palais national, Taïpeh, République de Chine. ★ Juegos hogareños . . . cuadro del siglo XII, de Su Han-ch'ên de China; cortesía del Museo del Palacio Nacional de Taipei, República de China. Contribución al UNICEF, el Fondo de las Naciones Unidas para la Infancia. ★ Дети, играющие дома . . . полотно XII века, художник Су Хан-чен, Китай, дар Национального дворцового музея, Тайбей, Китайская Республика, в пользу ЮНИСЕФ, Детского фонда Организации Объединенных Наций. ★ 秋庭戲嬰圖 . . . 第十二世紀中國蘇漢臣繪, 台北, 中華民國, 國立故宮博物院特許聯合國兒童基金會印製。

PRINTED IN U.S.A.



Dear Dr. Branton:

Thank you very much for your message through Dr. Joseph Goodwin. I have started reading Hidden Teachings beyond Yoga. I plan to visit India this coming year sometime and hope to see you then on the way.

Wish you a very very happy new year.

Dec 1970

Om P. Gupta

482 B4 Dick  
Road  
Depon, NY 14043

萬

Season's Greetings

賀

Meilleurs Voeux

新

Felices Fiestas

禧

С НОВЫМ ГОДОМ

KTH  
Un-active

\* Forwarded orig to Dr Brunton KTH  
3/18/75

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

Dear Dr. Brunton,

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

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

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

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

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

Thank you, Dr. Brunton!

Very sincerely,

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



(K)

are pursuing this same path of spiritual  
achievement that you are pursuing, and I do  
give them a little help without any obligation  
on their side or on mine -- both of us are  
left completely free. However, the greatest  
help I can give anyone is internally rather  
than verbally. So, if I can be of any service  
to you in this way or in any other way,  
intellectual or psychological, I shall always be  
glad to do it.

Until April 15: Rancho Las Palmas,  
Route Two, Box 559,  
Tucson, Arizona.

December 24th, 1947. With this letter I send you

Dear Knowles:

Although all letters from spiritual aspirants are warmly welcomed and are immediately read with interest and mentally answered, the absence of a correspondence secretary since my return to this country together with the absorption of my time in research, meditation and writing have made it very difficult to send personally written replies. This is my apology for the seeming rudeness in not answering earlier your ~~two~~ letters. They were read with pleasure and I rejoice with you at what you have found within yourself in the form of spiritual uplift. Perhaps it would be helpful to you to tell you that if you had had a little less intellectual pride and a little more personal humility, you could have had the same mystical experience that very day when you came to the hotel. However, the important thing is that you quickly caught up. The experience which you had last September is quite familiar to and well understood by me. However, you need not doubt that it was a spiritual experience in the high sense of the term even though it was adulterated with physical emotional and intellectual elements drawn from the personal ego. The original impulse came from the Higher Self within you. May I point out as a subject for special reflection on your part that the experience began as a response to your mental calling out to God for help; with that call you assumed a humbler attitude, you abased the ego and thus opened the door to help which was waiting for you.

I find the sleep experience and details of your second letter highly interesting and indicate that you will go far on this path. Even so you have gone ahead very rapidly, so rapidly that you must expect the pace to slacken before long, for your own safety and balance must be preserved. The practice of refusing to identify yourself with the lower elements of the personality is an excellent one, and moreover can be done at all times throughout the day although it especially needs to be done during times of temptation, difficulty and excitement, whether in the environment outside you or within yourself.

Your request for my permission to uphold a certain ideal is not really necessary. If it gives you any pleasure you certainly have my permission. Incidentally, I have never set myself up as a teacher -- consequently I have no disciples; but I do have a number of friends scattered in different parts of the world who

are pursuing this same path of spiritual achievement that you are pursuing, and I do give them a little help without any obligation on their side or on mine -- both of us are left completely free. However, the greatest help I can give anyone is internally rather than verbally. So, if I can be of any service to you in this way or in discussion of the intellectual or psychical problems that may arise, I shall always be available.

With this letter I send you my peace.

Dear Knowles:

Although all letters from spiritual assistants are warmly welcomed and are immediately read with interest and eagerly answered, the absence of a correspondence secretary since my return to this country together with the absorption of my time in research, meditation and writing have made it very difficult to send personally written replies. This is my apology for the seeming rudeness in not answering earlier your letter. I was so read with pleasure and I rejoice with you at what you have found within yourself in the form of spiritual uplift. Perhaps it would be helpful to you to tell you that if you had had a little less intellectual pride and a little more personal humility, you could have had the same mystical experience that very day when you came to the hotel. However, the important thing is that you quickly caught up. The experience which you had last September is quite familiar to me well understood by me. However, you need not doubt that it was a spiritual experience in the high sense of the term even though it was adulterated with physical emotional and intellectual elements drawn from the personal ego. The original impulse came from the Higher Self within you. May I point out as a subject for special reflection on your part that the experience began as a response to your mental calling out to God for help; with that call you assumed a humbler attitude; you eased the ego and thus opened the door to help which was waiting for you.

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I can only assure you that the real Master does exist within you as your higher self and is ever ready to aid you, whether you wish to or not. Keep your higher self, your Divine spirit, in January 25th, 1947. You will not be wasting your time.

Dear Mrs. Kunnick,

As promised in my letter of the 19th, I am answering your questions today.

(1) I have never heard of or seen "Bozena Brydlova's 'Io Unveiled'", therefore I cannot express any opinion about its ideas.

(2) Your sceptical attitude would seem to be the inevitable reaction from an overdose of Theosophy — which has unfortunately depended on the credulity of its followers in part and on their more praiseworthy faculties for the rest. What you have to do now is to find balance instead of swinging from one end of the pendulum (unreasonable belief), to the other end (unreasonable scepticism).

You say that your chief interest lies in learning the laws of Cosmogony. How can you possibly learn these by depending on reasoning alone, with all its limitations? Revelation is also needed from those who have transcended its limitations.

You doubt whether real masters are to be found. This is your natural reaction to the surfeit of *fantasy* nonsense with which you were fed in the past about Theosophical Mahatmas of Tibet. Be satisfied if you can find someone who has gone a little way farther than yourself and learn what you can from him without seeking what would in the nature of things be open only to a highly qualified and fortunately positioned few, that is, discipleship of a fully developed sage.

If you have not found a satisfactory answer to life's riddle, do not be despondent but be patient instead. Such an answer must necessarily take many years, nay even a whole lifetime to find.

You say you envy my peace of mind and certitude of faith. Whatever I have of them has taken me thirty years to find but you too can find them if you will keep an open mind, neither falling into the pitfall of unjustifiable scepticism nor ~~in~~ the other pitfall from which you have recently emerged, of ungrounded superstition.

I can only assure you that the real Master does exist within you as your higher self and is ever ready to aid you, whether physically embodied masters exist or not. Keep on appealing to your own higher self, your Divine spirit, for guidance and grace. You will not be wasting your time.

It is not necessary for you to release me from my promise to give you a little help. I shall carry out my promise so long as you think there is any worth, however little, in my help at all and in that way provide some receptive ground for its working.

May the coming year bring you into the circle of light and peace which you seek to enter.

(2) Your sceptical attitude would seem to be the inevitable reaction from an overuse of Theosophy which has unfortunately depended on the credibility of its followers in part and on their more praiseworthy faculties for the rest. What you have to do now is to find balance instead of swinging from one end of the pendulum (unreasonable belief) to the other end (unreasonable scepticism).

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(K.)

2nd : 1V : 1947

Dear Mrs Kumnick

Your letter of January 24th has not offended me in the slightest, for I understand the spirit which prompted it.

Everything you point out about the dangers of being led astray when seeking a teacher is correct : the various types of selfish motives which actuate so many teachers are well described in your letter.

However, your caution relative to accepting an unworthy guide has become so extreme, that it has over-balanced your normal judgement into real suspicion : with your mind in such an unbalanced state, you would no longer be in a position to place a fair valuation upon any person : the proper attitude should be an open mind, which does not too easily believe nor too easily condemn : are there no good people left at all?

I mention this point only because you have been so intent on finding a real teacher : my advice to you, as already noted in my letter of January 25th, is to give up such an uncertain quest for something which is more certain and assuredly more safe : that is, the quest of the real master within yourself, your own Higher Self.

Kindly note my permanent address (Box 34 : Station 'D' NEW (3) YORK), as I am resuming my travels next week.

Should you still desire an interview, please so indicate accordingly.

My Peace and kindest thoughts,

2nd : IV : 1947

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Kindly note my permanent address (Box 34 : Station D: NEW (3) YORK), as I am returning my travels next week.

Should you still desire an interview, please so indicate accordingly.

My peace and kindest thoughts,

San Salvador, January 20 of 1962

Mr.....

Mail Secretary  
to Dr. P. Brunton  
Presente. -

Dear Friend,

I just wish a thousand of happiness to you and all yours, sincerely, in this new year of 1962. I communicate you, I received your letter dated December, a day before yesterday. Thank you very much.

The objet of present, is to introduce my self as a friend of you. Pardon to me puts not your name above letter, but you will understand that I really do not know. May I know it? Thank you again.

My friend, I should like to get answer directly from you, because I understand, being you the Secretary of Dr. P. Brunton, you must know much things important for me. I am a student amateur of occultism. I have seven years studying many books about yoga, Indian filosophy, but deeplessness, in theoric way only, with no practice about that science. But I am confused; some authors say in one way, other in another way... and so on. But when I did read the books writted by Dr. Brunton, I feeled it was what inconsciously I was looking for. I got "The Hidden Teaching Beyond Yoga" (It was the first book of Dr. B. I got it); eventually comes to my hand "A Search in Secret India" and afterward "A Search in Secret Egipt". Are wonderfuls, beautifuls, splenderous books. In truth, I have no words to express as I would like. Sorry! I did read them, and did read them again, and I never take tiresome. I like them very much.

But in "The Hidden Teaching Beyond Yoga", Dr. Brunton say something about a kind of method to acquire consciousness of the real TRUTH, and I suspect him knows more than he writes. Is not so? A question to you my friend, "Do you know something about?" In the same book, he says he will write a second book, but has been very impossible to me get that book, and I don't know what is its name. Do you know where I can get that book/ And all other books writted by Dr. Brunton? I would like to have them on my own and follow exercises exposed by Dr. Brunton. Are you his disciple, too?

Experiences mentioned by Dr. Brunton in "A Search in Secret India" and "A Secret Egipt", I know intuitively are true, are correct. I never have had any psiucic experience, and never have made any exercise. Do you understand my problem, my friend? I would like to obtain the perfect faculty of THINK; but think in correct way, of course. I never have could concentrate. I should like to go where wise-men as Sri Ramana, and the wise that never talk, and whom are alive yet in India, but is very impossible. I am a simple employee, that must to work and get all needed for my family. In a word: I am very poor, my friend. What can I do?

I have supposed that you have received my two letters sent to Dr. Brunton, but you did not read them, no? That is why I have sent this letter to you directly. Another question to you: Has Dr. Brunton founded an esoteric school? and why he went to retirement if he did critic same to wisemen he found in India? Him asked to wiseman an answer, direct answer, from them, and why now, we aspirants, have us difficults to make contact with him and get replies directly? Has him forget Dr. Brunton when he did same questions? Whay? Please pardon to me, my friend, but I feel suffering and I need to tell these things. I am sorry.

I am a student that want see, know , and "touch" the REAL TRUTH (if it were possible), and I have been looking for many years a teaching as writted and taught by Dr. Paul Brunton. Please my friend, Don't get me out! Please!! I know that Dr. Brunton can help to me in my holy aspirations. Could him?

I have had a great difficult when I read philosophy books writted by other authors, because my education has been so elemental. Six years in elemental school,

San Salvador, January 5, 1952

and three years studying radio exclusively. No other matter has been studied by me. As you see my friend, my education is very simple, elemental!, but, I try to make all possible to understand the secret doctrines holded alive by a few Indian wisemen, and studied and well explained by our "teacher" Dr. Brunton. When I read books of him, I feel some easy way to read them, although the mental doctrine is "hard" to get deepness.

Perhaps I am doing a wild-goose chase, about hidden teachings, but is necessary to make all possible, and as you see, that is why I am making this letter in your language my friend, because I want to be completely understood by you. Has not been so easy to mewrite this letter, and if you find some error, or many errors, please pardon to me, but my language is Spanish. I have write this letter with a will. Tell me my friend, How can I do to win the favor of Dr. Brunton? I just don't want wince. I expect your letter wistful, as soon as possible.

Ah! Other thing my friend. Would you like to send your letter to me "By air-mail" because letters sended by "ordinary", lates to come one month? If you send letter by "air-mail" lates to come only three days. Fine, eh?


I have suspend reading of all other books. Now I read only books writted by Dr. Brunton, Good, eh?

Well my friend, I just will tell to you #Good-by#, but I don't want to make large this letter. Thank you for pay attention and I expect your letter soon! I wisht to you all better, and much happiness for all others yours. Happy new year!.

With all good thoughts -

Always yours sincerely

Jorge Rolando Nieto H.



IN FLIGHT WITH TEAL

Between.....

and.....

Date 6 December 61.....

PLEASE USE THE FOLLOWING ADDRESS TO FORWARD MAIL (sea & air)  
TO ME, UNTIL FURTHER INSTRUCTIONS:

BOX 2583

AUCKLAND

New Zealand

Personal letter follows in a couple of days. Thanks

*P.B.*

AIR MAIL



AEROGRAMME

Mr. LOUIS AGOSTINI

1922 East 14th St

BROOKLYN (29) (N. Y. )

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