RAW-EATING

A NEW WORLD FREE FROM DISEASES, VICES AND POISONS

by

ARSHAVIR TER HOVANNESSIAN

Place Sanai, 2 Kamkar Ave., Tehran — Iran

Paul Bsuntan

). Box 339,

York

September 30, 1967.

Dear Sir,

Four years ago I submitted my view to the attention of the leading authorities and the press of the world. With this publication I wish to present my conceptions in greater detail, amplified with further concrete and irrefutable proofs. The experimental period of four years was crowned with complete success. Not just a handful, but thousands of patients for whom all hope had been abandoned were cured in every corner of the world and, what is more, they were cured not of one or two diseases, but of all kinds of diseases simultaneously.

Today the following claims must be regarded as finally proved:

1. The whole mankind was mistaken for thousands of years by regarding cooked food as human nourishment.

2. Cooked food is not nourishment; it is a collection of unnatural and poisonous substances, which do nothing but breed diseases.

3. Cooking deprives natural food of its nutritional properties and converts it into dead, poisonous and harmful substances.

4. All scientific data relating to the nutritive values of proteins, vitamins, minerals, etc. are absolute misconceptions.

5. Diseases are caused by the introduction of cooked food and other poisonous substances into the organism.

6. 100 per cent raw-eating is the only radical cure for all diseases without any exception.

7. The problem of the supposed world shortage of foodstuffs must be regarded as finally solved.

8. The lust for cooked food is not hunger; it is the demand of addiction for poisonous materials.

9. The trouble and expenses undertaken by the whole world in preparing cooked meals are nothing but sheer waste.

10. Drug therapy is a contradictory and dangerous operation that, instead of freeing mankind from diseases, actually contributes to their increase.

Hence, the administration of drugs must be stopped forthwith and raw-eating must be declared as the only means of curing diseases all over the world. Then, every sensible and strong-minded individual becomes his own physician, while only those take refuge in hospitals who lack the necessary intelligence and will-power.

I sincerely hope that you will spare no efforts to put this humanitarian scheme into general practice in your country and in the whole world indeed.

Yours faithfully,

Ateshov

A. T. Hovannessian

Paul Bauman

P. Box 339,

York

September 30, 1967.

A SUMMARY FOR NEWSPAPERS AND PERIODICALS

THE CAUSE OF HUMAN DISEASES HAS BEEN FINALLY DISCOVERED

PEOPLE OF THE WORLD, ARISE AND COME TO YOUR SENSES. YOU HAVE BEEN DECEIVED FOR THOUSANDS OF YEARS.

THE CONCEPTIONS OF THE WHOLE MEDICAL WORLD REGARDING THE CAUSES OF DISEASES AND THE MEANS TO BE ADOPTED FOR THEIR CURE ARE ERRONEOUS AND HARMFUL.

DRUG THERAPY IS THE SORCERY OF OUR COOKED-EATING AGE.

In principle no poisonous substance can serve a useful purpose. Every so-called drug is poison which does nothing but harm. Drugs which are commonly regarded as means of curing diseases, are, in reality, themselves the causes of diseases.

Generally speaking, it is an awful and tragic mistake to search for any curative properties in a synthetic substance or in an individual nutriment. Yet it is this very mistake that has been made by mankind for centuries past. There do not exist any curative substances in this world; there exist only various causes of diseases, by the removal of which all diseases will be automatically eradicated. Those causes are cooked food and the poisons which are misnamed medicines.

COOKED FOOD IS NOT NOURISHMENT. People picture cooked food as human nourishment, whereas in actual fact it does not provide the least nutriment to the normal cells of the body. Cooking and refining destroy all the nutritive properties in natural foodstuffs and turn them into dead, poisonous and unnatural pathogenic substances.

The body of a person who habitually consumes cooked food is composed of two kinds of cells. Raw vegetable nutriments produce normal, healthy and active cells, whereas cooked and unnatural foodstuffs bring into being accumulations of sickly, useless and inactive cells along with various poisonous substances.

In general diseases are nothing but the starvation of the organs of the body for natural nourishment and a lack of active cells on the one hand, and an accumulation of parasitic and inactive cells and various toxic materials on the other hand. In order to free oneself from diseases it is enough to restore the necessary complement of the former by the help of natural nutriments, and to starve and destroy the latter by stopping the consumption of cooked food. Sometimes the masses of the inactive cells reach a weight of fifty to sixty kilos, which people mistakenly regard as a sign of well-being. Eighty per cent of the foodstuffs consumed in the world are devoured by that monster, which is indeed nothing else than the disease itself. Raw-eating dissolves and dissipates those masses within a few months.

RAW VEGETABLE FOOD SHOULD BE THE ONLY NOURISHMENT TAKEN BY MAN. All the "scientific" calculations that have been developed on the nutritive values of proteins, fats, vitamins, minerals, and the other nutrients are entirely erroneous, contradictory and hypothetical notions. The only faultless and perfect calculations which are not open to criticism are those that have been made by nature itself and have been presented to us in the form of LIVING VEGETABLE CELLS. Once the living nutriment has been killed and its integrity destroyed, no scientific laboratory can reconstruct it by means of its artificial vitamins and minerals.

By the process of cooking the living vegetable nutriment loses its nutritional properties and is converted into toxic substances that induce addictions and just like tobacco, alcohol and opium they have no connection with the needs of the organism. The lust for cooked food is not hunger; it is the demand of addiction for poisonous materials. The trouble and expenses undertaken by the whole world in preparing cooked meals are nothing but sheer waste. The prob-

lem of the supposed world shortage of foodstuffs must be regarded as finally solved.

Besides ensuring perfect health and long life (from 150 to 200 years), raw-eating frees mankind from all sorts of economic worries, extirpates every type of addiction from the face of this earth, ennobles the soul of man, restrains his beastly inclinations, calms his passions and imbues him with the spirit of humanitarianism and the love of peace.

The best proof of the truth of my viewpoint is the irrefutable fact that raw-eating is an immediate and radical cure for all diseases without any exception. A vast amount of concrete and indisputable evidence has recently come to hand in support of this statement. Thousands of letters received from raw-eaters of various nationalities all over the world prove that all those patients who stop the use of drugs and cooked food are immediately and invariably cured of every kind of disease once for all. Every recruit to raw-eating insures himself against ill-health for the rest of his life and at the same time he effects a welcome economy of no less than eighty per cent in the cost of his diet. People are not old at the age of eighty or ninety; they are sick men who may be completely cured and jejuvenated. The most serious, stubborn and seemingly incurable diseases, the causes of which are often declaredto be unknown, including cancer and cardio-vascular diseases, immediately yield to an abstemious diet of raw-eating. In the world of raw-eaters the fear of microbes ceases to exist.

These truths are further supported by numerous newspapers and periodicals. Thus the newspaper "AVANGUARD", which is published in Erivan, the capital of Soviet Armenia, writes in one of its issues (1964, No 98): "A number of engineers, musicians and painters, all of whom are men of education, have become raw-eaters. They assure you that they feel so light and healthy that they do not perspire and do not feel the palpitations of their hearts." The Moscow journal called "SCIENCE AND LIFE" confesses in its March, 1965 issue that there are many raw-eaters amongst its readers, who have been cured of various diseases and have informed the editors of the full details of their recovery. A number of clear-sighted doctors have become raw-eaters together with their families and, what is more, they recommend their patients to follow their example. Later information indicates that a large number of patients in Erivan and Moscow have recovered from serious illnesses. Similar evidence has come from America, England, Switzerland, Holland, Israel and several other contries.

In the circumstances one cannot understand why biologists and other responsible authorities do not take active measures to implement the principles of raw-eating. Why do they hesitate when the way has been found to reach their final goal of freeing mankind from diseases and ensuring a happy life for everybody? If they chose, they could cure every sick person within two months and empty the hospitals of their patients. It is the duty of every noble person to ask them whether they wish to achieve this aim or not.

Kitchen fires should be extinguished in hospitals, the use of drugs should be discontinued and an end should be put to unnecessary surgical operations. Raw-eating must be declared as the one and only means of curing diseases all over the world.

In adopting raw-eating it is essential to forget all "scientific" calculations and to free ourselves from preconceived notions about the "benefits" to be derived from drugs and cooked foods. Instead we must place full confidence in the infallibility of nature and banish from our heads the fear of malnutrition. Above all we must not be deceived by any apparent symptoms of reaction which may be observed near the patient. Such reactions are merely temporary processes of cleansing and recovery.

Our "dieticians" have so confused the brains of people with long lists of recipes and menus, that many people think I, too, belong to that brotherhood of "experts", and therefore they often write to me to ask for a programme of consuming natural food. Here I wish to give a collective answer to them all.

Henceforth there should no longer be any special dietetic programmes, recommendations or schedules for anybody. The human being should eat whatever he fancies, whenever he can and as much as his appetite demands, just as all other living creatures do, from an ant to an elephant. Animals, however, usually have to be satisfied with such mean materials as are readily avail-

able to them, whereas nature has presented man with perfect foodstuffs of the highest nutritive quality. Compare clover, hay, mountain bushes, tree leaves and desert thorns with grains, nuts, vegetables and succulent fruits.

The raw-eater may eat once a day or ten times a day; he may feed on one kind of fruit or a hundred kinds. From the point of view of health it makes no difference, because each individual raw vegetable foodstuff taken separately provides complete nourishment in itself. The raw-eater must be guided not by lists of "scientific" or "dietetic" recommendations, but by the demands of his appetite and palate, which will always be his unerring guides in the selection of natural nutriments. The surest, the safest and the easiest way is to consume our food in the state in which nature has prepared and presented it to us, by simply crushing it under our teeth. But if anybody has the time and leisure to prepare salads and other mixed dishes, he must eat them immediately after preparation, otherwise in course of time man will be driven towards new degenerations of foodstuffs.

People should no longer read books that deal with the etiology of individual diseases, diagnosis, therapeutics, drugs, vitamins, minerals, proteins, hydrotherapy, electrotherapy and other similar subjects, because all diseases originate from one common cause and have one common method of cure.

Many vegetarians, and even non-vegetarians, who try to consume a little more fruit than usual, have the presumption to regard themselves as raw-eaters. No one, however, can consider himself a raw-eater if he takes even one cooked meal a month, because in that way he will never be able to free himself entirely from diseases. This is because in the initial stages of raw-eating a certain number of diseased cells may fall into a state of dormancy and prolong their existence in that condition for quite a long time. Only one cooked meal a month may then be enough to resuscitate them and afford them the opportunity to multiply again. As soon as a raw-eater takes a morsel of cooked food, he assuredly provides those diseased cells with fresh nourishment and gives them a new lease of life. Consequently, when somebody is not able to free himself completely from the scourge of diseases, he must look for the cause in those occasional transgressions and in no other quarter. There can be no justification at all for those defaults.

One of the most baseless arguments against complete raw-eating, which sometimes reaches me from certain northern countries and especially from England, is the disparity of climatic conditions. So long as man is able to find a handful of raw grain, there can be no question of a shortage of natural nutriments in any country whatever. Besides, in view of the fact that cooked food does not provide the least nourishment to the human organism, there must be sufficient raw foodstuffs in all the regions of the world if people manage to nourish themselves and sustain life. In reality the cooked-eater owes his existence to those few raw nutriments that he sometimes eats merely for pleasure, without taking into consideration their full importance. By eliminating cooked meals from our diet, we do not detract anything from the nutritive value of our nourishment; on the contrary, we free ourselves from poisonous and harmful materials. The full meaning of these truths can be appreciated only by the person who has enjoyed the benefits of raw-eating for a number of years. All those "scientific" postulates by which biologists try to represent cooked food as nourishment are baseless conjectures and vain delusions.

As matters stand, at this very moment there are certain countries where people are suffering from a "shortage" of foodstuffs and are under the constant threat of starvation, when an official declaration is all that is needed to accomplish the long-awaited miracle of bringing abundance into the world. Unfortunately, this simple and plain declaration that COOKING DEBASES NATURAL FOODSTUFFS AND CONVERTS THEM INTO HARMFUL SUBSTANCES does not appear anywhere, in spite of the fact that already in 1963 I brought this incontrovertible truth to the attention of all the leading authorities and scientific circles of the world. This is a striking indication of how deeply immersed is humanity today in ignorance, prejudice, superstitions and loathsome addictions. Words like civilization and progress ring hollow when they are applied to people who, notwithstanding all that has been said and written, still refuse to admit that cooking is an unnatural and pernicious operation.

They say that biologists have made stupendous advances in their knowledge. It seems to me that the more they advance, the more must they realize that they know nothing. And when they reach the stage where they freely concede that against the true wisdom of nature their own knowledge is no more than a smattering, it may indeed be admitted that they have really learned something.

It is not among those biologists "steeped in contemporary knowledge and learning" that we come across venerable patriarchs who have lived to be 140-150 years of age. We meet such people at a fair distance away from the great centres of learning, in the bosom of nature, where they are partially immune from the harms caused by drugs and excessively degenerated foodstuffs. How much longer and healthier their lives would be, if they were spared even that partial degeneration to which their food is subjected at present. What gives me the right and the courage to challenge almost every current conception of medical science is the fact that 100 PER CENT RAW-EATING PUTS AN IMMEDIATE END TO ALL DISEASES RADICALLY AND SIMULTANEOUSLY. Test, and you shal be convinced.

I am making no exaggeration when I regard as murderers and criminals all those people who, by some fanciful pretext or other, forbid the sick and the invalid their NATURAL NUTRIMENTS - fresh vegetables and fruit-, which are THE ONLY EFFECTIVE MEANS of restoring their lost health. Through their deplorable ignorance those "learned scientists" perpetrate greater massacres than Attila or Hitler ever did. By their foolish recommendations they kill millions of people, day in and day out, without any relief or respite. Among similar unconscious criminals are all the manufacturers and distributors of medicines, beverages, tobacco, refined flour, bread, meat, confectionery, sugar, tea, coffee and a host of other injurious products like these. Every factory producing such unnatural, degenerated substances does more harm to humanity than the atomic bomb that was dropped on Hiroshima. God is unerring, and any attempt to use fire in order to improve the quality of the natural, faultless foodstuffs created by Him for human consumption is tantamount to doubting His supreme wisdom. It is, indeed, open sacriledge.

I solemnly declare to the whole world that henceforth the prescription of poisonous medicines and the recommendation of cooked foods are to be regarded as the most heartless crimes against humanity, because they are the factors that cause all human illnesses.

I appeal to all humanitarians to do what they can to help me propagate these truths both by the spoken word and through my publications.

Those raw-eaters who have been cured of their diseases are under a special obligation to place the details of their recovery at the disposal of the press and of all responsible authorities.

Finally, it is the bounden duty of journalists to reprint those statements in the columns of their newspapers, and demand to know why the authorities persist in their lethargic inactivity.

You will find furter details and proofs in

RAW - EATING
or
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DISEASES, VICES AND POISONS

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PLACE SANAI, 2 KAMKAR AVE.
TEHRAN, IRAN

ORDER AND SPREAD "RAW-EATING". THE PROPAGATION OF RAW-EATING IS THE NOBLEST AND THE MOST HUMANE WORK IN THIS CENTURY

Dear P.B.

Como esta Usted?

Haga me usted el favor de escribirme " en su " inimitable way.

Esta Usted mi mejor amigo Todo mi dias.

Siempre,

M. Harrison

c/ Judy's

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boudewijn

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P.S. Thought you'd be interested:
Every one of the doctors who have
treated me throughout these various
physical mis-adventures were quite
astonished at my rapid recoveries
and good spirits throughout each
ordeal. Something quite unusual for
an old gal my age! Little did they
know my "secret tricks"..!

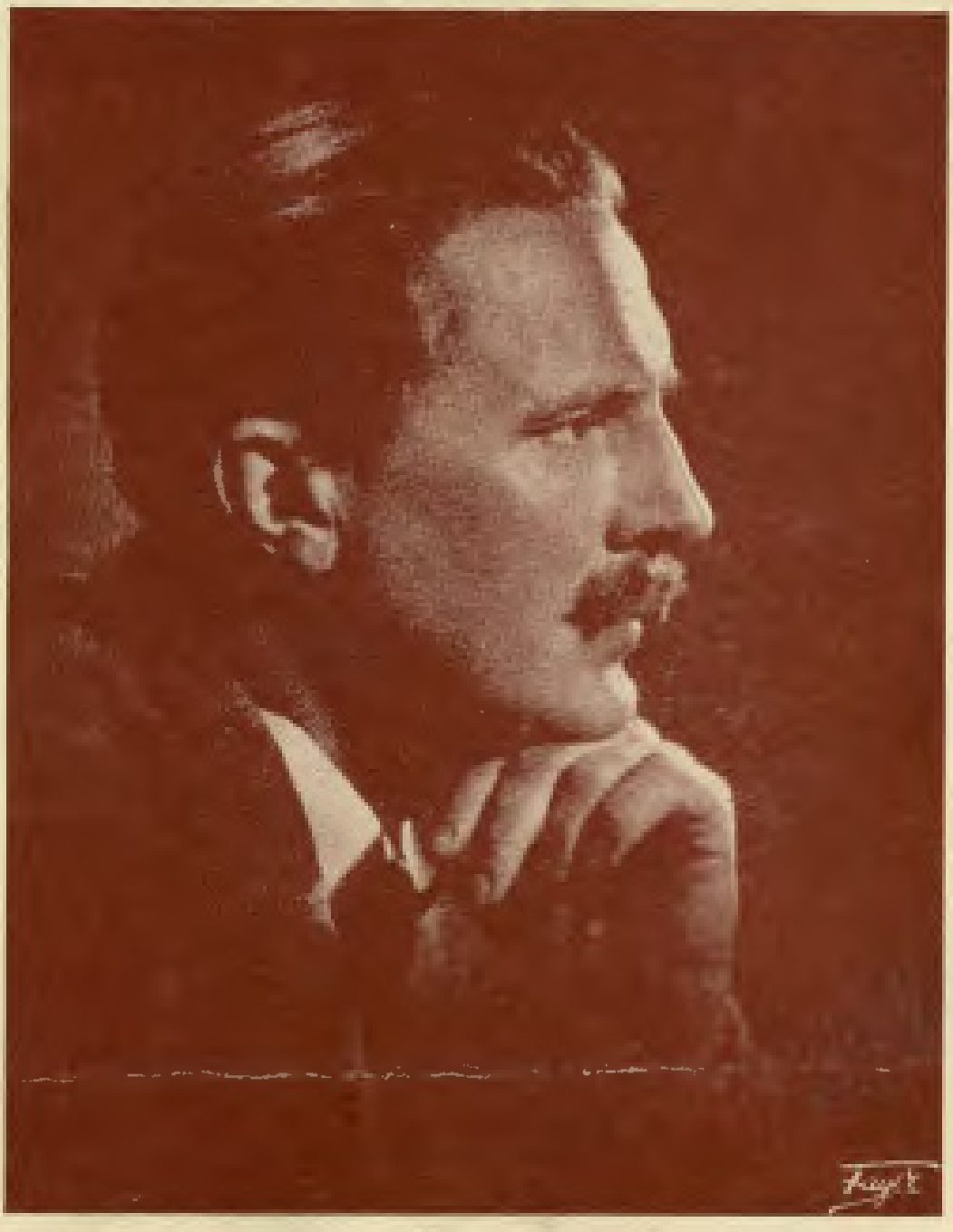
P.

Bekenntnis ist bei uns Pflicht
und alles andere ist so eine Frage
meiner inneren Haltung und Entwicklungsstufe
- um das einzelne
Einzelne bei jeder Gelegenheit
das Pflichtgefühl stärken heißt
auf Kommando stets pünktlich - sachlich
falsch bis letzt!? Ja um das bis zum
? "Geist Christi" zum wand

The cause of the crisis is very similar to yours — but the "cure" is different!

He is the man the whiffens go to hear — he was a student of Ouspensky

V. T.



J. G. BENNETT

is a mathematical physicist, an authority on the chemical uses of coal and the first director of the British Coal Utilisation Research Association.

He is also the author of THE CRISIS IN HUMAN AFFAIRS, a fundamental examination of man, his place in the universe, and how he got into his present troubles.

ROYAL LEGATION OF SAUDI ARABIA
LONDON

لندن في ٢٣ جمادى الثانية ٩٢
٣ أكتوبر ٩٧٤م

حضرة الأخ الكريم الشيخ فوزان

السلام عليكم ورحمة الله وبركاته . وبعد فإني أرجو أن تكونوا مستمتعين بالصحة والعافية

أقدم لكم المستر بول برنتون Paul Brunton وهو من المشتغلين بالبحث والتنقيب عن حقيقة الكرامات والسحر والتصوف من طريق علمي فأحب أن تقدموه لمن يمكن أن يفيده من المدرسين في هذه المباحث . وفي الأخير أرجو منكم مساعدتكم ما طلبه

بالشكر والثناء والسلام عليكم ورحمة الله وبركاته ودمتم بخير

حافظ وهبة

13 26

2/ On the other hand I greatly hesitate to accept "demonstrating" in Brussels, where the "shiccheria" now have a Yoga club .... presumably because Queen Elizabeth of Belgium (aged 85) stands on her head, or has had the same figure as Yehudi Menuhin. — As I live completely "in the now" something will turn up. —

Here I have a lawn & do my asanas at 3 a.m. then read & write letters.

Hutchinson had long ago asked for my biography.

OPICS

but an integral one would be impossible & "Laughing Chars" no longer a novelty! —

Would something in letter form be advisable, & would Gollancz be the type of man to understand? — I can only go backwards, as Yogis do, am not money minded at all, have had a very good microphone voice before my teeth were out, & am not shy, considering this as a form of vanity? —

Being 79 I like "action" (now the fashion in colleges

I asked Nell for her reaction as I value greatly her opinion. She does not talk a great deal but thinks carefully and deeply. We rarely talk at length of your Path, although without question Nell carries out your suggestions on the Art of the Best Living; yet quite often I am delighted when quite out of the blue she brings out a practical sentence that is right on target and one that embraces a really deep aspect.

A woman'd point of view can be invaluable. Only the other day she was talking privately to a married woman friend who was most concerned because of her husband's interest in These Things; an interest which made little appeal to her and so she was deeply resentful. She considered what was good enough for her should be quite good enough for her husband.

Nell, when talking to me afterwards, said she told her friend that she (Nell) was deeply hurt some years ago when she realised that marriage was not the end or the be-all and was not all-sufficient to a man, but that on the contrary, something else was required. Yet now she finds this is not detrimental to a most happy and a satisfying marriage. This approach is one for which I have been working for quite a long time, where there is partnership based on a deep understanding and where there is strength through freedom. Paradoxically enough, the bonds of freedom are infinitely stronger and superior in every way than the bonds of attachment. If all marriages were as happy as our marriage is then the world would be a much more pleasant and a far more secure place in which to live.

Nell's main reaction was that both Constance and Norman worried far too much. As Nell said, your Path should have its many moments of deep joy and if it brings but worry then it is questionable if its pursuit is worth while. Obviously the easiest comment for an outsider to make is to suggest to another that worry be eliminated; and yet a determined effort has to be made first to understand the causes of worry and secondly to try to absorb them.

I asked Neil for her reaction as I value greatly her opinion. She does not talk a great deal but thinks carefully and deeply. We rarely talk at length of your Path, although without question Neil carries out your suggestions on the Art of the Best Living; yet quite often I am delighted when quite out of the blue she brings out a practical sentence that is right on target and one that embraces a really deep aspect.

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TOPIC (d.) Whilst it is understandable and is to be expected in earlier phases to form ever-changing ideas of THAT, I found it paid me to refrain from such practice in higher stages. You are warned few find IT at any time as it is so subtle and so elusive (chiefly because people are looking in the wrong direction for IT) and therefore if you form ideas of THAT you tend to look for something to coincide with your ideas and so you may pass close by THAT but because of pre-conceived ideas of what THAT ought to be you remain in ignorance of such closeness. As P.B. says...the mind must be kept subtle and dogma-free. Intellect, imagination and emotion are all killers at certain stages. Many people, of course, may be quite satisfied with their imagined build-up, yet I suggest it but holds them in thrall.

H. At the present time I am forming habits which I believe will help me in future incarnations and I am also trying to take every advantage of P.B.'s help whilst it is available. I have all the time in the world in which to work (although I keep up a steady pressure) because I seek THAT which transcends time and therefore THAT unlimited by or in time. It is a most comforting feeling, I find, when you realise finally there is no reason for panic.

J. One attitude to progress that helped me was to realise how difficult it is indeed to assess accurately one's actual degree of progress. I have noticed in fields other than this Path you see a person struggle and appear to make but little headway and so you are inclined to jump to the conclusion that such effort is a sheer waste of time. Then, all of a sudden, you notice that such a scene can change rapidly in favour of that person, bringing to your lips your favourite laundered expletive. I suggest it is possible for a person to think rapid progress is being made when actually the reverse applies. Therefore I never consider progress nowadays or give it mind-room. I consider my duty (and pleasure) is to undertake certain relative steps at certain stages and to let progress take care of itself. When I ceased to undertake the role of a nursemaid to neurasthenia (as progress is often a twin of worry) boy-oh-boy! was there relief...and how!! .

You asked for my observation upon the precedence of the Third Degree in relationship to the lightning flash. Here it is; to accept or to reject...P.B. gives the full text as the "Light of Lightning flash of Insight" on Pages 245..262..and 265 of "The Wisdom". The first mention he makes of this phrase is in his description of his Meditation No.7..The Serpent's Path. This Meditation, as you know, forms one of the ultra-mystic exercises of the Yoga of Philosophic Discernment..or Philosophic Yoga and follows on from his two-part Second Degree. Therefore I consider metaphysics and philosophy lead up to Insight. Insight, as you know, is superior to intuition; you cannot fashion it but you can at least prepare the necessary conditions through which it can reach you. I consider Philosophy (taking P.B's definition of this word) to be one of such conditions. When such a high state of Insight reaches me then I consider my Quest will be very near its finish and earlier problems of philosophy will not need to be studied because everything will have been answered.

-Gordon

...or to a democratic and

G. While it is understandable and is to be expected in earlier phases to form ever-changing ideas of THAT, I found it paid me in periods from much practice in higher stages. You are warned few find IT at any time as it is so subtle and so elusive (chiefly because people are looking in the wrong direction for IT) and therefore if you form ideas of THAT you -tend to look for something to coincide with your idea and as you may pass close by THAT but because of pre-conceived ideas of what THAT ought to be you remain in ignorance of such closeness. As P.D. says...the mind must be kept subtle and dogma-free. Intellect, imagination and emotion are all killers at certain stages. Many people, of course, may be quite satisfied with their imaginary build-up, yet I suggest it but holds them in thrall.

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I. One attitude to progress that helped me was to realise how difficult IT is indeed to assess accurately one's actual degree of progress. I have noticed in fields other than this path you see a person struggle and appear to make but little headway and so you are inclined to jump to the conclusion that such effort is a sheer waste of time. Then, all of a sudden, you notice that such a scene can change readily in favour of that person, bringing to your lips your favourite laudatory exclamative. I suggest it is possible for a person to think rapid progress is being made when actually the reverse applies. Therefore I never consider progress towards or give it mind-room. I consider my duty (and pleasure) is to undertake certain relative steps at certain stages and to let progress take care of itself. When I ceased to undertake the role of a nervous to neurasthenic (as progress is often a twin of worry) hey-oh-how! was there relief...and how!! .

You asked for my observation upon the precedence of the Third Degree in relationship to the Illuminating Flash. Here it is: to accept or to reject...P.D. gives the full text as the "-ight-ed Illuminating Flash of Insight" on Page 48...[illegible]. The first mention in makes of this phrase is in his description of his Meditation No.7..The Serpent's Path. This Meditation, as you know, forms one of the ultra-mystic exercises of the Yoga of Philosophic Discernment..or Philosophic Yoga and follows on-from his two-part Second Degree. Therefore I consider metaphysics and philosophy lead up to Insight. Insight, as you know, is superior to intuition; you cannot fashion it but you can at least prepare the necessary conditions through which it can reach you. I consider Philosophy (taking P.D's definition of this word) to be one of such conditions. When such a high state of Insight reaches me then I consider my Quest will be very near its finish and earlier problems of philosophy will not need to be studied because everything will have been answered.

Topics

You will remember that nearly three years ago at your suggestion I visited Gordon and following the meeting I wrote to you expressing strongly my adverse criticisms and opinions of his philosophical experience. It was altogether wrong and presumptuous of me to oppose your previously written opinion of Gordon more especially since you had so kindly suggested the meeting for my own benefit. I offer my sincere apology for this lapse and humbly ask for your forgiveness in this matter.

I am afraid that I am still inclined to my earlier expressed opinion that Gordon's attitude was an astonishing one to adopt and also that some resistance to it was justified in the hope that he would become more cautious and reflective and thereby, ultimately, more balanced. It seemed at this time that either he was unable to grasp or loath to accept that a further and higher path necessarily opens out beyond mysticism and that it has to be travelled successfully before full knowledge and philosophical status can be attained and understandably, since he was feeling utter peace and cathedral-like calm, there was a tendency for him, initially, to adopt the role of teacher at our meeting. Rightly or wrongly this was an attitude which I disliked and could not accept.

Prior to the visit the necessity for 'Long Path' training had baffled me. The arduous and lonely mental toil and frightening boredom seemed cruel and pointless. The interview with Gordon and the unbalanced attitude which he presented at the time completely banished these private observations. The necessity for the training - on myself at any rate - has become clear; its demands before the ultimate achievement of balance between knowledge and feelings understandable and, despite its exhausting nature, the treading of the path has become a sacred privilege, although this is not to say that I want more of its training than I require. — Norman Buckwork

forge ahead for the first time when I had an accident and fell from the top of a cinema, on which we were working, to the ground; a height of about 40 feet. I sustained a fractured spine and skull and it was not known for some time whether I would walk again. Nell had visions of pushing me about in a bath-chair for the rest of my natural. This accident really put me off the map for six months and business suffered in consequence. The next year, just as I started to move ahead once more, Hitler started his funny stuff and as a large part of my business was in neon lighting, it finished me off owing to the black-out.

I certainly felt very bitter about life whilst in hospital (I had not read Dr.Brunton's writings and I had not met him then). For weeks I had to lie flat on my back, minus pillow and minus movement, being literally sand-bagged about. Yet looking back, tough though it was at the time, I remember I learnt several valuable lessons that otherwise I might have missed.

It was during the period of falling from the Cinema that I had an experience of time which left me questioning it until I found the answer in Dr.Brunton's writings. Whilst falling, I really thought it was curtains and yet I worked out a number of problems during the falling period of the odd seconds that would have taken several minutes of normal waking time; time stood still. Because all our earthly experiences are carried out in the dimensions of space-time-motion, this experience showed me most clearly how relative is time; it is the idea we form of it at a particular moment. That bitter experience of mine - where is it now, but as a memory?. The passing years bring non-attachment. If you could put yourself in such objective relationship with similar non-attachment to the present moment, which is still in time as an idea, as you do the past and even the future, both of which are in time, then you would find that whilst you are taking practical energetic action to try to hold your own at least, you do not drain yourself of vital energy which is so essential to conserve when dealing with tricky problems. It is perfectly possible to find the level of serene detachment which helps so greatly at times like these.

—Gordon

Topics

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Gyde

g. I work at the library again and have tried to get books of C.F. von Weizsäcker there. I have looked through his book "Zum Weltbild der Physik" from which Rieker quotes in his book on meditation. In a Dutch periodical it says that von Weizsäcker received the yearly prize for peace from the Börsenverein des Deutschen Buchhandels, in 1963. He was born in 1912 and is now professor in philosophy at Hamburg. His father, Ernst Freinerr von Weizsäcker was German envoy at the Vatican during the years 1933-1945. Professor von Weizsäcker delivered a speech in which he mentioned the conditions for world peace:
1. world peace is necessary because the world of the future will be a scientific, technical world. The functioning of the world economy depends on world peace, 2. world peace is not the "golden era", 3. world peace requires an uncommon great moral effort. Love of one's neighbour is sufficient. We must learn the right use of technics.

Dr. Brunton works for the welfare of humanity and you will therefore find that his best thoughts have already been expressed in his books. Whatever he may write in the future will always find its way at the right time to his large circle of readers who are scattered over the entire world.

TOPICS or Quotes

You seem to have much in your favour in that you are interested in matters of the spirit at an early age and more particularly to have matured sufficiently to be able to choose the kind of teacher you want. Dr. Brunton anticipated your request and his general suggestion for you is to try to detach yourself little by little from the faults and weaknesses of the ego. Correct them as situations arise to point them out. The strain of these efforts of self-correction must be counterbalanced by relaxing briefly yet frequently into the contented remembrance that your Overself is always there - serene, wise, strong and divine. In this way you will create good conditions for your further progress. You might read again the last and very encouraging chapter in Dr. Brunton's book, THE WISDOM OF THE OVERSELF, which is entitled "The Fruits of Philosophy."

It is not the amount of reading which matters so much as making the understanding of what you read come to life within you. If you are

-Louis Agostini

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The added responsibility of marriage and particularly its philosophical implication should do much to dispel the gloom of your present thoughts which are not in keeping with one inclined to the spiritual path.

Life is a twin adventure of rational thinking and right acting with equal emphasis on both, and if you understand this deeply enough, you will want to pursue Dr. Brunton's explicit advice to people who stand on the threshold of marriage. Marriage, Dr. Brunton has explained, is an opportunity for two souls to mature together for a dual-spiritual-material purpose, and when husband and wife comprehend that they must finally find unity in companionly worship of the Supreme Light their marriage will achieve its highest status.

Because of your interest in philosophy you are in an excellent position to perform this duty for your household and you should welcome the privilege to discharge it. To neglect it is to invite karmic disturbance.

Dr. Brunton has already given his vast audience enough precepts to live by and there must be few indeed who have

ALBERT E PASH

KALIMPONG

MERRY CHRISTMAS
and HAPPY NEW YEAR
!

with regards
Purnima

16th Dec 1960

RHODODENDRONS IN THE HIMALAYAS.

January 31, 1941

Dear Mr. Dambergi,

Sorry to delay answering your letter but we have been transcribing the manuscript for Dr. Brunton's new book which was not finished until Monday. Because of urgent conditions it was necessary to drop everything else for that work and no letters have been answered in the meantime. However, now that we are more free we should not encounter such delays in the future.

The most effective approach to your questions requires that they be treated collectively rather than individually. One's greatest usefulness will come as one developes to the fullest degree. What constitutes help is not always easy to determine. Sometimes the things which seem the most helpful do the most harm. It is this which has prompted the Sages to always counsel that one should find oneself and learn truth before turning too much to the lives of others. The nation's leaders and all of us are in the hands of Destiny who may be depended on to exercise the utmost concern and foresight for our welfare. Until we are in a position to fully apprehend the workings of Destiny, the best results are gained by concern with our own individual welfare and development.

As you have so well said this intangible beauty shines through everything but it is not enough that we should merge ourselves in it. We must in time, as you put it, become a lens through which it can be focused but this latter step must await our later development.

January 31, 1941

Dear Mr. Dunberg,

Sorry to delay answering your letter but we have been transcribing the manuscript for Dr. Burton's new book which was not finished until Monday. Because of urgent conditions it was necessary to drop everything else for that work and no letters have been answered in the meantime. However, now that we are more free we should not encounter such delays in the future.

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with affectionate greetings. As Paul wrote: "the Path, my dear Hespor, has its moments of anguish. You are being taken at your word!"

Incidentally, our work rushes ahead. We are very

bless

25 February 1955

Dear Mrs. Mozundar:

Of course I remember what you told me about the work you were doing in translating the two volumes of Ramayana. I'm sorry I could not answer you before as I have been traveling.

After considering the matter carefully, I think your best plan would be to send a preliminary letter to the following publishers to ask if they would be interested in reading the books for possible publication.

This procedure will save considerable delay and trouble. Then, when you get an answer, and only when you get an answer should you send the translations through to the publisher himself, not to me.

1. E.P. Dutton & Co., 300 4th Ave., New York 10, N.Y.

2. Rider & Co., Hutchinson House, Stratford Place, London West 1.

3. Philosophical Library, Inc., 15 East 40th St., New York 16, N.Y.

4. Pantheon Books Inc., 333 Sixth Av. New York 14, N.Y.

Please explain in your preliminary letter just what place the Ramayana holds in Indian literature as one of its best known classics.

(XXVIII)

( )SWAMI BRAHMANANDA:"What is the meaning of a mantram? It is the name of God. You have a name.If I call you, your form also comes to my mind.Call on the Lord in this same way. Repeat the mantram and at the same time meditate on the image of the Chosen Ideal. .....When you are alone, you may repeat the mantram audibly to yourself;otherwise repeat it mentally:...It is charged with spiritual power."

Select any phrase, sentence or even single word which makes most appeal to you and pertains to the goal, ideal or quality you wish to develop. It may be taken from a book (if inspired) or you may construct it yourself. Examples: I AM INFINITE PEACE. HARMONY -HARMONY-HARMONY. This Spiritual "Declaration" is to be repeated as often during the entire day as you remember to do so--silently and mentally when out or with others, whispered to yourself when alone and in your own room. This means that there may be dozens of repetitions in one day. It is particularly -y to be practised when any provocation or temptation arises.After the first few weeks the habit should become automatic,when you may try to make it a silent one at all times.

You may if you prefer use as the theme for concentration the name of your Spiritual Leader:"Jesus- Jesus -Jesus" for example. This exercise must be done very slowly, the phrase must be long drawn out and,in early stages, the meaning pondered on.

Content [illegible] man, you can't think - they smile write enigma of a cat and I looks at each other, often woman to woman and think 'queer'. all the trouble in the world since the beginning of time -

Rudra

The you who wanted always - to someone who wanted through you - you very - of course now you are the other side of the complex — the only simplicity which can move mountains. — Vivien Blight

Turning to the conditions prescribed: I shall, of course, comply with the requirement of confining the discussion to the matter in hand. It is perhaps desirable for me to emphasize now that I have no desire, in fact I am forbidden, to proselytize for Brunton or any school of thought. Neither he nor what he represents seeks adherents, money or support in any fashion - above all no publicity or public following. It is true that Brunton has written books for public circulation but this is simply in the "line of duty," so to speak, and is not actually inconsistent with the policy just expressed.

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Under separate cover a bottle of Nisylen has been sent to you.
It is a vegetable, homeopathic medicine which can be taken as follows:

beginning cold	: 10 drops three times per day	on a spoon of water
acute cold	: 10 drops every hour	
convalescence	: 10 drops every 2 - 3 hours	

I am still at work on the philosophic questions, although it can already be said that "panta rei", eveything is in flux, was an idea of Heracleitos. To find the same idea in Indian or Chinese philosophy requires some research.

Under separate cover a bottle of Mayfan has been sent to you.
It is a vegetable, homeopathic medicine which can be taken as follows:

beginning cold	: 10 drops three times per day	on a spoon of water
acute cold	: 10 drops every hour	
convalescence	: 10 drops every 2 - 3 hours	

I am still at work on the philosophic questions, although it can already be said that "panta rei", everything is in flux, was an idea of Heraclitos. To find the same idea in Indian or Chinese philosophy requires some research.

DOROTHY WEBB

I have just read your book "Discover yourself", although I found it very interesting I did not find the all-important thing I was looking for viz that you had attempted to rid your mind permanently of the ego. You regard the ego as being an indispensable part of the human consciousness, but I have proved the truth of the contention of one psychologist that it is false self, the one great illusion we have to recognise and eliminate. Then this year I read a book entitled "World without frontiers" by Richard Weiss I found the answer to all my fruitless searching. I had for some years been able to enter the yoga state at will. I learned it by intuition and it was not at all difficult so I must have practiced it in some former lives. As soon as I read of the method in this book I put it to the test. I entered into a deep intense state of concentration banishing thoughts. I then concentrated on this ego in the mind and I mentally said to it coldly and impartialy "You are afraid" I did not tell it to go, I faced it with the truth. I held this for perhaps a minute and then relaxed. Nothing happened Immediately so I got up and took a few steps, when suddenly a complete heavy inner body fell away from me and I felt indescribably light and detached like some ethereal being. Next I was aware that my mind was changing. I could almost see the picture of the perfect mechanism switching from dual control to a single unit. I had to gather all my courage then to keep my bearings, but later I went to bed and slept soundly. The next day I saw a different world, and for the first time in my life I felt "at home" in it. That is, I felt I was in an invisible company of love and good-will. The Thing which had conditioned my sight and my thinking had gone forever. The immortal Friend within was not found in the yoga state but revealed itself suddenly as a divine and beautiful river flowing strong through the heart. In the month since my mind has become more and more detached from my physical self and I have no doubt this feeling process will go on. I have from time to time had to suffer nerve pains in the head and neck.

Unknown friend, if this new discovery has not come to your notice, please reflect on this and don't be deceived by its simplicity. I do not write to you across the world to tell you a fairy tale. I lost a very substantial body. What it was I do not know, but I know that those who have not slain their ego with the objective truth are still hampered by that body, they still live in a three-dimensional world. If they identify themselves with the divine and try to ignore the ego they are raising their imagination to change the pattern of the mind by imposing another condition on it.

or using (?)

But when the ego goes up in a blaze of pure energy there is a NEW unconditioned mind. It has the simplicity and attractive quality of a child plus all the wisdom one has been able to gather during life. But there is all the repressed energy to be released and dispersed and we learn the marvellous manner in which the Life Force deals with this problem. We can trust to this kind thing which has always run our bodies even under the handicap of a personal ego. There is no doubt in my mind that this step up in evolution has been the unconscious goal of all the mystical practices of the centuries. The mystics of the past thought they attained Truth and they were right But as the mind ofman evolves a new Truth reveals itself to his widening gaze. So that in this way we might say that Reality itself evolves.

Foucher:"Iconographie Buddhique" quotes a Mahayana Buddhist Method of getting inspiration for art-work;"The sculptor must meditate on the emptiness (Sunyatva) or non-existence of all things for by the fire of the idea of the abyss, it is said there are destroyed beyond recovery the five factors of ego-consciousness." LINK WITH D. WEBB

" I am sorry that you asked the question about Dr. Brunton's two latest books, for he has done so much good work that I criticize with extreme reluctance. When in one of his earlier books, he stated that, "God is light," I knew that he had not received final instructions. For light is not everywhere, and at all times present. At the present time he is groping in the fog of Kantian Metaphysics and dialictics. More than sixty years ago, I had examined and rejected, Kant's idea of space as expressed in his "Critique of Pure Reason." For space is pure spirit, it is the primordial substance of the universe.

1943 Black book

This is the "En-Soph" of the Hebrew Kabalist, "the Boundless," the "All Wise", "The Ancient of Days." Out of this substance, by a series of emanations, has come everything that is "and without Him, was not made anything that was made." "In whom we live and move and have our being." As Krishna says, "Out of a small portion of Myself I created the whole Universe." Now this has been done by a stepping down process, similar to that by which electricity steps down into light and heat. Pure spirit descends, a great octave in vibration, and becomes Minds; in the same manner Mind descends and becomes life; life descends and becomes force; and force in turn descends, and becomes matter, as we know matter. The modern physicists have reduced matter to force, but they have not yet, reduced force to life, life to mind, or mind to spirit. Now Dr. Brunton has not told us what is beyond Yoga, but I will tell you that beyond Yoga are the fruits of Yoga, among which are illumination, and cosmic consciousness. All that he seems to have discovered, is a principle that he calls Mentalism. Now this principle may be of service to a "Hindu Snake Charmer"--but will never succeed in charming humanity into an exceptance of the good law of justice, righteousness, and peace. Now Mentalism in the hands of the "Snake Charmer" is nothing more or less, but hypnotism and this rough magic, I do abjure, and deeper than did ever plummet sound, the depths I'd drown Kant's book. If I had any right to advise Dr. Brunton, I should tell him to again repair to his hermitage and meditate for two years on the nature of space. I believe that before that time expired, either some real teacher would be attracted to him, or else he would succeed in beating out his own music. After which it would be in his power to become such a force for good as this century has not yet seen" — HW Beasse (pupil of Judge)

!!

Link this with D Well

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!!

The Marsh

Wong Wan-Hi

Ever since our meeting I have felt more peaceful & as alive now I did not feel then again — I was so heavy —
The mountains are more beautiful, the air clear & the people have a brilliance of eye here finds among mt climbers & aviators — Aspen seems truly a lovely & so far unspoiled spot —
We leave Saturday Muriel for Beverly Hills & I will go on to Pasadena —
You have my devotion always Louise —

In 1935 a Spanish girl age 14 developed a memory of her previous existence in a certain Spanish village. The memory was so sharp and vivid that she could supply full descriptions of the scenes and full details about the persons appearing in it. She was most insistent about its reality. The story got spread around and was printed in the newspapers till finally the Catholic Church had to order an investigation. This was done and the correctness of her claims was verified by the investigators. The Church immediately suppressed the whole story and nothing more has been heard since about it.

- Told by Senor Manillo OPB.

By Moir M. GARRETT

When you meet someone whose words have never diminished in their power to help you, how can you express your appreciation and joy. To me, it has been the greatest experience in my life and one I shall always treasure.

It all stemmed back to when I heard from the National Book League that my author was living in New Zealand, and had not written anything further than the last book I had read, also there was no critical study of his work available. I decided then and there that some day I would get myself to New Zealand, although my authors teachings had always warned against any form of hero worship or human discipleship, my purpose was not of that nature. His teachings endeavour to bring each person into the condition where he can help himself and no greater service can any man render than to help another to help himself to a larger and more satisfying life.

Next I had the good fortune to get the ship coming out here, but New Zealand is a big country and I didn't know his address. When I got to Wellington I spent the best part of a day at the library going through all the telephone books of the different places in New Zealand, with the astonishing result that I found thousands with the same surname but I was rescued by the initials which eliminated most of these, narrowing my search down to two places, Wellington the capital and Auckland the most populous city in New Zealand. Then I went through the electoral rolls which gives the persons employment but I got no clues there. My next piece of luck was when I phoned up one of the names and this person said he once had some mail, about two years ago, that wasn't for him and the post office forwarded it to an Auckland address. The search was narrowing but I was in for a disappointment, for on arrival in Auckland the address revealed the person had left for unknown parts some time ago. Again I went back to the library and got a more recent electoral record giving another address. I went up to the road circled it, walked up and down, sniffing in the fragrance of the blossoming trees and flowers and thought it was a lovely place to live. I had hoped I might meet my author friend but after a time I became disheartened and thought to myself "this is not right, everyone is entitled to their privacy and more especially one who has given so much of himself to help all that sought him through his books". With this I went about my way and felt this was the honorable thing to do. My reluctance to visit my friend was that I didn't want to impose on him or give the impression that I was cadging on his time for the fortnight I expected to be in port. This I felt I couldn't do to someone I respected so much, so I gave up my search a little down hearted.

After being in port for about 9 days and meeting all sorts of kindnesses that lighted my way. It was quite a shock when one Monday afternoon our sailing was put forward to that very night at 10pm, instead of later in the week. I felt impelled to go ashore and at least walk

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Next I had the good fortune to get the ship coming out here, but New Zealand is a big country and I didn't know his address. When I got to Wellington I spent the best part of a day at the library going through all the telephone books of the different places in New Zealand, with the astonishing result that I found thousands with the same surname but I was rescued by the initials which eliminated most of these, narrowing my search down to two places, Wellington the capital and Auckland the most populous city in New Zealand. Then I went through the electoral rolls which gives the persons employment but I got no clues there. My next piece of luck was when I phoned up one of the names and this person said he once had some mail, about two years ago, that wasn't for him and the post office forwarded it to an Auckland address. The search was narrowing but I was in for a disappointment, for on arrival in Auckland the address revealed the person had left for unknown parts some time ago. Again I went back to the library and got a more recent electoral record giving another address. I went up to the road circled it, walked up and down, sniffing in the fragrance of the blossoming trees and flowers and thought it was a lovely place to live. I had hoped I might meet my author friend but after a time I became disheartened and thought to myself "this is not right, everyone is entitled to their privacy and more especially one who has given so much of himself to help all that sought him through his books". With this I went about my way and felt this was the honourable thing to do. My reluctance to visit my friend was that I didn't want to impose on him or give the impression that I was cadging on his time for the fortnight I expected to be in port. This I felt I couldn't do to someone I respected so much, so I gave up my search a little down hearted.

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around the area again before leaving. Foregoing my tea I left the ship at 4pm not knowing what to do. I bought 2 lbs of fresh pod peas and ate them raw like an impulsive chain smoker. I walked up the road. Round the avenue and finally I summed up enough courage, knowing that I was leaving in a few hours and my original objection, of maybe creating the impression of cadging was no longer valid. So I took my courage in both hands, knocked at the door and there before me was all my expectations fulfilled. I introduced myself with an apology for intruding and trusting he would excuse my short intrusion as I was leaving Auckland in a few hours and I just wanted to come and thank him from the bottom of my heart for all the guidance and fellowship he had bestowed on me. He welcomed me in his serene humble way explaining that he too was about to leave for far distant places and would I excuse the general upheaval of packing and sorting out his papers that the room was in. When we couldn't find a place to sit for boxes and cases he suggested we have a chat in the garden in an atmosphere more tranquil. We sat down on a bench outside and I told him a little about myself, and all the time I felt the generosity of this great man. He told me he felt called to Greece or Switzerland although he had expected to stay in New Zealand much longer, his life was in the hands of some greater power and now he had to move on, where to, he was not quite certain. It was an enormous problem when he got these calls packing up all his worldly goods which were very humble indeed and mostly consisted of boxes and boxes of his papers and notebooks. He lived by himself and looked after all his own needs in a very simple manner. Being a vegetarian made his cooking a simple matter and he was a picture of health. I got the impression he chose to be rich by making his wants few and supplying them himself. He reminded me in some respects in physique and living mode of a gentleman I once knew at Victoria Park Drive South, and in serenity with Harry Edwards. This simplicity and serenity to me was the outward sign and symbol of his depth of thought. He said he probably would be up all night trying to sort out all his papers and had to make a dicision tonight whether to store some of them in New Zealand or endeavour to conserve space by eliminating the binders of his many notebooks so that they might fit in. Then I suggested that I could carry them for him as we were going to both Pireuas in Greece and Genoa the nearest port for Switzerland and this would mean they would be all available to him and where he required them, or if he wished I could take them on to London for him depending on later instructions where he required them. He then astounded me in his trust by immediately accepting my offer, saying "wouldn't it be too much trouble for me". He knew I would look after them as if they were my own and I knew it was part of his life's work in writing. I felt that no greater honour could he have bestowed upon me. In sorting out his papers we came on 3 large envelopes of loose notes which he said "he had been meaning to send off to a professional typist in London but hadn't got around to it", so when I said I was no professional typist, but could touch type and would be glad to do it for him, he again amazed me by saying "yes, it would probably help me to type his notes". He told me a great deal of his material came to him at odd moments which he wrote down on all sorts of odd pieces of paper. Then he classified it into 28? categories and had it typed for insertion in his notebooks.

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Amongst his papers he found an old portrait of himself which he asked me if I should like to have, and which I readily accepted . This he kindly autographed for me and which I will always treasure as a momento of our meeting.

His current work and book, he said, would sum up his life's work and would be much more advanced than the rest. We then set about sorting out what he needed during his voyage back to Europe and which he was taking along himself and the other material which he thought he wouldn't need immediately which filled a large tin trunk and which he entrusted in my safe keeping. I had the impression that his worldly goods mostly consisted of pieces of papers and when I said I knew what it was like packing, leaving ships continually, and wondering what to take and what to leave. He said that he had to carry all his material with him as he never knew when he would need it and being unconnected he had to take everything along or store it. Then I said how much I had benefitted by his books and to re-read his books was treasures enough but I had a sister-in-law who had read all his books and had said if I ever met Paul to ask him why he lived in New Zealand. Well, he said, tell her I no longer live in New Zealand or anywhere, I am at home everywhere. We sat in silence for a few precious seconds.

As I had arrived at 6 o'clock and we were sailing at 10pm , trying to encompass a life in such a short time was asking the impossible. The count down on sailing time seemed to press relentlessly on. In the meantime he had previously arranged for a friend to collect most of the foodstuff he did not require and this took up most of the precious time after 7.30. He asked me to make a cup of tea, not a strong brew but made with Chinese tea and much weaker than the usual brands. I felt quite at home making the tea and clearing a space on the table for our frugal but satisfying meal. During this time he changed out of his grey slacks and woolen faded shirt into a emaculate lounge suit, as he had insisted in accompaning me down to the ship, even though he had so much to do himself and was leaving the country the next day for Australia where he is catching an Italian liner back to Europe. We set out for the ship at 8.30 as shore leave finished at 9pm and I got aboard a few minutes before that. Arriving back aboard we had so much to talk about and so little time. Even so, when we arrived aboard, another friend who had kindly taken me 539 miles at the weekend through the north island of New Zealand sight seeing, was awaiting me with two of his friends to wish me bon voyage. All we had time to do was exchange addresses, show them a bit of the ship, and wish each other the Scottish farewell "happy to meet, sorry to part, happy to meet again".

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"THAT"
"I BELIEVE"

by Moir Garrett

The stars in their courses, the orderly coming of night and day, the flowers and crops in the fields, all these are proof to me of "THAT" which transcends them. First and foremost I believe .

I believe in a Supreme Being. That is the best man-made term that I can think of to call the God no man can conceive, let alone describe.

I believe this Supreme Being always was, is now, and ever will be. This is the great mystery that man cannot understand. Because our brains are finite we cannot grasp the Infinite, and man, in his attempts to do so has pictured God as a person, or at least a personality, who abides and rules "for ever and ever". Man thinks of everlasting in terms of never-ending, but never as a never-beginning. Hence the man-made story of Creation and Adam.

I believe that Jesus was one of the highest forms of man, capable of the perfect life within this earthly span and probably in accord with the Supreme Being in a greater degree than most religious leaders, possessing wisdom apart from intellectualism, personality apart from physical attributes, and healing power apart from medical knowledge. I believe that many of his so-called miracles were, in fact, a demonstration of psychic power not unrelated to some present-day techniques but in great advance of the knowledge of the masses of his period whose psychology he understood. Remembering that the first Gospels, as far as man can trace, were not written until many years after the death of Jesus, and allowing for exaggeration with time, it is not hard to concede that the Gospels may well be a magnification of the actual happenings.

I believe that Jesus died upon the cross, an innocent victim, but not that he defied nature's law by rising again in the bodily sense. I believe it was the soul within him that survived the grave and was able, given the right conditions, to cummunicate its presence to those awaiting a sign from one who was so great on earth. Psychic researchers can vouch for communication between persons who have died and persons living to a degree that allows of no other interpretation of the phenomena, and I believe that Jesus similarly communicated with his disciples and that many other Biblical stories had their foundation in lesser psychic manifestations.

I believe the Bible to made up of historical truths mixed up with folk lore and metaphor. Inspiration in plenty, just as all Great writers have been inspired, but "the word of God" - no. Just

by Mary Garrett

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as a stream running through the hills carries with it some of the soil through which it runs, so inspiration, running through the brains of men, carries with it the imperfections of men's own thoughts and ideas. Thus, even though God inpires, the world of God cannot be interpreted in man-made writings like the Bible.

I believe in prayer and the power of prayer. It is our attempt to tune in to the Infinite and I believe that upon occasions we do feel within us a vibration from the Supreme Being. It works equally well in the blind believer asking for some personal benefit as in the scientist seeking some solution to a world problem. Neither is answered, but each is given a strength of purpose to achieve what each is asking for.

I believe that Heaven and Hell, both here and beyond the grave, are of our own making within our hearts and minds and consciences, that the inevitable law of nature, "As ye sow so shall ye reap", cannot be upset by confessions, repentances, or a faith that Jesus died to save sinners. Redemption from sin, so called, and the plea that a babe is born in sin, is to my mind complete nonsense, introduced by religious authorities to induce fear and therefore, they hope, obedience to their edicts. Retribution and reparation on the other hand can nullify any evils of which we have been intentionally guilty by the double action of removing the harm done to others and strengthening the power for good in ourselves.

I believe that beliefs in themselves are not enough, that we should study and use our reason and intuition in an attempt to discover the purpose behind life, and death. This I believe is the meaning of Jesus' saying "Search and ye shall find". To make religion an integral part of our being, at one with ethics, science, and philosophy. We know right from wrong in the sense that we know that what hurts us hurts others. To do right because we know it is right, and not because of personal gain here or rewards hereafter. At the same time we should not deceive ourselves with pious phrases but follow the injunction on all of us "Be ye doers and not hearers only, deceiving yourselves" and so by the fruits of our lives, we shall be known.

Because of this I believe, finally, that it is wrong of me to ridicule those who accept the orthodox religions, or attempt to argue them out of their private faiths. All religions that ennoble men's relations with one another are partially true, none is exclusively and finally true. I reflect too upon the millions who lead happy, upright lives, seeking to do good to others, within their separate faiths. Therefore I hold all these private faiths in esteem on the path of righteousness and to "THAT" which transcends them. This I humbly believe.

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Moir M. Garrett.

1. The first problem you raise, that of the nature of the reincarnating entity, is an ancient and difficult one. I doubt whether I could add anything to the description given in The Wisdom of the Over-Self that would satisfy your feeling of the need of a psychical body to survive death. Such a body does exist from the viewpoint of the surviving consciousness until the time when memory lapses and blissful deep sleep intervenes, but how can it be described in terms which we must necessarily use in reference to physical bodies when the psychical body is so dissimilar in substance although not in form? It is an "energy body" rather than a "material body."

2. I agree with you that the cosmology given out by H.P.B. does seem to harmonize with the evidence to be found in Nature and revelation. The cell of microbe cosmic life has its own individuality at all times, but in such an utterly different way from that of the human individuality that the Theosophical idea you mention of its slipping back at death into a general pool is roughly correct. It is needful to add that as the cell reincarnates from this pool the indiduality is recovered.

3. I do not usually venture to give out my opinion of contemporary and near-contemporary teachers, but I feel I can break this rule in your case. Your doubt that there is anything of real value in Gurdjieff's teachings is somewhat too sweeping. Such a value does exist in those parts of his teachings which derive from Buddhism. I see no reason to doubt that he gained this knowledge from monastic circles in Central Asia., but I reject the non-Buddhist portionnot only because it is what you call fantastic, but because the man himself had a black evil strain in him as well as a personal imbalance. I discussed this matter with Ouspensky and feel sure that he eventually broke away because of the impure character of Gurdjieff. Please treat my statement in this connection as confidential, except of course in the case of a friend like Nigel Watkins.

4. Gurdjieff's assertion that indivualized man's soul may become extinct, as wellsas another assertion that millions have no soul at all and therefore never survive, is quite wrong, as you intuitively feel. This is not only my own view but is the teaching of the highest Central Asian Buddhist esoteric circles which I received through the lamaistic contact mentioned in the preface to The Hidden Teaching Beyond Yoga. I remember, too, that the Maharishee of South India was most insistent on this point that nobody would be lost and that ultimately all would be saved.

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Very dear P.B.,

How nice to know you being all right in every aspect, we really were frightened about you this time. We, means Gita and I, whom you can consider to be a unity, as a matter of fact we are writing this letter together, I sitting in an armchair, dictating to Gita by the machine - you see the picture! 19-5-57

Well - to the more serious part, I will tell you how things look from my corner of the world. I am deeply glad to know about that great work being done to establish the summit ~~xxxxxxxx~~ conference and the promoting of its inspiration. Knowing thus this being in the best hands in the whole world, I will give you my viewpoints. I do not consider an atomic war between Russia and U.S.A. evident especially not in Europe, partially would a russian bombing of western Europe within a very short periode send the radiactivity back to the whole European russian territory, partially my private prophesy is that in less than 2 years Russia will become member of NATO. The matter is this, that Russia as industrialized country in spite of the lower standard will have more economic mutuallity with the western world than with the chinese and muslim territories. If these later 2 parts find each other, which is evident within very short time, as they hve very little to loose and everything to gain, you know how deep Russia will be devided. It is an inportant thing to avoid the atomic war, but still more inportant is to get spread out the knowlegde of the biological danger by any sort of radioactivity, also that which comes from atomreactors and their products, and that danger will exist just the same if atomic war is avoided. We succeded here to make it known in the world, that submarine driven by atomic reactor in case of even little accident would become deadly danger for any life in hundreds of miles radius.

We cannot stop evolution. Well no, but eventually promote new evolution in another line. This most be done more in a way which the old good ~~phix~~ theosofists would call ~~fxx~~ fourth-ray activity, if they happen to knew what taht is, which I doubt a little.

More constructively: We must stop energy generation by destructing materials, coal, gasoline, uran etc. and instead promote inventers to build machineries on the principle of the watermills and windmills. Most likely utilizing the earthmagnetical felt or even eventually gravitation, and similar constant sources of energy. If the interest of these problems can be switched over in such lines many of the present problems will be soluted and disapeare into nothingness. At the present state of sience by the knowlegde obtained from the nucleous-physical-investigations, such new inventions must be more or less latent in the minds of the right people. We now here will try to spread out still more knowlegde about the radioactive danger for humanity, and I utilize all my channels to promote this being done and done quickly. Whatsoever it will promote your activities at the same time.

I write to you rather soon again about the things mentioned above. The adress of Edith Russel is best: c/o Redaktionen Berlingske Tidende, Pilestræde, Copenhagen signed private on the envelope.

With deep cordial regards for you and Evangeline form Gita, my Mother and yours

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appt 7pm Tues

Mr. G. Forsdyke
40 Hawan Rd
Oak Tree Hill
3-7-63

Dr. Paul Brunton,

We will be delighted to have the pleasure of your company again; we are usually free from Monday to Thursday evening Tuesday evening if possible.

Our neighbour Mrs. Harding phone number 595219 will take any message.

Mr. F. Goodye passed on your news about Walter Russell;

Peace be with you

George & Helen.

1) Take #29 bus to
cor Campbell Rd and Gt South Rd.
(just past Ellerslie Racecourse)

(maps 21+22 in Dunedin)

2) walk down Campbell and Kawau Rd will be 1st on the left
to about the 4th turning, which is to be called Te Kawa Rd

Walk down Mt St John Avenue to reach
the #29 bus at Gt South Rd

Although not drinkers themselves

they give beer to friend visitors
so donate Chas n/v

✓ 7pm Friday
Tomorrow
Sun
Tues

Mr. G. Forsdyke
40 Hawan Rd
Cave Tree Hill

28.10.63

Dear Dr. Paul Brunton,

Could you make it possible for us to have the pleasure of your company again; we are having our annual holidays, and whatever time or place that suits you will do.

Have you any news of Lee Russell?

We thank you very much for your kindness and words of wisdom the Peace is still with us.

Helen sends her love

"Peace be with you"

Yours Sincerely
George & Helen.

(Mrs Harding's phone number 595219

Mr. & Mrs. Hardy
40 Glenn Dr.
Glen Ellyn, Ill.

28.10.63

Dear Dr. Paul Bennett,

Could you make it possible for us to have the pleasure of your employing agency; we are having our annual holiday, and what better time or place than with you for all the Bennett's.

If that is very much for your kindness and trouble of arranging it, we are still with us.

Hope to hear from you.

"Bless the best are"

Yours sincerely Allen

Hardy

Glen Ellyn phone number 629-2819

I am happy to hear that you are planning a book on Hatha Yoga along the lines I suggested. I had to do so much reading before I even got a rough idea of what it was all about. I believe many people could be guided into a better life if they had a difinite plan from an authoritive source like yourself. Many must quit before they find the road. I feel your book has a great need among the people who want something above organized religion and who want to work alone with their spiritual problems. I feel this is the only way they will accomplish anything. Its a personal effort. Hence the dire need of that guide to the first step.

I am also enclosing some data I use to arouse interest in radio therapy. It uses body vibrations and I feel accomplishes somewhat the same effect that Hatha Yoga obtains naturally. You may find it of interest.

Yoga free from exploitation etc. I have read and read in this field just trying to find a point of departure to live this new life I plan. I almost gave up until I came across your books. I then looked for books on basic yoga practice to apply as you suggest as a starting point to understand and reach the point you so clearly state near the end of the Wisdom of the Overself.

I see your works from this angle. Yoga is fine for a basic training plan. You (or I it should be) are not to get lost in meditation and trance and drift through life in a semi-dream world. The man should go on to the teaching beyond yoga and also live a practical and useful life among men. Retreating to the Inner Self for peace and inspiration for brief periods of ~~the~~ day after the practices suggested have been applied and mastered.

Once I get this last confusion eliminated I feel I can go on alone for a few years. One day I may feel I would like to go further and I hope I may find a way to contact a teacher then. First I must see if I really am as sincere as I feel by making some progress alone. I have consistantly tried to understand life and develop an acceptable philosphy for the past three years. I feel the search is sincere. Now I will find out if the practice is also sincere. If it is I will try to go on from there.

If you would accept a suggestion I would like to see you write a book that would outline a method for the AVERAGE MAN to apply to his life so that he could gradually and continually grow from suggested practices until he would be ready for your later books with their more dificult teaching and suggestions. I feel I caanot get all I should from The Teachings Beyond Yoga and Wisdom of the Overself without some BASIC preparation. It is this basic preparation that I seem to be having so much trouble in finding. Hence the suggestion. I find a blank space between the desire to get somehwere in life and the HOW of doing it. I feel your two books just mentioned above are "college" and I feel we need a grammer shcool and high school type of book to get us UP to the last two books you have written. Since you said Yoga was good training for this I have made my attempt to find out HOW it can be STARTED. This may seem simple to you Dr. Brunton but believe me it is far from simple to us who want to try and follow you.

Most sincerely,

Granville Rice

It is for those who have need of a period of discipline, who have lived as they pleased, especially as regards physical senses and appetites

NEW BOOK #2

Now is the time

Dear Gent

Now is the time for all goo d men to come to the aid of their co

February 26, 1944.

My dear Art:--

I had not much more than finished answering your letter of the 18th, when your letter of the 23rd arrived. I will make amends for the delay in replying to the former by answering this one--as well as I am able--straightaway. I shall be writing to Paul this week and I will include your question, as requested. Since you ask me, I will venture a few remarks of my own about this question of Grace--that which is necessary before realisation becomes possible.

Myself, I have not thought of "Grace" as something which was waiting to be vouchsafed to us, all at once, at a given great moment. I have thought of it as a continuing process. You know the old story about some business man who, watching another one being taken off to gaol, remarked--"there but for the Grace of God goes I"! Well--it seems to me that the very fact that we have, in this particular life, the thirst to seek for Truth, is itself a sign of Grace. That we have been led to various helpful books is another sign of Grace. That we have been allowed to come within the ambit of Paul's books and help, is a big sign of Grace. That--in some instances, we have been kept, perhaps by suffering, from making bigger dam fools of ourselves than we have--is also by virtue of Grace. In a word, this gift of Grace is a continuing thing, with a cumulative effect. So far as the descent of Grace which one might say "catalyses" the first moment of true realisation is concerned--that is just so much more noticeable than the smaller stream of constant Grace, which one is apt to take for granted, or not to notice.

Then I think one can be too anxious. I do not mean by that remark that I think one can be too earnest; or too regular and conscientious. Simply that there is a time for all things. Nature is working through all its forms to accomplish its ends. The blossoms are appearing just now on the peach and apricot trees, because it is the time for them to appear from out these dead looking twigs. Whether the tree has done anything during the winter to deserve these blossoms, I dont know! However, since we are more than trees, we can cultivate the inner soiland by living, so far as we possibly can, according to the things we know, prepare ourselves so that when the Springtime of our destiny arrives, we may be ready for the blossom to appear. Thus, if we have faults of which we know, obviously we should do our best to overcome them. We can always work toward the goal, even if we cannot achieve it right bang off.

Be thankful for the Grace so far vouchsafed; work along happily and with assurance since, even if we cannot take the Kingdom of Heaven by storm, one day It will storm our hearts. Hope this helps answer your questions--it only represents my own attempt to answer them for myself--as usual.

Affectionately,

Ted Spicer

February 25, 1944.

My dear Art—

I had not much more than finished answering your letter of the 11th, when your letter of the 23rd arrived. I will make amends for the delay in replying to the former by answering this one—as well as I am able—straightaway. I don't be writing to find this week end I will include your questions, as requested. Allow you ask me, I will venture a few remarks of my own about this question of stress—this which is necessary before realization becomes possible.

Myself, I have got tired of "stress" as description which was supposed to be considered in me, all at once, as a given great moment. I have thought of it as a continuing process. Has anyone the old story about some Indians who, meeting another one being taken off to be good, remarked—"Lucky guy for the stress of his life!" Well—it seems to me that the very last thing we have, in this particular life, the nation to have the truth, is treat a man of stress. That is how one and to welcome [illegible] stress or trouble comes one only, as a sign of stress. In a word, this sort of treat is a continuing stress, not a specific stress. So far as the degree of stress which one might say "indicates" the right amount of stress realization is concerned—that is just as much a matter of stress realization is concerned—that is just as much a matter of stress realization as the realization of concrete forces, which one is apt to take for granted, or act in relation.

Then I think one can be too analyzed. I do not mean by that remark that I think one can be too serious, or too regular and conscientious. Though, that there is a time for all things. Nature is working through all the forces to accomplish its ends. The diseases are appearing just now on the peach and apricot trees, because it is the time for them to appear from out those dead looking twigs. Whether the trees are doing anything during the winter to deserve these diseases, I dont know! However, since we are more than trees, we can cultivate the inner activity of living, so far as we possibly can, according to the things we know, prepare ourselves so that when the springtime of our testing arrives, we may be ready for the disease to appear. Then, if we have faults of which we know, obviously we should do our best to overcome them. We can always work toward the end, even if we cannot achieve it right away off.

So remain for the time so far vouchsafed, work along happily and with assurance there, even if we cannot take the kingdom of heaven by storm, one day it will storm our hearts. Hope this helps answer your questions—it only represents my own attempt to answer them for myself—as best.

Affectionately,

Jack Spence

As a reader for a number of years & have met

boss of disc.

If ~~from any study of the books~~ there is any point in the books on which you feel you need assistance in understanding and if any study of them can throw any light on the point and discussing with the author entire would be agreeable to my to do so.

(1)

menu begin : You might feel justified in ~~being~~ feeling hurt

out : next sentence

Please understand that I did in fact carefully + sympa. read it. I have reached + passed beyond — certainly in years, have retired from pub. activities, and withdrawn into open. retreat. I am no longer in a position to enter into written corr. with readers or give personal interviews.

(5) Please do not feel disappointed, by my inability to be more helpful, but ~~this leaflet is the only alternative open~~ I have to choose between sending this ~~leaflet~~ printed form of this letter and remaining completely silent

11.

Thanks: leaflet: drop helpful and use instead to ~~send~~ write a more personal ~~letter~~ answer

It is worth trying to turn your pers. problem over to the H. P.,
both before/and after using the ordinary human means suggested
by reason and experience ~~+ authority~~
~~of yourself and others~~
(both your own and other people's.

signed by B. B

1. teacher + int.
2. pers. problem
3. thanks

~~H~~

send you a copy
Hibbert Journal, re-
notice particularly the article
"Mystical Experience" & "Worship & the
Common Man." You will gather from
them something of our thought in
the West now. The first article which
seems to me to bear all the marks of
genuine experience nevertheless fails
down by reason of its author's rationalisation
afterwards. No mystical experience
I have had could in my view support
the theory of the "otherness of God"
or His Immanence. I think you
would say that it is only with true insight
~~can~~ any such experience can be explained.
The second article begins well when the
author seems to lose his way, but it is very
interesting as showing our widening views.
The first article needs a reply — a loving
reply, not a coldly critical one. ~~In the~~

books. Unfortunately
Coke, I have found
where in this country
out of print, but not still on
the second-hand market. I don't know
whether it is likely to have reached
India.

Last week I met Miss Eddington
& she told me that in clearing up her
brothers papers a book almost
completed had come to light, & she had
given it to the Press. I don't think
she knew its nature. I doubt if
she followed her brothers work very
closely. She loved & cared for him &
kept his home beautifully, in that
secure & tranquil atmosphere he was
able to work. She will be a lonely
woman now, I fear.

I have had a request for an interview
from Mr T. P. H Pagne of Wellingham.
I have invited him to come early

First fold here

51-6966 (2)

With love,

H. & B.

10 G 1
Brownie

GREETING

I am your friend and my love for you goes deep. There is nothing I can give you which you have not got; but there is much, very much, that, while I can not give it, you can take.

No heaven can come to us unless our hearts find rest in today. **Take Heaven!** No peace lies in the future which is not hidden in this present little instant. **Take Peace**

The gloom of the world is but a shadow. Behind it yet within our reach is Joy. There is radiance and glory in the darkness, could we but see—and to See we have only to Look. I beseech you to look.

Life is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering and you will find beneath it a living splendour, woven of love, by wisdom, with power.

Welcome it, grasp it, and you touch the Angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty, believe me, that Angel's hand is there; the gift is there, and the wonder of an overshadowing Presence. Our joys too: be not content with them as Joys. They, too, conceal diviner gifts.

Life is so full of Meaning and Purpose, so full of Beauty—beneath its covering—that you will find earth but cloaks your heaven.

Courage then to claim it: that is all! But Courage you have; and the knowledge that we are pilgrims together, wending through unknown country, home.

And so, at this time, I greet you. Not quite as the world sends greetings, but with profound esteem and with the Prayer that for you now and forever, the day breaks, and the shadows flee away.

EXTRACT FROM A LETTER WRITTEN BY FRA GIOVANNI · ANNO DOMINI · 1513

Dear Pee Bee,

Here is poem Dr ji. wrote for us; which rather embodies his Joga (of Electro-Magnetic Pulsation). It is much more than SHABD YOGA in some ways.

VANDE PARAM PADAMAVYAYAM; TAM PRAKRITI PURUSHA GUNATMAKAM, SARVADEVA NAMASKRITAM HRIDI, SARVA BHOOTA GUHA SHAYAM.	I salute that Supreme Consciousness whose body is manifested, unmanifested and spirit. It is saluted by all Devas (sensory and motor organs), and it is present in the center of every atom and nucleus.
BODHI RUPAM, BODHI SATWAM, BODHI GAMYA MANAMA YAM; PARAMA SATYAM, PARAMA SHANTAM; PARAM BRAHMAN, PARAT PARAM.	It is the essence of intelligence and it is analyzed through intuition. It is pure, simple and transcendental. It is ultimate reality, ultimate truth and eternal peace. It is higher Brahman and lower Brahman. It is less than the nucleus and greater than the great.
NIRGUNAM, NIRVANA RUPAM, NIRVIKALPAMAJAM VIBHUM, SHASHWATAM, OM KARA MOOLAM; INDRIYATEETAM, PRABHUM.	It is attributeless, signless, without any character and it is Nirvanam. It is omnipresent, omniscient, omnipotent, and it is the remover of all doubt. In meditation it is represented by eternal OM. It is beyond all sensory organs and mind, and it is the master of mind.
SATCHIDANANDAM, ANANTAM, NIKHILA SRISHTI PRASHASAKAM VISWA ROOPAMANANTASHAKTIM; INDRIYARTHA PRAKASHAKAM.	It has eternal existence, eternal consciousness and eternal peace and happiness. It is inexplicable and immeasurable and it is controller of entire phenomenon and noumenon. The entire manifested world is its expression. All powers are its expressions. It illumines all senses and enlightens perceptual mechanism (mind).
CHETANA CHAITANYA KENDRAM; ATM BUDHI PRADEEPAKAM; NADA YOGA SAMADHI CHITTE PARAMA NARTANA KARAKAM.	It is the center of all consciousness and beyond all individual consciousness. It is the sun to Atma and Budhi. It makes divine dance in the mind when the mind is absorbed in Samadhi through Anahat Nadam.
PRANA-SPANDANAM, PRANAM; VYAKTA AVYAKTA GNA PRAKASHAKAM AMITABHAM, PRANAVAM VANDE, NADA VINDU KALATMAKAM.	I salute OM, due to which the universe is full of electromagnetic pulsation, in view of which entire interspace is full of motionless power (Prana), and it is the illuminator of manifested, unmanifested and spiritual world. It has immeasurable majesty; it is eternal but always new, and it is manifested in the individual mind - (Nad) music; (Vindu) nucleus, and through chain reaction, it includes the entire universe.

Dear Sri Ram,

Here is Swami Rama's, usual article, including the yoga (of Bhakti-Hypnotic Publication), it is usual instruction SIDDHA YOGA in Swami usage.

VANDE PARAM PADAMAVYAYAM; TAM
PARAMITI PURUSHA GUNATMAKAM,
SARVADEVA NAMASKRITAM HRIDI,
SARVA BHOOTA GUHA SHAYAM.

I salute that Supreme Consciousness whose body is manifested, unmanifested and spirit. It is solicited by all Devas (sensory and motor organs), and it is present in the center of every atom and nucleus.

BODHI RUPAM, BODHI SATVAM,
BODHI GAMYA MANANA YAM;
PRANAM SATYAM, PANAMA SHANTAM;
PARAM BRAHMAM, PARAT PARAM.

It is the essence of intelligence and it is one lived through intuition. It is pure, simple and transcendental. It is ultimate reality, ultimate truth and eternal peace. It is higher Brahman and lower Brahman. It is less than the nucleus and it greater than the great.

NIRGUNAM, NIRVANA RUPAM,
NIRVIKALPANALAM VISHUM,
SHASHWATAM, OM KARA MOOLAM;
INDRIYATEETAM, PRABHUM.

It is attributless, stateless, without any shape, color and it is Nirvanam. It is omnipresent, omniscient, omnipotent, and it is the remover of all doubt. In meditation it is represented by eternal OM. It is beyond all sensory organs and mind, and it is the master of mind.

SATCHIDANANDAM, ANANTAM,
NIKHILA SRISHTI PRASHASAKAM
VISWA ROOPANANCHANAKTIM;
INDRIYARTHA PRAKASHAKAM.

It has eternal existence, eternal consciousness and eternal peace and happiness. It is inexplicable and immeasurable and it is controller of entire phenomenon and nonmenon. The entire manifested world is its expression. All powers are its expressions. It illuminates and enlightens perceptual mind (mind).

CHETANA CHAITANYA KENDRAM;
ATM BODHI PRADEEPAKAM;
NADA YOGA SANADHI CHITTE
PARANA NARTANA KARAKAM.

It is the center of all consciousness and beyond all individual consciousness. It is the sun to Atma and Budhi. It makes dance in the mind when the mind is absorbed in Sonadhi through Anahat Nadam.

PRANA-SPANDANAM, PRANAM;
VYAPTA AVYAPTA DHA PRAKASHAKAM
ANITABHAM, PRANAVAM VANDE,
NADA VINDU KALATMAKAM.

I salute the OM, due to which the universe is full of electromagnetic pulsation, in view of which entire interspace is full of motionless power (Prana), and it is the illuminator of manifested, unmanifested and spiritual world. It has immeasurable majesty; it is eternal but always new, and it is manifested in the individual mind - (Nad) music; (Vindu) nucleus, and through chain reaction, it induces the entire universe.

T. H. Neill

On Hypnotic Suggestion as a Cure for Bad Habits

My bad habits and weaknesses are serious at least to me and I beg of any assistance you may be able to give to overcome them.

Since childhood I have been bothered by overwhelming sexual passions and have since an early age and still have to pacify them by means of masturbation I have tried for years to overcome and even moderate the habit without success a few weeks at the most is the only respite I have been able to get usually only a few days. As a last resort and against or rather as a trial I resorted to help from a psychologist friend of mine and hypnotic this subject (hypnosis) by the way I studied thoroughly at an early stage of the quest

and became expert at inducing the state in others, but later gave it up as it appeared nothing. During my studies I found that advanced occultists did not favour the use of hypnosis in relieving faults in character they point out that the lesson taught by the fault only has to be learnt again in some future life. My own experience in trying it to overcome my own fault I would say confirms this. After a deep hypnosis and suggestions given to me by my friend which I must admit were excellent and a good approach to the problem I was relieved of any further impulses (uncontrollable ones) for about ten days, then after a severe test I felt a kind of bubble surrounding me burst

and I was back again as before. I did not tell my friend this not wanting to offend him. I said I felt some relief for ten days. He told me this was usual and with each succeeding hypnosis and suggestions the period of time would increase until I had no further trouble. My belief is that the bubble gets thicker and thicker only eventually to wear thin again and burst with time and so no real good is done. I did not return for further suggestions. Would you please tell me if you consider this reasoning to be correct or not. Perhaps you know of exercises which would sublimate this terrific force and urge naturally into higher channels of study, service

I explained the position at Revela they had not much to offer; one suggestion was to set up and scrub the floor when the surge came on at night. This does not work as unfortunately I am usually half into the deep stage when they start.

My other weaknesses are selfishness and extreme caution with money caused I think from spending most of my childhood in poverty and want. Laziness unless spurred on or inspired by someone or something is the third handicap.

Thank you for listening to all this and I am looking forward to hearing from you again. I am enclosing a map of Auckland you will see Waiheke lies about 15 miles to the

Letter (~~probably~~ from Dr. Mandus to PB)

( ) " I felt such an outpouring of God's com- 1977 ~~February~~ March

passion towards your child and I am sure something wonder-

ful is being set into motion. I do understand the nature

of this searing problem. The only real answer, in the end, is total dedication to the Father and an opening of God's healing love to bless the wounds of soul and body. I just know, deep inside, that it is a yearning for a total clearance and it is this inward readiness that we must speak to. We call for the Living Christ in him, we reach into the deeps of his soul and behold it awakening in the immaculate spirit of God; we enfold him in the love for which his soul yearns until he truly awakens to the highest and noblest and best! This letter comes forth on the wings of love and prayer to help him... I was a real disciple of Dr. Paul Brunton when I was a young man and devoured all ~~of~~ his wonderful books."

( ) " I felt such an outpouring of God's com-

passion towards your child and I am sure something wonder-

ful is being set into motion. I do understand the nature

of this searing problem. The only real answer, in the end,

is total dedication to the Father and an opening of God's

healing love to bless the wounds of soul and body. I just

know, deep inside, that it is a yearning for a total clear-

ance and it is this inward readiness that we must speak to.

We call for the Living Christ in him, we reach into the deeps

of his soul and behold it awakening in the immaculate spirit

of God; we enfold him in the love for which his soul

until he truly awakens to the highest and noblest and best!

This letter comes forth on the wings of love and prayer to

help him... I was a real disciple of Dr. Paul Brunton when I

was a young man and devoured all of his wonderful books."

This acknowledges yours of Feb6,19,Aug 11, Nov. 1& 20,last year. T C M Best

I owe you an apology for not having answered the request in you-rlast letter for information about a possible visit to Europe,even though the letter did not reach me until much later owing to my travels. ~~Since I~~ left the States,late October,I had to withdraw from all concern with personal and business matters if they requi correspondence;there just was not the time, and so my closest friends have found no response.Also,this new wor silencedme.I was in the Far East on my mission;now that is over I have taken the chance to move on to Australia settle down awhile to catch up with arrears.In any case did not know in Novemberwhether I could visit Europe as no longer work that way,making agendas,planning far ahe it is not possible.I have to be completely flexible now.

The next couple of months are crucial for me, the sense of my larger work.During that time I shall not move but after that I may go east, north or west,I do no know just now.If your family have asked you to visit the in Kenya just now I think you would be wise to accept;Eu is the least likely of the destimations I may have to go I am sure they would love to see you, and you them, so wh not take advantage as the opportunity has definitely ari Moreover I think the change of scene would benefit you,a is needed.The Kenya highlands air would probably be a to and the mental air change to normal sensible people wou be better than neurotic questers with their ego-problems a period anyway. The recent political improvement there an added feature.

The international situation has changed immens since I last wrote you.I know that both Kr and Ei,as wel as our own Mac, are determinedly going to avoid war,what past attitudes may have been.Theyhave accepted the respo ility of their position in the right way at last. So as Europe,USA and Russia they are alright under present lea ship. But the new menace has arisen with China, whose lea are aggressive,warlike,callous,completely materialistic. Asia and the Pacific areas, as well as India,are not sa ker ambitions. What will come out of this we shall see India and Russia are the only mediums of restraining inf to save the Far East from Chinese aggression,outwardly.

Nasser and Israel may have a localised confl this time the latter will suffer;however there are influences at work here too. The Summit meetings portant too. In the sense that inner Grace will be concentrated then only the response acceptance will arise

You ask about the right attitude of mind when one is actively employed. If you have to create and hold an attitude it is still not the ultimate philosophic procedure. The latter must come of itself and by itself so that the activity of an outward nature is carried on in the atmosphere of the Overself. In other words, as the Zen Buddhists teach, "Put your mind on the act itself and not upon the feeling of I-ness, or I-am-performing-this act." The atmosphere of the Overself must be felt as a background, but as I said before, all this must come naturally. In between acts, however brief the interval, the mind should concentrate automatically upon remembrance of the Overself; that is, remain centred. You are right in saying that busy city life renders such concentration difficult, but it is a matter of practice in learning to keep the balance of attention between the two parts of the mind, the foreground and the background. Just as it is difficult to keep one's balance on a cycle until one has learned to do so by practice!

There is one exception to my apparent inactivity and that is that for a whole year I have been working, both inwardly and outwardly, in the cause of peace. First I had to find a way, if possible, of averting a world war; and secondly, after having found the way, of placing it in a suitable manner before those leaders in whose power it is to make war. This indeed is my principal interest just now and so far the progress has been somewhat favourable. I believe I have been used both to give the severest warnings to these leaders as well as to show them the way out to peace. I am not involved in any of the outward pacifist movements, other than to take note of their existence and their activities. Mine is a top-level work, and necessarily one which must be kept outside of all public notice.

C M Beard

C in Ford

QUOTES FROM PB REPLIES since September 23/61

ELLIOTT MACRAE :WE ARE GETTING OLDER. I TAKE GOOD CARE OF MY BODY AND MAINTAIN GOOD HEALTH, BUT ABOVE ALL MAINTAIN THAT PRACTISE OF THE PRESENCE OF GOD WHICH MAKES LIFE SO MUCH MORE WORTH WHILE

(2) PLEASE DO NOT MISCONSTRUE MY SILENCE....ALL MY FRIENDS ARE ACCUSTOMED TO SUCH LONG INTERVALS WHEN I AM TOO PREOCCUPIED --EITHER WITH CREATIVE WORK,WITH WORLD AFFAIRS, OR WITH COMPLETE INNER RETREAT-- TO TOUCH CORRESPONDENCE

(3)I'll BE PLEASED TO HAVE A TALK WITH YOU,OR A 'NO-TALK' IF YOU WANT THESTILLNESS, OR BOTH

(4)EARLY NEXT YEAR I PROPOSE TO WRITE A BOOK WHICH WILL BE A SEQU -EL TO ALL THOSE THAT HAVE GONE BEFORE,BUT ALSO BE ABRUPTLY and development in completion of DIFFERENT IN STANDPOINT

I HOPE TO BE ABLE TO SEND THE SCRIPT TO PUBLISHERS DURING AUTUMN

(5)AT TIMES LIFEMAY BE DIFFICULT FOR YOU:INUITION,EQUANIMITY AND HOPE MAY GET CLOUDED OVER TEMPORARILY:IT IS THEN THAT YOU SHOULD SEEK MORE CONTACT WITH NATURE,AND ALSO CAST THE BURDEN OF YOUR PROBLEMS ON TO THE HIGHER POWER.

_ _, etc... when suddenly my tears stopped most abruptly!! And I knew (without word or other message) that Neecie was in the hands of God, and only God ~~would~~ was needed to take ~~over~~ support and take care of her and there was nothing for me (ego) to cry about. So I stopped. I do not have to cry about Neecie again, although I probably will feel like it at times, it is true, because our separation is completed and we both know it, and also know it is right for both our paths. Her mode of life is no longer mine - and any attempt to again think I am responsible for her well-being is no longer true -- if ever it was. So, I came away before seeing her thru the week which I think sealed the ~~knowledge~~ fact that she has divine protection and doesn't need mine. But we got on very well and

LORI

--, etc... when suddenly my tears stopped most abruptly!! And I knew (without word or other message) that Veecie was in the hands of God, and only God would take care of her and there was nothing for me (ego) to cry about. So I stopped. I do not have to cry about Veecie again, although I feel like it, it is true, our separation is completed and we both know it and also know it is right for both our paths. Her mode of life is no longer mine - and my attempt to again think I am responsible for her well-being is no longer true -- if ever it was. So, I came away before seeing her this the week which I think sealed the knowledge-that she has divine protection and doesn't need mine. But we got on very well and

for letters only

Guruji Poonja

(1) c/o Mr. Joachim Grebert
Brühnerstr. 33
5 Köln 51

on fere

was 7 years
with Ramana
8 months ago
reached Europe
under suggestion of
Benedictine
monks he met
in Himalaya
who no hermit there

Germany

(2)

FRANK C. REYNOLDS, whose letter you gave me and asked me to look up, is a consulting engineer in his sixties. He had a mystic experience in his teens, later repeated twice during his lifetime, when he felt he had the cosmic conciousness. Each time it lasted for a few weeks. He regrets now that after the initial experience, when he was unable to find what it meant, he decided to put off the search until later life. He reads particularly Evelyn Underhill and Bucke, and has read all of Peter Brown's books. He meditates daily, and is now anxious to find the key to reality in this lifetime. I answered his questions to his satisfaction, and counselled him that there is no "secret key", but that patient application in the mystical, intellectual and practical moral paths will bring him closer to his goal; and reminded him that the Higher Power is also concerned with his search, and that when the need is there, help will come. As he is a Rotarian and is going to visit California and asked if there was anyone there he could meet, I gave him Ted Spicer's address, and wrote Ted separately. I think they might have a lot in common. Incidentally, I was amused when he asked if he could compensate me for the interview; naturally I declined.

FRANK C. REYNOLDS, whose letter you gave me and asked me to look up, is a consulting engineer in his sixties. He had mystic experience in his teens, later repeated twice during his lifetime, when he felt he had the cosmic consciousness. Each time it lasted for a few weeks. He regrets now that after the initial experience, when he was unable to find what it meant, he decided to put off the search until later life. He reads particularly Evelyn Underhill and Buck, and has read all of Peter Brown's books. He meditates daily, and is now anxious to find the key to reality in this lifetime. I answered his questions to his satisfaction, and counselled him that there is no "secret key", but that patient application in the mystical, intellectual and practical moral paths will bring him closer to his goal; and reminded him that the Higher Power is also concerned with his search, and that when the need is there, help will come. As he is a Rotarian and is going to visit California and asked if there was anyone there he could meet, I gave him Ted Spicer's address, and wrote Ted separately. I think they might have a lot in common. Incidentally, I was amused when he asked if he could compensate me for the interview; naturally I declined.

THE
BRITISH COALING DEPOTS
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SUEZ 524

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LONDON ADDRESS :
117/121, LEADENHALL St., E.C. 3.

SUEZ ADDRESS :
P. O. Box 36, PORT TEWFIK, EGYPT

PORT-TEWFIK, 15th May 1946

THIS IS TO CERTIFY that Dr. P. Brunton was a passenger on the m.v. "TAIWAN" sailing from India to the United States Of America. and that he would have arrived in New York about Mid-May if the ship had not been wrecked on April, 21st. 1946 in the Bay of Suez.

For THE BRITISH COALING DEPOTS LTD.,

The American Consulate,
Cairo.

THE
BRITISH COALING DEPOTS
LIMITED

LONDON ADDRESS:
MITRE, LEADENHALL ST. E.C.3

SUEZ ADDRESS:
P. O. Box 24, PORT TEWFIK, EGYPT

PORT-TEWFIK, 15TH MAY 19 46

THIS IS TO CERTIFY that Dr. F. Brunton was a passenger on the m.v. "TAIWAN" sailing from India for the United States of America, and that if the ship had not been wrecked on April, 21st. 1946 in the Red Sea, of course.

For THE BRITISH COALING DEPOTS LTD.,

The American Consulate,
Cairo.

FOUNDATION FOR CHRISTIAN LIVING
P.O. BOX FCL
PAWLING, NEW YORK 12564

Dedicated to the Advancement of Christianity as a Practical Way of Life

NORMAN VINCENT PEALE

June 3, 1986

Mr. Kenneth Thurston Hurst
696 Sierra Vista Lane
Valley Cottage, NY 10989

Dear Mr. Hurst,

I have read your inspiring book, Live Life First Class!.

It is a book that can truly help the reader as it says on the cover; to be happier, healthier, and more prosperous. This is true because the principles outlined in the book are basic to happiness, health, and prosperity.

Thank you for your generous personal references.

Your writing style appeals to me for it is direct and so readable.

God bless you every day.

Cordially yours,

Norman Vincent Peale

NVP:nd

Founded by
NORMAN VINCENT PEALE and RUTH STAFFORD PEALE

gone yet?

I'm presently looking for another job, where I can learn something new. It seems Australia is the place easiest to get to with a limited amount of money, as there is no work or language problem.

If you hear from P.B., please give him my best regards. I would

Nativity
Illumination from the BELLES HEURES OF JEAN DE FRANCE, DUKE OF BERRY
French, about 1410/1413
THE METROPOLITAN MUSEUM OF ART
The Cloisters Collection, Purchase, 1954

With my very best wishes
for a Merry Christmas
and a Happy New Year!
Ernest

Printed in France by Draeger, Paris

Glendora Hotel
Glendora Calif.

Sept 9, '47

(a)

My dear Dr Brunton:-

I. stoped the breathing, visual, and meditation exersises, but I. am still facing the Sun, evening and morning, and asking questions.

I. have been thinking if I. have to stop those too.

My peace have return, and my bowels and urine are funtion normally.

To avoid taking to much of your time,, if you write me and just say yes, or no, then I. shall know how to act concerning facing and asking question

My best thought and prayer for your ~~Sa~~ ~~pport~~ in your work

J. Aldereta

The attached 2 pages by B to be fully rewritten

April 30, 1981

Dear P. B.,

I heard only recently, on my travels, of your illness, and the news has caused me much anxiety. Please inform me if I or any of my associates

My dear Paul

8. Leonard Rd. Cambridge. 6. 11. 1950.

The enclosed report af my interview with Henry Joachim needs no more comment, but perhaps I should add that I liked the man, and greatly sympathised with his difficulties. In the long run, of course, the interior spiritual life will overcome these and will make differences in his music, but a month of meditation is not likely to make any sensational change. He shied off the point every time that I tried to make him see it - that the spirttual life as taught by you, and by everyone else worth the name of guide, is always the way of interior prayer, and striving, and aspiration and mediaation within the heart, and it does not need any outward place or circumstance whatever.

Ever M

answered 26 September 77

EMBASSY OF THE
UNITED STATES OF AMERICA

Jubiläumsstrasse 93
BERN, Switzerland

Mr. Paul Brunton
% Swiss Bank Corp.
Acct 522 739 A

1820 Montreux

Sept. 20, 1977

Dear Sir/~~Madam~~

Embassy records show that a Social Security Questionnaire No. 7162 or 7162.1 was forwarded to you several weeks ago. Unfortunately we have no record that the completed form has been returned to us.

The Embassy wishes to draw your attention to the fact that the questionnaire must be completed by law once a year by every Social Security beneficiary. Your benefits may be withheld by the Social Security Administration if the form is not returned in due time.

Consequently, we would appreciate your returning the completed and certified questionnaire within the next few days.

Thank you for your cooperation.

Sincerely yours,

for Adolf J. Gander
Consular Specialist

Contrôle des habitants et police des étrangers

Rue du Marché 8 **Montreux** Téléphone 62 46 11

Bureaux ouverts au public de 9 à 12 heures et de 13 h. 30 à 16 h. 30

1820 Montreux, le 12 février 1971.
CR/nd

Monsieur Pierre FREYMOND, Avocat
13, rue Pichard
1002 LAUSANNE

Concerne: M. Paul BRUNTON, né le 27.11.1898,
ressortissant anglais.

Monsieur,

En réponse à votre lettre du 10 courant, nous avons l'honneur de vous informer que le transfert du permis de l'étranger prénommé ne donnera lieu à aucune difficulté.

Il s'agira, pour M. Brunton, de nous présenter son permis tessinois et son passeport dès son arrivée dans notre commune, en vue de son inscription dans notre canton.

Nous vous prions d'agréer, Monsieur, l'expression de nos sentiments les meilleurs.

Contrôle des habitants
Bureau des étrangers
Le préposé:

Chsadiel

OFFICE CANTONAL DE CONTROLE DES HABITANTS ET DE POLICE DES ÉTRANGERS

Rue Caroline 2 (2e étage) - LAUSANNE

Bureaux ouverts au public de 8 h. 30 à 11 h. 50 et de 13 h. 30 à 16 h. 30

Téléphone (021) 20 73 12 - Compte de chèques 10-460
20 73 01

N/réf. No II/ 391165 D/ag
A rappeler dans la correspondance

V/réf. No

1000 LAUSANNE, le 19 mai 1971

Etude de MMes P. Freymond,
O. Bourgeois, et J.-M. Rivier
Avocats
13, rue Pichard
1002 LAUSANNE

Messieurs,

Concerne : M. Paul BRUNTON, né le 27 novembre 1898, ressortissant anglais.

Nous référant à votre lettre du 10 février 1971, nous vous informons que nous établissons un permis de séjour sans activité valable au 20 octobre 1972 en faveur de votre client susnommé.

Ce permis pourra être retiré prochainement au Bureau des étrangers de la commune de Montreux, contre paiement des taxes d'usage.

Veuillez recevoir, Messieurs, nos salutations distinguées.

Le Chef de l'Office :

Signé DELACHAUX

PCE 41 a - SR - 1. 69 - 10 000

29 Sept. 1952

Dear Paul Brunton:

Your travels will be far and you will return to so very near and through that the awareness of pure LOVE will take place and the heart will make UNION with the ONENESS, and in THATNESS it will remain for it will fully regain the establishment with true reality.

RAMA

His title: Somdet Phra Ariyawongsakhatayan

วัดสุทัศนเทพวราราม กรุงเทพฯ

วันที่ ๑๐ กุมภาพันธ์ พ.ศ. ๒๔๘๒ 1939

ดร. ปอล บรุนตัน ได้มาเฝ้าสมเด็จพระสังฆราช แสดงตนว่าเป็นพุทธสาสนิก และมีความจำนงใคร่จะได้พระพุทธรูปไว้เพื่อเป็นอนุสสติฐาน สมเด็จพระสังฆราชทรงประทานพระพุทธรูปนี้แก่ ดร.ปอล บรุนตัน ทรงรับสั่งให้ข้าพเจ้าทำหนังสือแสดงการประทานพระพุทธรูปนี้กำกับมาด้วย

ข้าพเจ้าจึงได้ทำหนังสือแล้วมอบให้มาพร้อมกัน เพื่อแสดงว่า สมเด็จพระสังฆราชได้ทรงประทานพระพุทธรูปให้แก่ ดร. ปอล บรุนตัน โดยจริงทุกประการ.

ผู้รับรับสั่ง พระอรุปลดาสมิทธิพิทักษ์ราชาภาร์

เลขานุการสมเด็จพระสังฆราช

TRANSLATION FROM THE SIAMESE

Dr. Paul Brunton is known to the Supreme Priest of Siam and he is a true Buddhist. He is worthy of a holy statue of the Buddha for use in his shrine, so the Supreme Priest has given him one, as well as this certificate to accompany it. The Buddha statue is presented as a personal gift.

The name of this Sangharaja is Phae Tissadevo

Phae is his original name.

Tissadevo is his Pali name given at his ordination

Vin Sm 2
2277 - 5402

This is how it's written in Thai.

Somdet Phra Ariyawongsakhatayan (Phae Tissadevo)

C

Silvia Csaszar
22B Shire Oak Road
LEEDS LS6 2DD
Yorkshire

12 October 1981

Dear Sirs

INFORMATION ABOUT DR PAUL BRUNTON

I have read several books by Paul Brunton and I am really fascinated by his ideas.

As the author says in his works that, because of his advanced age, he cannot reply to any correspondence I wonder whether you could help me and send me some information about him and his life.

I should be grateful for your assistance and look forward to your early reply. Thank you.

Yours sincerely

Silvia Csaszar

Silvia Csaszar (Miss)

Permettez-moi de me poser des questions ?

Monsieur Keck, si vous ne possédez pas la faculté de distinguer la jeunesse - qui est la partie de la vie entre l'enfance et l'âge d'homme fait - si vous n'êtes pas en mesure d'établir de différence entre le jeune et l'adulte, l'apprenti et le patron, l'élève et le maître, en ce cas, dans votre classe, occupez-vous vraiment la bonne place ?

Contrairement à l'avis de certains irresponsables, j'estime que tant qu'un jeune est dépendant, tant moralement, physiquement, que matériellement de ses parents ou d'un éducateur, c'est à ces derniers qu'appartient la responsabilité de juger du choix des distractions, de leur fréquence et de l'heure de rentrée de ceux dont ils assument l'éducation et l'entretien.

Monsieur Grosch, vous n'établissez pas le rapport que j'ai fait entre des expériences vécues, le "Strobe" et le "Museum". J'ai tout simplement cru qu'il était de mon devoir de signaler certains dangers, et ne m'en voulez pas de penser que rien ne ressemble davantage à une boîte de nuit, qu'une autre boîte de nuit.

Madame Favre, vous habitez effectivement le même quartier que moi, à la différence que si j'habite à l'intersection de trois rues fréquentées, vous, vous habitez le centre d'une ruelle à circulation interdite. J'éprouve par ailleurs de la peine à croire que vous ne saisissez pas la différence qu'il peut y avoir entre le bruit cessant à minuit et celui se prolongeant jusqu'à quatre heures, et vous signale n'être pas le seul à être incommodé par de bruyants et motorisés noctambules; ces nuisances pourraient d'ailleurs très bien être évitées par l'observation de certaines règles qui, si l'on n'en tient pas compte, rendent la vie en société insupportable. Il ne s'agit ni de paix ni de confort, mais de mon sommeil comme de celui d'autres citoyens. Permettez que ma santé me préoccupe davantage que les restrictions à apporter au comportement de fêtards inconscients.

Par ailleurs, je me suis laissé dire que vous quittez régulièrement votre domicile le vendredi pour revenir chez vous le lundi. Comme ce sont les fins de semaine qui sont les plus bruyantes, je comprends mieux que dans ces conditions vous n'ayez pas trop à souffrir des bruits de la ville.

Vous savez Madame Favre, je ne me fais aucune illusion; je sais que ma prise de position me vaudra à nouveau des représailles et des antipathies. Se mettre du côté de l'odre et de la morale ne fait plus recette : Play-boy se place mieux que le Messager paroissial; mais je n'ai pas passé plusieurs années de ma vie à la défence de notre liberté, pour capituler aujourd'hui devant les produits d'une société matérialiste et décadente, d'une certaine jeunesse argentée et gâtée, sans foi ni idéal, qui est autant à plaindre que leurs parents sont à blâmer.

Georges LINSIG sr.

Montreusien, Montreusienne,

Permettez-moi de soumettre à votre bienveillante attention le texte que j'ai fait parvenir à l'administration de l'Est Vaudois, et que le rédacteur de ce quotidien ne juge pas bon de faire paraître dans la rubrique " SOYEZ POUR OU CONTRE, MAIS DITES-LE ".

Les très nombreuses réactions positives que ma prise de position initiale a soulevée, m'ont prouvé l'intérêt que le sujet suscite et m'incitent malgré tout à vous soumettre directement la mise au point que j'aurais aimé voir paraître dans votre journal.

Administration de l'Est Vaudois
Avenue des Planches 22

1820 MONTREUX

Montreux, le 1er avril 1975

Messieurs,

Mon intervention au sujet du Museum-Club ayant déclanché de nombreuses réactions, m'accorderez-vous à nouveau la possibilité de m'exprimer, mon nom ayant suffisamment été prononcé pour que, sans vouloir relancer une polémique, il me soit toutefois possible de justifier mon point de vue, en souhaitant que mon texte soit reproduit intégralement.

Votre rédacteur écrit que le Museum est un rendez-vous de jeunes. Monsieur Grosch le tenancier confirme que son établissement correspond aux goûts de la jeunesse et Madame Favre dit que cet établissement est la seule discothèque à Montreux, seul lieu du genre destiné à la jeunesse. Enfin, Monsieur Keck, s'élevant contre la nouvelle réglementation proposée par notre exécutif visant à réduire la prolongation d'ouverture des établissements publics, il trouve ces dispositions discriminatoires à l'égard de la jeunesse.

A notre époque où nombreux sont ceux qui s'interrogent et s'inquiètent de quoi demain sera fait, où des parents se préoccupent des possibilités d'avenir de leurs enfants, il se trouve donc : un rédacteur placé à la tête d'un moyen d'information important, une mère de famille, un enseignant à l'école normale et conseiller de commune, qui s'inquiètent de ce que des jeunes risquent de se voir frustrés de quelques heures d'amusement après minuit - souhaitées avec attractions et entraîneuses-.

IF A FRIEND IS PASSING thru Japan, ask him buy one for me.

EMBASSY OF JAPAN

3 TENNYSON CRESCENT
FORREST CANBERRA, A.C.T.

4th May, 1960.

Rice cooking used to take an hour before serving, now the housewife merely fills an electric rice cooker (cost $10) and turns a switch.

Dear Sir,

I acknowledge receipt of your letter of 9th April, 1960, regarding an electric rice cooker. I do apologize for the delay in writing to you.

Some time ago, a Japanese trading firm, Mitsui & Co. Pty. Ltd. of 16-20 Bridge Street, Sydney, who are the representatives of Tokyo Shibaura Electric Co. Ltd., one of the largest Japanese manufacturers of electric rice cookers, did contemplate marketing the cooker in Australia. However, due to the limited demand for such an appliance in this country as compared with Japan and also the necessity of altering the voltage of 110, used in Japan, to that of 220 applied in Australia, they temporarily suspended the idea of marketing it in Australia. Under these circumstances, I am sorry to say that the appliance in question cannot be bought in Australia.

Nevertheless, should you be able to place an order for a reasonable number of units, I think it would be worthwhile for you to contact Mitsui & Co. at the above address in Sydney.

Yours faithfully,

T. Yajima

(T. YAJIMA)
First Secretary (Commercial)

Mr. Paul Brunton,
Box k-819,
G.P.O.,
PERTH. W.A.

EMBASSY OF JAPAN

A TEMPORARY CHANCERY
CONNECT CANBERRA A.C.T.

4th May, 1960.

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