

Readers' Letters 01

Editor's Note: The Readers' Letters files consist of correspondence between PB and his students, followers, fellow philosophers, spiritual leaders, friends and family. Most of these letters were sent to PB by readers of his books. They are in no particular order, and there may be letters by the same person in other files as well. Most of the letters in this file were written between 1936 and 1981. There is an index of proper names at the end of this file, although it is not comprehensive for the entire file.

PB had a tendency to make edits, write notes regarding his replies, or insert address information and meeting times on the letters themselves after receipt. We have noted PB's insertions and marginalia, but have not noted edits made by the original author, assuming that they were corrections made at the same time as the rest of the letter. To preserve both readability and the voice of the author, we have corrected spelling errors but have generally left grammar as is.

Less interesting letters have been summarized instead of fully transcribed. Please refer to the scanned PDFs for the full content, or to view all stationary headers, postmarks, unidentified markings, marginalia, etc. Proper names and dates have been written exactly as found in the original for each letter in this file; where we discovered multiple versions of a person's name, we have noted the full name either in the body of the text in {curly brackets} or in a footnote.

In many letters, there are words that are illegible or missing; in such cases we have included either our best guess or the word "illegible" inside {curly brackets}. In rare circumstances, we have added a word or phrase to a letter for readability, which are also noted with {curly brackets}; a footnote was added where we deemed it helpful. – Timothy Smith (TJS), 2020

L01.001

1 - 2

Chicago Tribune Obituary clipping for Porter Sargent April 1951

Newspaper clipping on Porter Sargent

An obituary printed in the Chicago Tribune in April of 1951¹

Extract: "His 'handbook of Private Schools' was a useful compendium of information concerning these institutions, but was chiefly known as a vehicle for the author's inimitable attacks on hypocrisy and pretense in all of its forms and on the stuffed shirts and sacred cows of the age."

L01.003

3 - 4

Letter from Umrao Singh Sher Gil Majithia

¹ Handwritten by PB himself.

Majitha House, Amritsar, Punjab
6th January 1937

Dear Mr Paul Brunton,

Your friendly and interesting letter was redirected to me at Delhi, where I was staying on my unwilling journey² since the 12th ultimo. I am sorry I did not write earlier by I was rather distracted at Delhi and also had not got dis-accustomed to my typewriter left at Simla for travelling light. I wonder if you have already left for Europe as you said you may by the end of "this year," which would last now; unless you were contemplating the present.

I did not quite understand your last lines concerning my daughter Amrita Sher Gil. Yes she is the young lady the papers have been writing about, and I am not sorry some people think of her art more highly than I can do probably owing to my being out of date. But what perplexed me your first sentence "I have ready an article about the art of Min Amrita Sher Ghil (Gil) etc...." I presume you mean "read" not "ready." Or could it be that you have written something about her?

Now to the first part of your letter. Certainly you are right that the powerful waves of inharmonies and disruptions. Though in the world at present cannot be neutralised by poor meditation so called by mere courtesy - I belong to this set³ - and you and the Mahatma who said that are quite right. You are right in advising Mrs Beach in instructing people as to how to meditate first; and I am sure your book "The Secret Path," will be helpful. I have said something about your analyses for Self-discrimination which resembles the Samkhya-Yoga-Vedanta way; and what you expect to be followed thereafter is also so true. The trouble however is in achieving "clarity" of understanding and one pointedness needed for this mental process and what is to follow - which is signified by the terms cittaprasâda and consequent possibility of samapatti or Samadhi. But most of us lack cittaprasâda for which the four attitudes towards four kinds of persons are recommended by Patañjali, and which are the culminations of this householding disinterested duty so emphasized by the Gita. There is the rule - the first rule.

You are perfectly right in what you say about your attempt to rouse interest. Our philosophies are too cryptic and later complicated & made still more uninteresting by the intellectual systematizing commentators, not so the {illegible} though, I am sure your inspired and interesting way⁴ of writing the interesting style - in other words art - can alone rouse interest. Paul Deussen pointed this out when comparing the syllogistic method getting Hindus with the artistic-style of the Greeks. That⁵ is why the Upanishads and in a lesser degree the Gita are works of inspired art unlike the 6

² He was brought back to India from Hungary because of anti-British correspondence; he was supposed to lose his holdings, but was protected by a general amnesty -TJS

³ Page 4

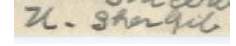
⁴ "way of writing... of the Greeks" is written in the margin of page 4.

⁵ Margin of page 3

systems. I am interested to hear that you are in touch with other Mahatmas besides this Maharshi {*written in Sanskrit*} (Maharshi) of Arunachala.

I wonder whom you mean! Do you mean the Mahatmas referred to in theosophical circles? Or some other? If not too private please drop a hint.

Sincerely yours



L01.005

5 - 6

Letter from Dr Radhakumud Mookerji⁶

Itihasa-Siromani (Baroda)

Lucknow University, 5 Fyzabad Road Camp [sic]: Calcutta

23/12/44

Dear Dr Paul Brunton,

I just met here Mrs Anne Ancott who showed me your letter with its references to me. I have been thinking of you always and strongly feel an inclination to so arrange that we can live closer together for some time. It even struck me that I might ask you to spend some time in my home at Darjeeling or at Puri. For the moment, I am due for conferences at Bezwada on 28th and in Madras on 29th and two following days. I do not know if it may be possible for me to renew my contact with Mysore and see you there.

Herewith a paper showing the progress of its schema. The number of papers received for the volume is considerable so as to make it one of about 1200 pages in print. So the volume is to be published in 2 parts of which Part I containing your Article will be published in January 1945 when the ceremony of presenting the volume will also take place.

The Lucknow University has already instituted the proposed lectureship and the Judge of the Federal Court, Sir S. Varadachariar, is coming to deliver the inaugural lecture, under the Endowment on the subject of Hindu Judicial system on which he is an authority.

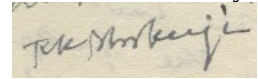
I shall be glad to know full details of your health which I hope is now quite well and free from its old troubles. Mara is a name seizing me with growing strength that every thought spent on an individual object is abuse of the mind which should always be intent on the One and only very loosely and superficially notice Its working and manifestations in and through the Many. I am sure you have made far greater progress towards this synthesis of Subject and Object, the Inner and the Outer.

Mrs Anne is as vivacious as always. My contacts with her give me a wholesome bath of rejuvenation and renovated sensibility. But I can only be a philosopher and friend in her Quest, but not the 'Guide' as you will be.

Looking forward to seeing you somewhere somehow.

⁶ Also spelled Radha Kumud Mukherjee. PB quotes him in Grey Long 3-4, para 137-9.

Yours sincerely,



L01.007a

7 - 8⁷

Letter from Prabhananda

Vedanta Society of Los Angeles, 1946 Ivar Avenue, Hollywood, California⁸

June 7 - 1939

Dear Iris,

Many thanks for your affectionate letter...⁹

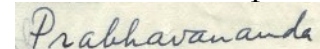
You will be glad to know that the well-known author A. Huxley is here. He came to see us with his friend Gerald Heard, who is also a well-known writer. They both know Mr Brunton. They are both going to India to give a series of lectures at the Calcutta University. Mr Gerald Heard has taken some lessons on meditation. When you write to Mr Brunton, mention them to him as they are well acquainted with him.

We are going to celebrate the first anniversary of the Temple on July 9th. We expect both Mr ...

...¹⁰ read¹¹ and perhaps to read again the Ode by Mr Manchester.

Please give my love and respect to Swami Bodhanandaji. Accept yourself my love and best wishes.

Yours in Divine Spirit,



L01.007b

8

Incomplete letter from Unknown

Undated letter

⁷ This page is made of two pages glued together - the top piece contains a partial handwritten letter, and the top line of a typewritten letter. The bottom piece is the middle of a partial typed letter. Letter ID L01.007a and L01.007b are the consolidated pieces of the top handwritten paper and L01.007c contains the bottom typed letter. See comments and refer to the scan of the original for clarification.

⁸ "ask her inquire when they arrive here" handwritten by PB himself at top left of page.

⁹ This line is found in the overlap of two pages cut and glued together. Subsequent lines may be missing between "letter" and "You will".

¹⁰ The page containing this handwritten letter was attached to another page with a typewritten letter.

¹¹ Page 8

Dear Paul:

I spent the evening with Michael Sheridan. ... about two weeks ago, and lives ...¹²

L01.007c

7 - 8

Incomplete letter from Ted¹³

Oct 41

About¹⁴ Huxley: His new book "Grey Eminence" is just out and has been the subject of many long and mostly eulogistic reviews. I won't say any more about it until I have read it. He is very busy now making a movie - of what I don't know. But it takes all day and sometimes night, so the evening gatherings have been abandoned for a while. He certainly has a wonderful mind. Yes, Heard has indeed gone very deeply into meditation. I am to see him next week, specially to learn what transpired at a little gathering of some 20 people, who took 6 weeks at a spot in the San Gabriel hills, to be quiet and to see if they could find some effective way in which to be of service to the world now. Heard has reached the point when he knows the Swami has nothing more to offer him. He labours so in meditation - with intense, fierce longing to reach the Light. He is like one of the mediaeval¹⁵ martyrs, and one could imagine him burning at the stake with a glowing face and intense eyes, if he thought he were serving God. With all the meditation, he has not learned to be still, but he is getting there. As you know, he too has such a fine mind that when he gets through this phase, he will go ahead rapidly. Both of them have reached the point where they would never go "yogi-seeking." I shall ask Heard next time I...

... to continue¹⁶ to try and try to make himself a more useful instrument and this rather hard lesson will stand him in good stead eventually.

That leads me to Art: He is having his own little woes, as you probably know. He works for his father in law. His wife is an only child. Her family apparently just treat Art like a bump on a log. They just don't see him. When they visit his house, he might as well not be there. He is sensitive - and a little weak. The emotional stress and strain resulted in his having a gastric ulcer, which put him in hospital for 3 weeks and left him somewhat unstrung, and obliged to fuss a lot about diet. Things came to a head and he resigned his job and came out here, intending to get a job and bring his

¹² An incomplete typed letter beginning on page 8.

¹³ "Ted Oct 42" noted by hand on page 7 in lower right margin.

¹⁴ This typed excerpt was pasted onto page 7 containing the handwritten letter ID L01.007a.

¹⁵ An alternate spelling for "medieval"

¹⁶ Page 8. This typed excerpt is possibly the continuation of the typed letter from page 7.

family out here. Hence his visit to which I have alluded. That presented me with quite a problem, because I knew it was something he had to face up to himself, without passing the buck to me, or to you. So I let him talk. I eventually ventured the remark that no one except...]

L01.009

9 - 10

Letter from Col. Sir Kailas Narain Haksar
Government of Jammu & Kashmir

1 - vi. 41

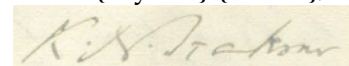
My Dear Mr Brunton,

I was very glad to find your reply to my letter when I got home late last night. From the moment that I came to know that you are in Srinagar I have been very 'avid' to see you. Telepathy? Yes! I say so because when I wrote to you I could not clearly visualize the day & the hour I could ask you to come for a talk. It was a {dire} prospect. This morning things have so turned out that we might (I hope it so) meet this afternoon.

I am out in the Jungle - at the end of the telephone line. I just (11 AM) rang up 173 but 'exchange' told me that there is no reply. This is rather disappointing, but I am resolved to¹⁷ go through with the project I have planned. I am expecting to be free for an hour or so about 4 o'clock. I intend to drive up to '{Khan Manzil}.' I so much hope you will be in. In case you are not I shall leave this note written from a place called '{Dhraphlama}' in the Dachigam Valley.

I think you always realize how I am urged to see you. If I miss you this afternoon between 4/30 & 5pm, you will know that I made a valiant effort to get to you. This I want to do - the more because you have sent me your (my) peace which I have always needed and now need more than ever.

Yours in {mystic} {touch},¹⁸



L01.011

11 - 12

Letter from Swami Ramdas
Ramnagar, Anandashram, P.O., via Kanhangad, (S.I.Ry.)
15th. July, 1948

Annotated: a circled letter "R" in upper right in PB's hand

Dr. Paul Brunton
Box 34, Station D

¹⁷ page 10

¹⁸ PB attempted to decipher last few lines of this handwritten letter at bottom of page.

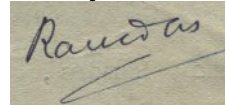
New York, 3, USA¹⁹

Beloved Friend,

Ramdas had duly received your beautiful card of greetings and your note written on the last Christmas Day. Ramdas had acknowledged receipt, on the 9th of January. But the letter returned to us on the 10th July, owing to the insufficiency of the address on the envelope. Ramdas trusts this letter will reach you, all right. It is always joy to hear from you. Be always conscious of the immortal peace and bliss, which is your real being.

Hearty love and blessings!

Ever your Self,

A small, rectangular photograph of a handwritten signature in dark ink on a light-colored, textured paper. The signature appears to be 'Ramdas' written in a cursive, slightly slanted script.

L01.013

13 - 14

Newspaper clipping

Portrait of PB

Extract: None

L01.015

15 - 16

Magazine clipping

TIME Magazine article regarding Dr Roy A. Burkhardt²⁰ pastor

Extract: "When Dr Roy A. Burkhardt took the presidency of the newly formed National Council of Community Churches four years ago, a Negro minister stepped forward and took his hand. 'I'm Dr Evans of Chicago,' he said. 'My people have a council like yours, and you and I, we've got to work together.'"

L01.017

17 - 20

Newspaper clipping

Evening Standard article titled "The Husband Who Sold Magic Found Soul Mate" regarding Mr Michael Houghton

¹⁹ Address on Page 12

²⁰ Typo: original article says "Burkhardt"

Extract: "Had the wife come straight from the unmythical world, instead of having worked for years 'in this mythical bookshop,' she might have taken a certain view of the husband's balance, said the Commissioner.' I think she thought the husband had got himself caught up under some sort of spell, such as might happen to any man who worried about the signs of the Zodiac."

L01.021

21 - 24

Magazine clipping

Columbus Sunday Dispatch Magazine article regarding Dispatch editorial by staffer
Harold Stacy

Extract: "It's a familiar by-line - the name Harold A. Stacy. Time after time, it has appeared on stimulating new stories ranging over athletics, City Hall, Washington, D.C., the Ohio Legislature, financial matters and human interest subjects. All of which properly indicate that tall Harold Stacy, a Dispatch editorial staffer since 1928, is a versatile newspaperman. Factually, his middle initial should be 'V' - for 'Versatility.'"

L01.025

25 - 26

Magazine clipping

TIME Magazine article regarding Rev. Roy A. Burkhardt, Columbus pastor, leading a promotion talk for "World Neighbors, Inc.," an organization attempting to fight
Communism

Extract: "Pastor Burkhardt, who has made a name for himself in Columbus as a socially conscious clergyman (TIME, Aug. 11, 1947) was elected president. The purpose of the organization, as he sees it: to recruit enough money and personnel in the U.S. for an intensive five-year program of practical aid, on a 'village level,' in areas that suffer from material want."

L01.027

27 - 28

Letter from Roy A. Burkhardt

First Community Church, 1320 Cambridge Boulevard, Columbus 12 Ohio

April 15, 1952

Dr Paul Brunton
Box 34 Station
New York 3, New York

Dear PB:

Thank you for calling me.

I appreciate deeply having a few words with you over the phone.

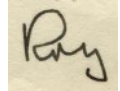
I am glad to have your address. I would like to have seen you and I am sorry that I did not know sooner that you were to be here.

Your letter showed up in due time. I just got it.

You will never know what you meant to me and I appreciate the upholding power of your thoughts in my life.

With every good wish, I am

Sincerely,



L01.029

29 - 30

Letter from Roy A. Burkhart
Columbus, Ohio
Sat.

Dear PB-

To be with you was wonderful.

Thank God.

Please uphold Dr Waltz, 2204 Inchcliff {Road Upper Arlington, Columbus, Ohio}.
He has Hodgkin Disease. He is a marvelous young surgeon.

To be upheld by you is blessed.

Always-



L01.031

31 - 32

Letter from Roy A. Burkhart
First Community Church, 1320 Cambridge Boulevard, Columbus 12, Ohio
November 7, 1949

Dear PB:

I have finished a book called THE SECRET OF LIFE. I have worked on it for several years. The influence of you is in it. Would you be willing to read it? I know that is quite a good deal of nerve in my part to ask, but I would like very much to have you read it if you have the time. I feel led to ask you.

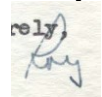
This, of course, is not for people who have advanced in the spiritual life to a far degree. I have written it for the host of those who are awakened and I have hoped that it might also be helpful to the masses of people who turn to some of these books whose title is intriguing but whose message deals with symptoms rather than underlying causes.

It would mean much to have not only your appraisal but your suggestions.

If you have the time to give it a little of your attention, I will have a copy sent to you immediately. Or, I could have a person bring it to you and call for it so you would have no responsibility with regard to the mailing of it.

May I hear from you at²¹ your convenience.

Sincerely,



L01.033

33 - 34

Letter from M. Beatrice Burt, D.Sc. M.B.N.A. F.B.B.

16 Grove Park, Wanstead, E.11. London, UK

A letter asking for the opportunity to meet and talk with PB during his upcoming visit to England; it mentions Miss Tina Westers who knows PB

Extract: "I had staying with me here during the weekend Miss Tina Westers, whom you know, who resides in the Hague, Holland. She suggested that you are almost on your way to England, and I wondered if it would be possible at any time to meet in London, perhaps for half an hour at my hotel, if as soon as you have arrived and sorted out your commitments you may find it possible for a short talk."

L01.035

35 - 37

Letter from Norma Hutzler²²

Dayton, Ohio

Tuesday Evening 10:10 (PM)

Dear Dr Brunton,

Thank you for letting me benefit from your experiences. A sincere, conscientious worker in any field dislikes contemplating the possibility that he is a fearful weakling in not treading paths so many others seem to like to travel.

²¹ "are" in the original..

²²

Noted with a circled letter "H" in upper right corner

I see too many instances²³ in which people lie to themselves so beautifully that they even believe themselves – to imagine it “couldn’t happen” to me. I dislike undoing my own lies – consequently the truth is simpler and easier. Isn’t it always? You did remove my doubt.

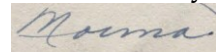
Thank you for being a delightful host. I would enjoy the opportunity to reciprocate.

Can you feel as related to me as I can to you? Or do you necessarily meet too many to permit yourself to feel – so? Herman feels as I do about people I like – please feel free to come whenever you may. This is childishly phrased but I haven’t time to rewrite it – smile with me instead!

However, it might be pleasant to reverse conditions. I am also a good listener and an understanding one. Besides, I like you. If you want to share experiences, even in order to clarify them in your own mind, please remember that I am already your friend. I have taken from you today – it may be merely a preliminary for your need.

This can’t sound presumptuous to you. My thoughts are rarely without roots – and this one was with me throughout the day.

Thank you again – very sincerely and affectionately,



L01.038

38 - 41

Letter from Norma Hutzler
711 Torrington Place, Dayton 6 Ohio
March 26, 1945

Dear Mr Brunton,

I have read your books. They have meant friendship to me. The friendship of kindred thought and understanding.

Mine is not a solitary isolated life. I am a very happy wife, mother, with an abundance of loving friends. But tho’ I understand and²⁴ love my many friends, we share only the superficial language of the physical world and its interests. It’s satisfying – like anticipating the occasional joy of an oasis – to pick up your books and those of other minds like your own and to share mutual affirmative thoughts.

The progress I have made in my seeking, I cannot judge. However, I have gained Patience as I²⁵ have gained an understanding of Life; Peace and certainty of innate Beliefs thru understanding, sought and acquired. Tho’ how minute that insight is compared to the whole, I do not know.

Awareness of Infinite Self is vibrantly keen and my activities of thought, feeling,

²³ Page 2 of the letter

²⁴ Page 40

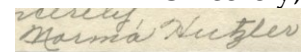
²⁵ Page 39

and doing are guided by Omnipotent, Omnipresent, Omniscience as freely as I am receptive to it, and of course my motivating desire is for entire Oneness of Being. To me, it is first in life.

Gratitude for progressive awareness is too rich and certain a part of me, to compel me to more than²⁶ thank you for the pleasure of association I have found in your books – and if there are more ways in which you can guide or direct me, my heart is gratefully receptive. The fear of spiritual hunger is gone, but the desire for right foods to evermore awareness of the spiritual joyousness of daily living is unceasing. To know my elder sisters and brothers is a joy I anticipate, while I seek to learn and follow the steps necessary to its realization.

Your “career” in life needs no explanation or justification. It is beautiful because it is most nearly like our Parent.

Sincerely,



L01.042

42 - 43

Incomplete letter from T., 2nd Lieutenant
Officer's Mess, British Infantry {Series},²⁷ Amritsar, Punjab
30. 1. 37

Dear Mr Brunton,

Very many thanks for your letter. It is the first letter I've received in India and I was very pleasantly surprised to hear from you so soon.

I shall be stationed here for the next {nine} months and can apply for leave after that. Exact dates for leave are always uncertain, but I am entitled to two months in each year. I can go to any place in India that you say.

My teacher in England is Dr Maurice Nicoll, who²⁸ told me to write to you and whom I think you may have met. He does not in any way claim to be a 'master' and his teaching is based on that of Mr P.D. Ouspensky, who in turn learns from someone we refer to as "G."²⁹

I have been going to him for the past year. We are taught to observe ourselves and our various "I"s – and a great deal more – with the object of becoming 'balanced.' As far as I have gone the teaching is chiefly to study our own psychology. Please don't take this too literally, as it is impossible to treat this briefly. I am a very novice and have never experienced anything "occult" or outside normal life. I'm interested, from a lay-scientific point of view, in higher dimensions of space-time.

²⁶ Page 41

²⁷ This word is partially illegible.

²⁸ Page 43

²⁹ Most likely George Ivanovich Gurdjieff. – TJS '15

Before I went to Dr Nicoll I had been on the Stock Exchange for three years and was³⁰...

L01.044

44 - 45

Letter from Commander Sir Stephen King-Hall
The Penthouse, 162, Buckingham Palace Road, London. S.W.1.
18th December, 1958

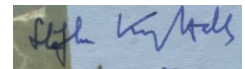
Mr Paul Brunton
Box 339
Times Square Station
New York 36
USA

Dear Mr Brunton,

Thank you for your letter, which I much appreciate.

I am telling them to send you my News-Letter by air as from the first issue for 1959 and if you like it, will you please send us a cheque for 15 dollars. If we do not hear from you after you have had four letters we shall assume you do not want to subscribe.

Best wishes for the coming year.



L01.046

46 - 48

Incomplete letter beginning on page 5
Undated letter

...²³¹ years have passed & nothing has – but I now faintly see that I am already in a “World of Light” – as much as I ever will be, and if I could only go deeper in meditation I would fully realise it – I am also faintly beginning to see that everyone & everything is but a reflection of the Light in one’s own Self & that there IS nothing else – but one Light – just as in the cinema I often watch the beam coming from the projection box & see that before it strikes the screen, the hero and the villain are one and the same in the Light! –

³⁰ End of page, subsequent lines are missing.

³¹ The previous pages are missing. This page is numbered “5” by author.

Constance³²³³ tells me that I have now reached the Highest Truth of non-duality and should stick to reading only your books & the {Yoga} Vasistha book which she gave me & which I love –

To know of non duality in theory is one thing, but to try and remember it in practice is quite another! but when I can remember – without doing anything, I can watch it working quite miraculously – I sometimes sit and watch a family squabble blow up – as they sometimes do - & without doing more than just sitting & quietly remembering “I am a sun, & all that I am conscious of are reflecting my Light” and almost in the middle of a sentence, words of anger change, & all turn to smiles again – if I forget this however, I find that I myself am caught up in a row & before I know it am in the thick of it!..³⁴

...her³⁵ “I never doubted, I never wavered!” far from encouraging me, made me so ashamed of my weakness & lack of effort – then again she will tell me one must make no effort as the Overself will do it all – She told me to concentrate on the Heart centre until it³⁶...

L01.049

49 - 56

Letter from Mrs G.A.E. Williams
'Martins' Kingston Bagpuize, Berks³⁷
England³⁸
February 15th

Dear Mr Brunton,

Thank you for the information from your secretary: that you {about to write a treatise} freed from Eastern symbol.

It isn't that symbols matter at all. Their being only a vehicle of thought which, in reality, has no geographical confinement and therefore no fixed symbol representation. BUT people are not sufficiently developed to understand, and get all het up about the dressing of Thought.

The world is always busy with appearances, scarcely ever with REALITY. Your books are called “occult.” If this word had kept its original that would be justice indeed. But perspective has become distorted to suit human development. In popular understanding it has a suggestion of the charlatan.

Actually 'The philosophical discipline' is none other than re-adaptation – almost

³² Page 47

³³ C.M. Beach most likely

³⁴ The rest of this page has been torn out.

³⁵ This follows the missing section of previous page.

³⁶ The rest of the page has been torn out.

³⁷ “put her in touch with N Briggs]” added by PB himself at top of page.

³⁸ Added by hand by PB himself.

as taught by psychology. If you have not read “Yoga and Western Psychology” I humbly suggest that it would be of interest. It is by Geraldine Coster. Also, ‘Secret of the Golden Flower’ with a preface by Jung. To me Psychology, if properly practiced, should be the cure of all our ills – also, it seems to complete the cycle of world experience and knowledge.

The views I am about to express are peculiarly my own and perhaps if I were better informed or a deeper thinker they would not hold water. I present them for what they are worth: To me Christ merely revived the Buddhist or Eastern Teaching. To the multitude he gave a practical rendering, but that which he ‘taught the disciples in secret’ was possibly very much as Buddha taught, and very much what you have simplified so {sanely} in Philosophical Discipline. Christianity has been one long worship of the golden calf, with Christ as the calf. The last thing that Christ even intended was to deflect respect from the overpower... his chosen mission was to reveal it. The disciples were safe recipients of his teachings because they were re-adapted, or unconditioned, but those who resumed the Teaching, after it had fallen into abeyance were not conditioned receptacles, only men with ordinary ego-motive. The teaching was immediately made use of, but scarcely ever used.

‘Sayings³⁹ of Buddha’ Oxford classics is one of the best textbooks on the Teachings of Christ... to my mind!

Another point where clear thinking seems to have gone astray is in the realm of: administered justice in Christian communities.

When civil law arose as a result of Church fallibility it started to administer justice and protection to a distribution (of earths blessings) which was already in itself a lawless and dishonest state. I see it like this: all forms of human prosperity are derived from the work of nature – in other words: God sent. The only possible application of Divine Justice is:⁴⁰ that the earth’s blessings were intended for all alike. When Civil Laws chose to legislate for society it ‘took {such}’ as a sound basis of justice the status quo – anyone who bothers to think can see that vile human nature had already plundered and dispossesses the weaker and less virile of the stock of their material heritage; yet law was established to defend this status quo. Hence we start and continue Justice on cosmic injustice. The whole of society seems to me to be based on conditions of flagrant injustice, which political institutions, however radical, cannot rightly assess – because they, that is: their most respected champions lack the vision of cosmic justice.

Please forgive me if you find these ideas merely⁴¹ repetitive – one is apt to become less clear on what is original after so many years of reading the same subject.

Its introduction was very elementary; it was largely based on a strong desire to make this world see how futile is all the stereotyped learning while character remains unattended and unmade. Surely the world would be a far better place if we made,

³⁹ Page 53

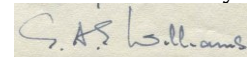
⁴⁰ Page 54

⁴¹ Page 55

through your research particularly, and your simple reduction of great universalisms, if we made our education scheme one⁴² more concerned with producing balanced human beings.

I am pleased you allowed me to be frank and could forgive me, I could not bear it when your secretary wrote of 'your peace' Peace is a universality, and a claim of that nature is apt to convey a certain lack of perspective – which statement is perhaps very biased and quite personal reaction. Again bear with me, for it is only my admiration of all you have achieved that cannot bear to see the slightest discrepancy

Yours sincerely.



L01.057

57 - 58

Business letter from James Leigh
Insight School of Yoga, Insight House, New Malden, Surrey, England
16th September, 1950

Dr Paul Brunton
41 Denman Drive North
Hampstead Gdn. Suburb
London, N.W.L.

My dear Paul:

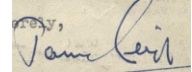
I so enjoyed seeing you and having your guidance and already I have written to Mrs Hutchinson as per the enclosed. I feel it is best to put it to her this way: that she write an essay, irrespective of how it shall be used, putting all her thought into the subject-matter, so that we get the most wholehearted rendition of your views. Then, when that has been completed, I can myself slant it in Lesson form, even if it means entirely re-writing, and send the two: her original and my draft: to you for final vetting. If the job doesn't suit you, we can try again; but I would like this final chapter to have your blessing and I feel I can call upon you to look it over.

I am revising Lesson 8 right away and going through the other Lessons to take out the too-easy atmosphere – thank you again for your criticisms because, believe me, I do want to make the thing more helpful to people and your valuable suggestions will surely be incorporated.

And now, Paul, there is one other thing I should be grateful for, though I hesitate to mention. However, here goes. Would you write me a short letter, however qualified, saying what you think of the Course as an introduction to the laity? You see how helpful it would be in meeting the purist. And you have my assurance that I shall not cease from trying to keep on improving the presentation, by the revisions above and the

additional new lesson and, indeed, in any other way that comes to light. Don't feel under any obligation to write such a letter, Paul. I wouldn't mention it unless I felt you would tell me frankly you would rather not, if so minded. But if you can see your way, then you now it would be of great help to me in my work and I should always value it.

Yours sincerely,



P.S. Am wading through Rider's new book "Healing Fingers." Will mail to your N.Y. address. Seems somewhat critical about your last but one book.⁴³ Is a remarkable hotchpotch, however, consisting of disconnected notes, healing cases, views, experiences, all jumbled up. Author a clergyman who undoubtedly has the healing touch, has read-up Yoga, and is trying to integrate the two. From that point of view only, is interesting. Anyhow, you will see.

L01.059

59 - 60

Letter from James Leigh

Malden 2169, The White Cottage, Malden Road, New Malden, Surrey, England

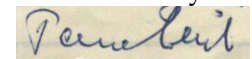
28 Sep. 50

My dear Paul:

To let you know I have seen Mrs Hutchinson - a most unusual woman - & she is {getting on} with the {deepness} of your books. She does appear qualified in many ways & I am grateful for your suggestion & hope she will make a good job of it. As she is on her travels, it will be some time but I would rather wait & have it done well than rush it. I think she has the selective insight needed.

Anyhow⁴⁴ you will in due course see the result of our joint labours & I hope & believe it will do good. Will incorporate a paragraph intimating that most of the books mentioned can be for free lease libraries. Have already been through the Course & deleted all reference to breath suspension or retention & incorporated a warning. Thank you.

In haste - and God be with you!



L01.061

61 - 62

⁴³ The sentence "Seems somewhat critical about your last but one book." is underlined and marked with an "X" presumably by PB himself.

⁴⁴ Page 60

Letter from Gertrude de Kock

Asking to meet PB when he arrives in New York that weekend – she was told by Katherine Allen that he could see her. She was with Ramana Maharshi when he died.

Extract: "Could we have Saturday morning together? I will be at this hotel & perhaps you would be kind enough to phone me when you arrive on Friday. I had an exceedingly interesting time in India, & was there until the February before Ramana Maharshi⁴⁵ passed away on April 11th."

L01.063

63 - 64

Letter from Harry Strutton⁴⁶

18 Erksine Rd., E. 17

London 2-11-48

My Dear Brunton,

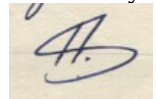
Having made contact once more, I should much like to keep in touch with your movements, and trust you will keep me advised.

Strange things continue to happen in my dream-life; but more about this anon, except to remark that I'm puzzled at their large psychic content – for in earlier years I seldom dreamed at all!

If you've met Frank Lind (Butler), will you kindly let me know how things fare with him? And at the same time give me the name of the street or road, & I'll get in touch with him. I only remember "The Hermitage."

May deeper peace & greater realization be yours, as I hope may in due course be mine.

Sincerely & fraternally,



(Harry Strutton)⁴⁷

L01.065

65 - 66

Letter from Lillian DeWaters

Attached to "The Great Answer" she's loaning him after his visit to her; she describes some of her other books she suggests PB should read

⁴⁵ "Marishi" in the original..

⁴⁶ A circled "S" in upper right corner added by PB himself.

⁴⁷ Added by another hand.

Extract: "Here is a copy of my book THE GREAT ANSWER, the book by which I introduced my Revelation that "We are God, not man"...I did not think of this yesterday when you were here... This book has been out of print for about two years now... Am uncertain whether to republish it or if ATOMIC LIGHT will "swallow it up"... I will wish this copy returned to me later when you have finished with it... no copies now for sale."

L01.067

67 - 68

Letter from Hilmar Herold

Response to PB's 3 March 1942 letter, discussing his thoughts and questions after reading "The Hidden Meaning Beyond Yoga," and inquiring about visiting or meeting with PB; he's written his own mash-up of his own stuff & the Gita which he humbly titles The Herold Gita; he favors Ramakrishna as world teacher;

Extract: "When the reverent student understands the First Commandment, he needs no further instruction. Self-knowledge (God-cons.) is the only attribute belonging to the soul. Is there anything super-natural? I call it super-psycho-physical. You make a comparison between intellect and feeling. I put it this way: We know Jagrat and Swapna through the sense of duality (relativity); using the Equal Vision over all, we know things by being them. Can there be a Federation of Nations before we have a Federation of Religion? How can the common man live the brotherhood of man, when the Doctors of Divinity, who should know, cannot live what they preach? "Understanding understood, must be lived." We must not lose sight of the face that the brotherhood of man is based on the Fatherhood of God."

L01.069

69 - 70

Letter from Hilmar Herold

Discussing his thoughts from reading PB's book "Discover Yourself" Asks if PB has read the Yoga Vasistha {the answer would be "yes, like a million times!}

Extract: "You have indeed gone far. Few there are that would understand you. ... I wish we could look for another book coming from your pen, entitled: "See the Player in the Role" (ego). The only book worth reading & studying is one that tells you what to look for & how to do the looking. Your book does it beautifully."

L01.071

71 - 72

Letter from Hilmar Herold

Asking PB if he can make a condensation of one of PB's works to include in the back of his publication, the "Herold Gita"

Extract: "... will you please grant me permission to make a condensation of it, for insertion in the end of the Herold Gita, a paper of about 100 typed pages & which is marked private & for which I do not hope to find 6 readers that will understand it as it should be understood. I have classed you as one among the 6."

L01.073

73 - 79

Letter from Norma Hutzler
711 Torrington Place, Dayton 6, Ohio
Sunday, October 6th

Dear Dr Brunton -

I have delayed in answering your letter merely because of the possibility that I might accompany my husband on a trip to New York shortly. However, I have decided that it would be too inconvenient and unnecessary, in regard to a visit with you - as long as I can see you in Chicago merely two weeks later.

You flatter me, Dr Brunton, in both your previous letters to me - tho' I'm sure you do so unintentionally and are most sincere!

I have no standard for measuring my spiritual consciousness, therefore your compliments both startled and pleased me. I do thank you.

However, I realize that it is a relative progress and that there is infinite accomplishment to be anticipated. Each step whets my alertness for the next.

You mention my "high mystical attainment" and I wonder if I am aware of⁴⁸ your complete thought.

My spiritual certitude has been gained thru deliberate "conscious" effort and study. My meditations have been deliberate conscious receptivity to thought, to ideas. The popular interpretation of mystic experiences or mysticism involving the phenomenas of color, vibration or phases of self-hypnotism have never entered into it.

If you will understand my purpose in stating this fact, I will admit to you that your books have given me "intellectual" information. The other paths interested me but I had neither the time nor inclination to pursue them, alone - and my⁴⁹ path has been single and "alone." Perhaps I have known too much of the symptoms of the abnormals, epileptics, and other neurotics. I need far more intellectual understanding of the purpose, necessity, relative importance and final objectives of the mystic paths before approaching them - or it. My approach would have to be wholehearted, fearless

⁴⁸ Page 75

⁴⁹ Page 76

(not the fearlessness of ignorance) in understanding enlightened trust – no form of mere “escapism.”

Is that where you can help me? Books have not answered these questions for me – tho’ I do know there is much to be penetrated, much to be known – and I desire to know.

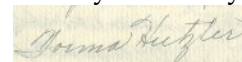
I desire⁵⁰ to know, not that I may escape life – but that I may live more fully, more completely, more intelligently. That I may share this knowing with others. For I do not desire to live alone – but to have others enjoying its spiritual bounty even as I do, and even when I do – as equals.

Why are people so afraid – so hesitant to⁵¹ expose their minds! But, of course, that is a protest not a question – for I do know the answer.

When would you have time to see me? I can be in Chicago the third, fifth, seventh, ninth or tenth. Any of these dates would be convenient for me.

Merely meeting you will be a pleasure for me also. I’m not as tense or earnest as I may sound – and of⁵² course, you shall set the tempo and objective for our visit.

Very sincerely,



L01.080

80 - 81

Letter from Gertrude de Kock
P.O. Box 2205, Cape Town, South Africa.
Sept. 5th 1947

Dear Paul Brunton,

I meant to write to you before leaving New York, but the last few days I was fully occupied.

I received a letter from the High Commission for India, stating that owing to present conditions, I could not be granted a permit to enter India. I have written to Swami Ramdas, as he was expecting me to arrive about the end of September. I know that this is a temporary delay, because the urge to go is so strong within me.

I have had some very beautiful spiritual contact with my brothers in India & therefore I feel strongly we shall meet in the perfect time.

I am very glad I was able to have that telephone chat with you. I feel that I know you.

I hope that some day we shall meet. Who knows! It may be in the Orient.

Yours very sincerely,

⁵⁰ Page 77

⁵¹ Page 78

⁵² Page 79

Gurude de Klock.

L01.082

82 - 83

Incomplete letter from J. informing PB of their reading of his books, and questions regarding PB's thoughts on how his spiritual path relates to the Buddhist path

Extract: "I have read your books with profound interest and appreciate your candid disclosure of the hidden art of Yoga very much indeed. However, could you kindly tell me as to whether the practice of mental quiet as laid down in your books "The Secret Path" & "The Quest of the Overself" is superior to the practices laid down in the Buddhist Pali Book entitled "Visuddhi Marga" or "Path of Purity." Do you consider the state attained after the conquering of the Overself to be the state of eternal bliss and quiet or is it only a step to a further end? Lord Buddha has said that Yoga only leads a person to a state of bliss but not of eternal quiet. The ultimate end according to Buddhism is Nirvana, where a person is unborn, unoriginated & uncreated."

L01.084

84 - 85

Letter from U R Koppal
Shree Gurusiddha Prabhudevaru, Navakalyanamath, Bhusapeth, Dharwar
11-9-1944

Dear Dr Brunton,

Your letter of the 7th inst., duly to hand. I have the pleasure to supply you herewith the information on your first two points asked for in your letter. The Swamiji I hope has answered all your queries and you will please be satisfied with what has been given by him

As to the third point, I would like to say that nobody is an outsider in the Divine vision of the Lord Gurusiddha and hence none could be excluded from securing the message from him. But it is a question of time. Your intention has been placed before the 'Mothers.' If His Holiness Shri Gurusiddha has anything to tell about you through their medium rest assured I shall forth-with carry the same to you.

Yours sincerely,

UR Koppal

L01.086

86 - 87

Strip of paper or incomplete letter

Undated letter

... as⁵³ otherwise and received the spiritual name of A. MURAD, which means 'one drawn by the Grace of God' to distinguish it from a mureed, a pupil of a teacher. Although I have or have had an earthly teacher, most of my spiritual life has been as a murad rather than as a mureed.⁵⁴

L01.088

88 - 89

Letter from Bruce Millholland

40 Viajes Marsans, Paseo del Gen. Franco E 6, Palma de Mallorca, Spain

February 19, 1957

Dear Paul Brunton,

I was delighted to receive your note recently that you were in Europe and then amazed when I saw the date - August 22. It evidently has been following me around Europe. Glad it arrived.

We must meet. Where are you now? Why don't you come here to Hotel Atalaya on envelope? Have an enchanting modern room with heat all night, magnificent terraces and gardens where you can write and 3 excellent meals a day all for \$2 a day! It's the best buy in Europe. Have sunbathed almost daily since coming here after Xmas. It's warm & pleasant with view of Mediterranean in sun.

Do write me at address above and arrange to come here. Sure you'd love it. You have a great admirer here.

Bless you! Best,

BRUCE MILLHOLLAND

L01.090

90 - 91

Address clip

Noted on a small scrap of brown paper or envelope

Extract: Dr Purnima Sircar, 90 Ludlow Jnt. Co. Ltd, 14 India, Exchange Place Calcutta-1 India

⁵³ Previous lines are missing.

⁵⁴ The page is cut below this line; additional lines may be missing.

L01.092

92 - 93

Letter from Bruce de Bernierè-Smith
4 Worthing Road, Southsea, Hants
March 14th 1949

Dear Dr Brunton,

As I feel that the climax cannot now be far off and though knowing quite well you will not believe me, I would like to place on record the present position.

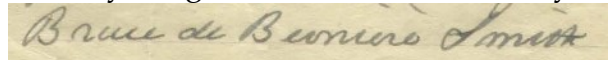
I stand in the stern of the small boat of which I have previously written: C.M.B. sits in the bows, unhappy yet unwilling to leave what seems to her the security of the boat (the world)

On my right, invisible, is the "City of God" with which I feel a strong affinity. I am awaiting a summons. When that comes I shall pick up C.M.B. and step overboard, into the calm blue sea of Dharma-Kaya and eternal life.

You may get at least some confirmation of what I write if you will take the trouble to find out from my wife on what date and at what time I "died" and the same about C.M.B. from her people. You will find that the two events were simultaneous, although we were miles apart at the time. No apparent cause of death.

I wish you were in England: There are transcendent things of tremendous interest I could tell you about.

May the grace of our Lord be with you



L01.094

94 - 99

Letter from Bruce de Bernierè Smith
4 Worthing Road, Southsea, Hants
Mar. 16th 1949⁵⁵

Dear Dr Brunton

Your generous gift parcel arrived today in perfect condition and my wife joins me in warmest thanks: Already we have sampled the dates, no different from the dried up ones we are sometimes able to get here.

I send you one or two notes I have made: I would have passed on things to you all along but to be quite candid, it seemed unsatisfactory without your comments in return. For all I know you may just glance through them & consign them to the W.P.B!

Space-time. I use the word Cosmic in relation to our Solar System only. Curved space and time appear to be so closely knit that they may be one and the same. Curved

⁵⁵ "Mailed Mar. 17th" added by author on top left of page.

space lies across duration. Expressed geometrically, duration is the diameter of a circle. Remove duration and everything completes itself in a flash and there ceases to be curvature; only straightness is left. A straight-line, or straightness as a thing-in-itself, is the only thing which is perfectly complete; it cannot “become” any more than it has already “become.” A straight-line is positive and negative curvature, back to back, united in straightness. Curved space has different time qualities at different positions. If you could get your “Observer” self outside of earth curvature and in to the grand Cosmic curve, you would find that the nearer to the Sun on the left hand or negative curve you get the younger the World becomes. Au contraire, the nearer the Sun on the right hand, or positive curve, the older the World.⁵⁶

On⁵⁷ this curve you come to the space-time where World picks up the Moon again and finally to the point where the two, now one, unite with the Sun. This means that, from the view of an observer in the centre, whatever has or will happen to World has already happened. Were we able to move freely in curved Cosmic space we would also be moving in Cosmic time.

Oneness. There are, in Reality three stages of oneness.

1 “At the beginning” which is the negative ocean of clear darkness Cf. the infrared end of the Solar spectrum. Unborn light at its extreme end. Seed state. Unborn Wisdom.

2 “At the end” or telos, which is the ocean of Light & Love. Cf. the ultra-violet-end of the spectrum. Telos is, of course, dual, as beginning is there with it, finally. These are states of pre and post Being. See Note 1. P.5.

3 “In eternal Now,” which is the state of “Become,” made up of equal “portions” of No 1 and No 2. Cf. a loop in the middle of a piece of string. This state of “Become” can never be, of course, experienced by human man. When this consummation is effected man becomes theandric and can never again enter a body which is in a state of “Becoming.” Although in oneness, i.e. concentric with Logos, separations can be used. Should the *ens* have a mission among the human quick and dead, he will use the vehicle of Nirmana Kaya, an illusion body which can take any desired appearance, and pass among men as an earth body. So called Bodhisattvas or re-incarnated Buddhas must come from some other condition than that of “Become” probably the psychic [Lafcadio] Hearn states – that is if there are any such Bodhisattvas. Nirmana Kaya is the second vehicle of Dharma-Kaya, an insulator and conditioner. Without Dharma-Kaya it is just an empty cylinder.

Mysticism. Think of a beautiful picture. This consists of creative imagination, paint and canvas. It is the finished picture, not the media used to produce it, which is of true value. It seems to me that many – not all – mystics identify themselves with the paint and canvas, the latter being the “ground” or basic consciousness and the former that which is used to produce the picture. They cannot see the forest for the trees. To

⁵⁶ Author notes found on bottom of page read “See Note 2. P.5.” and “P.T.O.” (Please Turn Over).

⁵⁷ Page 95

many the Void is thought to be the goal whereas it is really only the beginning or seed state. What really is that Void so sought after? It is just basic consciousness detached from content, a purely negative condition which, except as a necessary step in knowledge, has no positive value. It is like an open electric circuit. The electricity is there, but until the circuit is closed nothing happens. Many seem to think that when they attain to Nirvana they have reached God! They regard this world as Maya or illusion. A journey through an illusory world is an illusory journey and can only have an illusory end. No wonder they seek release. But they seem only to want release into inactivity, instead of active collaboration with the Logos for the salvation of mankind. What true man could be content so long as his fellows are struggling in anguish?


AUM⁵⁸ I have recently experienced this (not in this body, of course) as inaudible sound, felt not heard. It was like the last three letters of throne or the Greek erōn,⁵⁹ but more O than N. It is something embedded in something else, alpha buried in omega, beginning buried in end. There was no environment, no awareness of anything but this soundless sound. Very strange and quite indescribable.

2. The previous night, just before sleep I rose up horizontally (in a subtle body) sheathed in golden light. A wonderful feeling of Numen. I {must} moved slowly backward, head first, all the time murmuring "O - God - Love - Me." This condition seemed to last quite a long time; then came unconsciousness and I was back in my earth body. The significance of this is unknown to me, though in some strange way I felt as though a painless operation had been performed on my etheric body.

Well, God bless & keep you. I would greatly appreciate your comments on above, though I know how occupied you are. Perhaps, after all, you will come over this spring

I have been greatly blessed. My spirit-Self has been before the invisible Presence. It was like standing by an invisible altar rail beyond which was an invisible Something which had the Power to bestow or refuse eternal life. By His Grace I passed the test. All is well.

Yours, in Truth⁶⁰



Note⁶¹ 1

These two conditions always count as sources of power and "feed" the Logos (or Sun). Picture an arc light: The negative carbon is "before" and the positive carbon "after." The light between is the "Now" or Logos

Note 2

In reality you, the Observer, are the World.

From "elsewhere" the usually invisible outline or aura of our world is somewhat like the shape of an electric light bulb or pear-shaped, the World at the broad end and

⁵⁸ Page 98

⁵⁹ "erōn" in the original.

⁶⁰ "P.T.O" is written after signature; see "Note 1" and "Note 2" page 99.

⁶¹ Page 99

the Moon at the narrow end. This distortion from roundness is due to the tension between Earth & Moon, pulling our atmosphere out of shape. This pear shape is reflected in the human face. Were Moon and Earth one, man would have a round face, as he once had. Probably the man of the lost Pacific continent of Mu still retained rotund faces. Their descendants, the Mongols, show roundness even now.

L01.100

100 - 103

Letter from Bruce de Bernierè Smith
4 Worthing Road, Southsea, Hants
March 2nd 1949

Dear Dr Brunton,

Thank you for your letter dated Feb. 25th and for your great kindness in sending me a parcel of cheese and canned fruit.

I am deeply shocked and grieved that you should have so completely misunderstood the situation here.

C.M.B. is, as is patent to the open eye, not a true earth woman. She has all the characteristics of the "Moon Goddess" type. Fragile and like a brittle icicle, reflecting and not absorbing love, virginal by nature and intent, and able to eat only "first hand" food, drawn direct from earth's soil by Sun and Moon, not "second hand" food such as meat and fish

To such an one any situation as suggested in your letter is just a sheer impossibility. Nor is it, now, possible from my side. I know well the texts referred to in your letter. I have conversed with 7 foot tall naked "goddesses" of unearthly beauty and remained sexually unmoved. I have fought and beaten, on the psychic plane, the very king of lust himself, as I described to you when you visited me.

The physical association between C.M.B. and myself ended nearly 1300 years ago in an Indian forest. It makes no difference to me now whether her body is fair or that of a leper.

It is on the psycho-spiritual levels that we meet again, not as⁶² man and woman but as one new androgynous Being. It is, actually, already done. As you doubtless know, "yonder" the end is accomplished first, and waits in a state of pre-being. The sequence of causes and effects is built up on ascending levels: As a cause becomes an effect, the effect itself becomes a new cause and so on to the end and actualization.

The love aspect I have tried to bring before C.M.B. is Love of God, to balance the somewhat cold yogic mentalist side of her studies. I do not, of course, wish her release from your powerful influence, which is much greater than you suppose, and which is for good. I would, however, like her to free herself from attachment to world made plans, which may not be entirely in accordance with her spiritual destiny, and may be

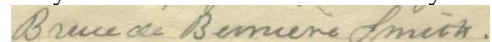
⁶² Page 102

delaying it. It is very simple, as I said in my letter to you. Just "Thy Will, not mine, be done" and really mean it, come what may. Surely there is nothing you or anyone else, could object to in that?

What is the polar opposite to World Mind? Psychic heavens? One must strive to rise above World Mind (Soul) to Solar Mind (Spirit), the polar opposite of which is Plato's "To Agathon {i.e. The Good}" or, as I call it "Love of God" The synthesis of these is Loving Wisdom, the Christos or Dharma-Kaya, and that is the goal.

I beg you to reply to this letter promptly. I am much distressed that you should have gotten such a wrong idea of things.

May the Love of God be with you.



L01.104

104 - 107

Letter from Bruce de Bernierè-Smith to Constance M. Beach

March 1st 1949

["March 2nd? I received this today. He is hopeless - nothing will convince him - I hope he may become a genuine mystic later he is not so at present C."]⁶³

My dear Constance,

Many thanks for yours of 27th.

I really think you had better come down for a few days. We get nowhere with letters, often at cross purposes, as you say. We are really thinking on different levels. I teleologically on sun level and you on World Mind level.

You do not realize that you and I, for some inscrutable reason, are to be part of, or instruments for, an almost unique event, far beyond all yogic activities, no matter how advanced. I know you do not believe this, nor does it make any difference whether you do or not. Your part of the job is just to agree to be used by the Christos, in complete trust in His Love and Good. What is being done to us is quite outside our own efforts.

"He who does not receive the kingdom of God like a child shall not enter it"

"Receive, accept like children - that is the new way of salvation which Jesus points out" (Otto)

"It is happening 'of itself' while we are far away, doing nothing, unable to do anything" (Otto)

⁶³ "March 2nd? I received...at {present} C." written by CMB at to of page when forwarding this letter to PB.

The fact is, that its very simplicity makes it difficult to accept. I started off with a strong bias for Eastern religion, but found at the end, that esoteric Christianity plus karma and reincarnation is the truth

The⁶⁴ feminine principle in Theandric Being

“The Sanskrit form ‘Shakti,’ literally Divine Power refers to the female, or negative, phase of that divine force or power concentrated in or personified by the consort of a god, the god representing the positive phase; the Tantric worshipper of Shakti (power) ... personified as a Mother-Goddess, being called a Shakta.”

“... the union of the male and female principles of nature ... symbolizes completeness, or at-one-ment, Power, symbolized by the male, and Wisdom, symbolized by the female, {one} said, esoterically, to be ever in union.”

(Evans-Wentz)

Note by B. de B.S.

This bears out what was revealed to me by intuition, or Nous, that no man can enter into eternal life apart from his female complementary self - long parted but reunited in the fullness of time.

It is Moon reunited to Earth prior to union with Sun.

It is a great satisfaction to me that, in all my experiences revelation comes first; then odd bits of confirmation crop up from e.g. the New Testament and writers on ancient Eastern esoteric teachings.

It cannot be said about me that the wish is father to the thought, simply because such ideas had never before entered my head.

L01.108

108 - 110

Letter from Edward Hain

Writing a word of appreciation to PB for his books, and his quest on the path

Extract: “I believe that one should always write a word of appreciation to any author whose books have been of particular help or significance in one’s life. Such have your books been to me. ... I have a long, long way to go yet upon this path. But what a blessing just to know that one is ON the path - even if there are still another 14,000 odd incarnations to be endured, as I believe somebody once worked out!”

L01.111

111 - 122

Letter from Norma Hutzler

711 Torrington Place, Dayton, Ohio

Tuesday, November 26th

Dear Dr Brunton,

The postscript on your letter acts very much as a magnet, did you assume that it would?

I wonder if it would not be possible for you to really visit with me by mail, once, in lieu of the visit we are not having in person – for the present? There is always that moment, when despite the importance of tasks pressing upon one, there is the urge to throw them off and do something utterly⁶⁵ different, even as I am doing now, relatively speaking. I would be listening as intently, as interestedly as tho' I were physically before you – and I would, in my absence, say nothing less brilliant than if I were with you. Actually, I am a very simple person in mind and in conversation – not at all the intelligentsia, witty or quick keen-pointed type whose personality enlivens or stimulates the moment.

What is the true meaning of an “Adept” – its full significance to you? What are the requirements before one is an Adept? And what would be – a “would-be” imitator? Would I be termed an imitator for self-confidently assisting those in my little realm to discover a path in which they may tread with confidence, security of mind, peace of anticipation and more moral living? They number few, but the results, to themselves and⁶⁶ to those whom their lives touch are far-reaching and very constructive. I see it before my very eyes and the joy it gives me in their better living is my only tangible reward – and it is a thing entirely separate from personality. Yet it is true, that in so teaching even a few, I must at the moment assume the authority of knowledge that I feel that I have – no matter with what cloak of modesty it is conveyed. No “fool” is deliberately so – but supposes himself the wisest of wise at the moments others can perceive his folly. Is that the difference between the Adept and the imitator? Then please tell me what the Adept is, his potentialities, actual capabilities that I may have a criterion for measuring differences, for aspiring to attainment, and cross the unseen boundary between folly and wisdom.

My heart delights in all I have⁶⁷ yet to learn even in this experience of living – but I am too “lazy” or too efficient to want to struggle the hard, trial-and-error method. I prefer to consciously at least direct my energies in the right direction while I am striving, and I welcome wisdom.

In February, I shall start work toward a Master's Degree in Philosophy, as the first step toward a doctorate, and minor in Psychology.

Other than trying to write, it is the only constructive course apparent at the moment. With all the books available, all that I myself have learned from, it seems almost “silly,” “egotistical” that I should feel that I need to contribute to their numbers. If that were my task surely I would put all else aside for it – for I am obedient? Besides, I am no craftsman at writing. As you have already perceived, I am inefficiently

⁶⁵ Page 113

⁶⁶ Page 115

⁶⁷ Page 117

unskilled in my excessive wordiness. Yet, in teaching,⁶⁸ my vocabulary is as simple and childlike as the embryonic, slowly enlarging conceptions in the minds of those learning. A book of that nature is necessary, I feel. I have made {several} starts and know I will continue even if only for the use of my family, but there is no accompanying sense of urgency, to which I strive to be responsive.

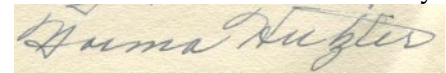
I have read so much that those books I now find tend to be repetitious, tho' I deliberately keep my mind alert to any new, deeper understanding within the familiar phrases and ideas. Would you share those most dear to yourself? There may be among them many I have not been led to, as yet – that I would purchase.

My greatest objective now? To See. I believe my understanding of personality, with the resultant “tolerance,” patience, sense of the eternity of time is⁶⁹ such that I could be trusted “to see” others, without fear of what I would see, with understanding of what I would see, with the humility of knowing that each is cared for and protected by and progressing as necessary under the guidance of Intelligent Life, so that I could “observe” others with or without active response in obedience to that Being or “I Am that I Am” we call God or Mind, while I myself am learning even as others are learning, too.

That was a long sentence, but it is a big idea, a lot to desire I know, and I am in no hurry as long as I am progressing in the right direction. If you may be smiling at my childishness, know that I also am smiling at the possibility of my childishness, and tho' I am happy as such, I am acquiescent to any growing up activity!

These visits are very one-sided Doctor Brunton. Where are you? Within reach of New York and my “personality”!

Sincerely,



L01.123

123 - 128

Letter from Curt Heysen

Contacting PB after reading two of his books, discussing his theories on the special ancient numbers of 22 and 7, and how they relate to Ancient Mysteries and Natural Laws

Extract: “Why has none of your Adept friends shown you the way of a new conception? Please permit me to acquaint you with my conception of the Ancient Mysteries, take them for what they are worth, reflect on them, consult your Adept friends and let me have your opinion. According to my conception the Ancient Mysteries and their Religions are mathematical conception of Natural Laws and the fundamental difference with modern science is, that the Ancient did not

⁶⁸ Page 119

⁶⁹ Page 121

recognize the value of "zero," but started with the value "one." They did not recognize a straight line but only the circle. The circle was the basis of their mathematics, the smaller unit was a circle, down to the centre-point of a circle. The smallest circle had the value of 22 sub-unites as circumference. Thus they arrived at a diameter of 7 sub-unites and the number 7 became a mysterious value. ... As soon as you accept the theory, that the Ancient based their mathematics on the circle of 22 and the diameter of 7, you will soon find out, that this basis of Natural Laws will form quite a different conception of Life as a whole. The rectangle, the cube, the Pyramid are nothing but aids to calculate the circle and the sphere, and their relation is always based on the ratio of 22:7."

L01.129

129 - 130

Incomplete letter from {Constance M. Beach}
Informing PB of her liberation, presumably from personhood, and other life updates about lectures and news from mutual acquaintances

Extract: "I really believe that I am liberated at long last! This morning I could not find a trace, or a single atom left of the sense-of-Constance. Good riddance I was sick of her. Nothing is mine and there is nothing to own, anywhere. ... He is an erudite man and the contents of the book will be miles above the heads of adoring females who are attracted to his lectures by his personal charms and "magnetic personality," or so I am told. I hope to go with Ivy one evening but as they charge 5/a time I doubt if she will want to go oftener."

L01.131

131 - 132

Letter from Harriet "Pixée" Foster, to Charlotte Zutrauen, forwarded to PB on
"The White Lodge" letterhead (Theosophical Society)
Informing Charlotte and others of Eloise's successful electroconvulsive therapy treatment, and imminent return to the Lodge

Extract: "Wanted to tell you how delighted Mr [Pafort] and I were when we went up to Patton to see Eloise last week. She was unbelievably better! She met us with beaming smiles, a sparkle in her eyes, and gave us the good news that - after 3 of the shock treatments (which we had dreaded - but which she says were entirely painless) she was so much better - practically well, in fact - that she went back to eating (and enjoying it) ... They will no doubt want her to remain at Patton for a month or two longer, to be sure of her recovery and to give her a chance to have the rest and freedom from responsibility which she sorely needs after her years of overwork and the almost single-handed direction of the Lodge."

L01.133

133 - 136

Letter from W. A. Andow

"Holmdale", 59 Cowbridge Road, Fly, Nr. Cardiff

Describing his experiences with "searchers" vs. "possessors" of truth on the Quest, and his wish to meet PB

Extract: "... I recently read your 'Quest,' and there and then I registered the fervent hope that someday I might have the pleasure of meeting you. Your 'Hermit' came into my possession during the past weekend, and assuming your remark: 'I am ever ready to throw myself at the (his) feet who can show me what I really am...' still holds good, I now venture to express that fervent hope that we may yet meet."

L01.137

137 - 138

Letter from Johnny Love-Wisdom⁷⁰ addressed to Mr Hurst

Replying to a previous letter with questions and a placed order, with information about answering those questions, and the sender's story of Liberation

Extract: "I have enclosed some old discard sheets with information answering your questions. Just find Three Rivers on map ... I sought Liberation, the spiritual Emancipation free from intermediaries from direct absorption in the Godhead. The story of all this is in Transcendental Truth Teachings."

L01.139

139 - 140

Incomplete letter, starting on page 3, from Marianna Green

Undated letter

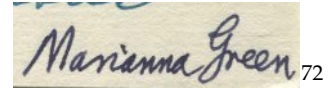
... Regarding Rev. B: - I dislike telling you this, because I would do as much as humanly possible to please you. You are my beloved friend and as such, your happiness means much to me, so I beg of you not to be displeased with me.

I know that the proper time will come for me to visit him - and that I will do so. However, my intuition has not yet directed me to him. The door to him seems, for the time, closed. When it opens I shall go as speedily as possible.

Perhaps it will be within a short period, or a longer one - but I am not one to argue with my intuition - and as I have told you previously - it has always directed me better than any conscious thinking on my part⁷¹...

⁷⁰ "Lovewisdom" in the original.

⁷¹ Authors signature is not present and so subsequent page(s) may be missing.

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L01.141

141 - 144

Letter from Mrs Anne Grieve
Flat 592, The White House, Regents Park, London N.W. 1
28 - 8 - 68

Dear Mr Brunton,

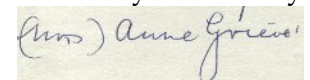
I am taking the liberty of writing to you, because I feel it is right for me to do so
Some years ago I began to read your books – all of them. I studied “The Secret Path” & then acquired the “Quest of the Overself,” and the “Wisdom of the Overself.” I have pondered & studied their contents many times over & I am certain they contain the living truth

On two occasions I have heard the Voice of the Unseen Watcher speak to me. Once, a week after my husband died when it said “You’ll have to learn to stand on your own two feet.” Then 12 months ago these words were spoken “Fear not I am with you always until the end of the world” whereupon my breathing ceased for a few moments (I can only describe it by saying that I could hear the “click” or some similar sound inside me as if it had shut itself⁷³ off for a brief period) – then with one deep breath all was normal again. For quite a while previously I felt afraid & nervous at times because one night while fully awake I saw the full size living portrait of a man’s face in colour on the wall, smiling down upon me. He had fine chiseled features – nose mouth – clean shaven – smooth skin – pink complexion. I was so startled that I screamed. I feel there was some connection between that experience & the message “not to be afraid.”

I always try to keep in mind to try to contrive & discipline my thoughts & emotions. To take stock of myself to cast out wrong thoughts as they enter my mind - & to be humbler, meek. I often fail but keep trying. I know I have to keep on the Path to seek knowledge & help where I can find it. I have no teacher or anyone to guide me & that is why I am writing⁷⁴ to you. I hope I am not presuming, forgive me if I am.

I am staying at the above address until the end of next week & afterwards my home address is 37, Whitacre St, Deighton, Huddersfield Yorkshire

I remain,
Yours very⁷⁵ sincerely



⁷² Letter authors name added by PB himself.

⁷³ Page 142

⁷⁴ Page 143

⁷⁵ ‘v’ in the original.

L01.145

145 - 146

Middlebury, Vermont

November 29, 1941

Incomplete letter, to Mr Frantz

Discussing the writer's criticisms of "The Hidden Teaching Beyond Yoga," especially re: gender, also regarding the necessity of deep meditation, and finally why we need a competent teacher. (The writer is a woman)

Extract: "These all sound less well-balanced than I had previously considered the author. ... Does not all human activity need the qualities of both masculine and feminine thinking? Most of my life was spent in closer association with men than with women and I gladly grant their keener thought and less personal views WHEN they are truly big men. However, I have also seen men small, selfish, prejudiced, to an almost unbelievable extent. Also I have seen women with a sense of beauty, duty, unselfishness, and compassion surpassing most men. To divide humanity into superior and inferior according to sex seems to me stupid and childish when one every day sees degenerate men and women; as well as inspired men and women. Perhaps Creation is seeking constantly for perfect balance? Now then - necessary success in yoga: Why should a person seeking knowledge of truth be obliged to go into trance? Such a condition can be induced by drugs or various means as well as by profound meditation can it not? Some wise people warn of such as dangerous and even when possessed themselves of certain powers of sight and hearing beyond the average, advise strongly against cultivating them."

L01.147

147 - 154

Incomplete letter from Mary C. Rowe, beginning on page 2

Undated letter

... I⁷⁶ came in contact with Teodoro and my work was in a town not far away from his analyst, so that I was able to go to him for treatment. It has always appeared to me that my destiny has showered me with good things to overflowing in bringing me in contact with these people. Our 'guru' calls himself a psycho-analyst but I believe he is a true sage. Just think of it! - in the prosaic Home Counties.

After two years analysis I came to the conclusion that I was not exercising my new understanding to the full in ordinary G. P. work. I was limited by having to work always in a hurry and I often felt forced into an unreal relationship with a patient; I had to do what they expected of me in order to earn a profit for the firm; in other words I

⁷⁶ Previous lines are missing.

was acting a lie. Six months ago I gave up general practice to become an analyst myself under the guidance of our 'guru.'

I was very nervous to start with and had very little idea how to behave as analyst instead of patient. The 'guru' would say 'Just be yourself and let them see you.' Easier said than done.

It has been worth it. My experiences of the last six months have been tremendous. There seems to be no bigger stimulus to one's own development than in taking other people. I have learned to understand a little of what 'analysis' involves. I used to think the technique was so important; I had anxiety about giving value for money. I know now that it is what I am, not what I do or say, that is important. When I feel that, the patient cannot produce emotional reactions in me. They try to hard enough!

I think I am beginning dimly to see how the soul-healing process takes place. As I see it, we are blind as long as we are the victims of uncontrollable emotions. These surge up, apparently from nowhere. (I call it the unconscious part of myself.) As long as there is a strong emotion in me of which I am unaware, it can play a part in directing my life which leads me into unhappiness. Analysis to me means gradually making conscious that which is unconscious and then in some miraculous way it is dissipated. Only then am I master of myself and only then can I begin to think clearly. Until then my intellectual thinking is twisted by unseen forces.

My taking patients for analysis seems like teaching blind people to see. It does not seem to matter if I have not gone all the way myself so long as I can take them part of the way.

The first thing is to tap the patient's desire to get well and then to wait patiently while the 'transference' develops; i.e. he transfers his early Father-Mother relationships to me. The less I do or say the more opportunity it gives him to imagine my reactions and these are necessarily a projections from his own mind. He is also continually testing me and probing for weak spots. If he finds one he takes full advantage of it and his progress would stick at that point if I did not go to my own teacher and get the thing worked out in me. The patient then finds he has drawn a blank. If the analyst has truly found himself the efforts of the patient to re-establish with him old relationships are like those of a child kicking at a brick wall. The point at which the patient is 'cured' is when he suddenly becomes aware of the analyst as he is and not as he imagined him to be. He has stepped out of this blindness to a position of 'seeing' for the first time; as if he had kicked a hole in the wall and stepped through into a new world.

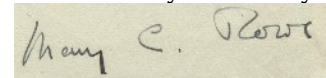
I have often wondered in what way the practice of our master differed from that of other psycho-analysts, of which there are many. Yesterday I learned a bit. I think it is partly this; although he uses 'technique,' as I believe he has in large measure found himself, he is not bound by it. He is not afraid of doing what would be anathema to a strictly orthodox analyst of the Freudian school, i.e. of physical contact, of 'active' therapy, or of loving the patient. In fact he asserts that it is the love of the physician which cures the patient. Our analyst says that Teodoro is already 'analysed' but he has not found his soul; he called it 'flowering of the soul.' The same materialistic questions

as in your book 'A Search in Secret India' keep persisting in his mind. When he read your latest book he took a great step forward. He still maintains, however, that that was only on account of the intellectual argument put forward by you. Our 'guru' has a different opinion; he said that Teodoro had perceived 'YOU,' the person, in your book and that he loved you and on that point was he flowering.

I have been wishing to write to you for some time because knowing you has bolstered me up a great deal in a difficult task. The fact that I have not taken examinations in psychology and that I have had my analysis from a layman has not gone down well with the medical profession. Although I am growing I do not yet feel strong enough to cope with the situation. It is on this point that I still get a lot of anxiety. I hope in due course to be strong enough not to mind.

I feel shy about burdening you with this long epistle about myself but if you have got as far as here I would like to thank you very much.

Yours very sincerely,



L01.155

155 - 156

One page on the article "The Unsealing of Consciousness" by Kate Simmonds.

Extract "So that within them was the mystery of the Indwelling Presence and also their childhood or potential sonship to the Presence. And it is clear that only in this redemptive restoration can we recover consciousness of our soul's continuity and its memory."

L01.157

157 - 168

Letter from Mair E. Cooper

A psychic describing her and her husband's channeled experiences with the Oversoul and clairaudience, with an attached illustrated description of her Oversoul Nona's teachings; she believes she was with PB in Egypt &c &c.

Extract: "Unknowingly to me, the gentleman who later became my husband was receiving messages, by clairaudience, and automatic writing, and mental impressions from my mind, my OVERSOUL. Also a group of mediums whom he joined, received messages from my Oversoul, she called herself Nona, which she said went back further than thought to the primordial man and woman. Nona also appeared to all three of them on several occasions, and to my husband alone. ... Nona imparted the same wisdom as you have given in your book I was beginning to think no one would believe it all, but the mediums could verify its authenticity, and I have included many pages of automatic writing by my husband and the mediums"

Letter from Doris Bailey
310 Manville Road, Pleasantville, New York
August 23, 1944

Dr Paul Brunton
E. P. Dutton & Co.
New York City

My dear Dr Brunton,

I am writing to express my appreciation of your book, THE WISDOM OF THE OVERSELF. It answered the problem which has absorbed me for some time - the seeming duality of mind and matter which I had felt to be one but which I had seemed unable to unify logically.

You see, several months ago I experienced what the Buddhists call Nirvana. Before that time I had insisted, despite the testimony of the mystics, that the basis of everything is mind and that the Infinite is composed of an unlimited succession of organisms to which the earth and sun are as the fraction of a cell to a man's body. The more highly developed the organism, I believed, the greater the capacity for thought, for pain and delight. Only in the Absolute, the final limitless Being, would there be freedom from suffering, since suffering is the result of limitation. However, even in the Absolute, I would not accept the possibility of a non-considering mind. And to desire after death a fusion with non-perceptive being was to me unthinkable. I did, however, desire the merging of self with a unit of greater thought.

Then⁷⁷ one night, when the problem entirely occupied my mind, I felt myself carried out of the body. This was quite different from the ordinary feeling of separation. It was quite terrifying, but I accepted it and prayed only that I might know. I think that my absorption in the experience rather than in the mind observing the experience was what carried it to its final conclusion. I can say of it, after awareness of time and space had vanished, that it was identical with the Nothing of the Hindus. Consciousness of a sort continued because I felt the self become smaller until it had become stripped to a seed, and later, I think, or possibly at the height, before the returning, there was a sense of terrible power, like that of an infinite engine, call it energy, if you will. Then slowly consciousness of specific thoughts returned and I felt myself returning to the body.

There was at this time a great doubt as to whether I was alive and returning to the body or dead and, during the Dreaming Back, imagining myself to be alive. I should also mention that as I returned I was conscious of breathing deeply and of a change in the quality of the air. It seemed infinitely purer; But it is impossible to describe the change. I imagine that the air itself was the same but that a change had

⁷⁷ Page 171

occurred in the human organism enabling it to perceive that to which it was ordinarily impervious. The spinal column throbbed all night and throughout the following day.

The experience was most terrifying. It left me with a conviction of absolute law and justice. There was also a realization of the terrible aloneness of all living things and a terrible pity for them. Form and so-called material objects seemed illusory as did Time. It seemed that if I should live for fifty years, even so the day of my death was almost immediate.

The⁷⁸ problem presented was this: If I had a choice of merging with the Absolute or of being subjected to endless incarnations, which should I choose. I believed the choice to be mine. In the Nirvana which I experienced there was no mind form manifest. To lose the pleasure of discerning, of comparing was almost unthinkable since, in the final analysis, that is what I desire most in life. On the other hand, to be re-born, not to remember the present self (in itself a death of the I); to be subjected to the infinite hazards of experience which, God knows, can cause the self to degenerate, was no more acceptable. Understanding that nothing is static, that the mind and personality are continuously changing, although memories persist; above all, in considering the tremendous possibilities for evil in my own nature, I felt that such an alternative was no alternative at all.

I must tell you, for the sake of honesty, my tentative decision: If in the Void there is only consciousness stripped of thought, I preferred the hazards of life, trusting the power of my subconscious mind to carry into another incarnation what I have understood and valued in this one.

This letter will be terribly confused because one thought suggests another but let me say here that my own experience has been somewhat a proof of the power of the subconscious in retaining ideas from one incarnation to another. When I was about five years old I used to lie in my crib and worry endlessly about eternity, trying to picture something without beginning and without end. My own shoe laces were the concrete image and, extend them as I would, there was always a beginning and always an end. This necessary inability to conceive the infinite has remained a constant challenge. At this time, too, the concept of the oneness of human life appeared – rather humorously. My mother had⁷⁹ bought a box of candy to bring to friends and I remember standing over the box and wishing I could eat it all myself. Then suddenly, with exactly the same overwhelming insight which I have experienced at later times, I saw that it didn't make any difference whether I ate the candy or others ate it. We were all one.

Returning to the experience of the Void – The following night I felt an infinitely pure, cold breath on my face and the beginning flight of the night before. However, consciously or unconsciously, I did not accept the experience as it did not reach its final form. On several other occasions, when the Void has been very close, I have felt the breath on my face, but I have experienced Nirvana only once. I have tried to know it many times. I think that in willing it, the mind too actively observes the accompanying

⁷⁸ Page 172

⁷⁹ Page 175

phenomena and defeats its own purpose. Then, too, when the experience is very close, there is fear of the terrible aloneness, of self stripped of illusion. At such times, there is a strange click of consciousness and when the shift occurs one seems to look with open eyes (the eyes are shut) into infinite space. There is the consciousness of purer air and of the spinal cord throbbing. However, personal awareness is present.

Now, returning again to the original concept of mind and matter. Before the experience I have described, I conceived of the Absolute as an organism, uncreated, eternal, in which good and evil were perfectly balanced, the organism helpless in the laws of its own necessity. But the organism was self-conscious and discerning. After the experience, I conceived of reality as being energy, the Brahman, the *élan vital*, call it what you will, but essentially unthinking, undiscerning.

In this basic stuff, however, I conceived a kind of blind will toward form,⁸⁰ a will which created from itself the matter which, when sufficiently developed, received the Brahman and differentiated it into a pattern of thought. When the flesh pattern had vanished, the thought pattern continued for a time after death, its duration upon the strength of the thought processes and the vitality of will. Eventually, however, if the desire for life was strong enough the self incarnated in another body. If the life urge had become exhausted, the self returned to the undifferentiated energy.

You see that basically this concept was pretty much the same as your own in THE WISDOM OF THE OVERSELF. The basic energy, moved by blind need, created form. The distinction is that I called the substance energy moved by blind law rather than thought evolving by its own Karma. I had never thought of form as a larger thought image. Now I can understand that man (his bodily form) is the dreamed, his mind that portion of the dreamer (or world mind) which has become conditioned by contact with other mind forms, while the Overself is unconditioned Dreamer. The World Mind created the original substance – men, trees, flowers – as its own thought forms. Man, working upon these, creates new forms as expressed in his art.

I wonder whether the power of the symbol is not the power of group minds or even of an individual mind focused strongly upon a single object and thereby infusing it with active power.

You might be interested in a few of the phenomena which I have encountered when in a state of concentration. For quite some time I concentrated upon a white triangle, purely as mental discipline. Nothing very interesting happened except of course that the slightest sound was painful. However, when I am writing or even thinking somewhat casually I find the same thing happening. I also notice – during⁸¹ the day – that when I'm concentrating, objects are surrounded by a nimbus of intense white light while a wave of intense blue rolls forward along the carpet. This, however, may be purely visual illusion, although it has happened only within the past year, and I concentrated no less intensely in the past than I do now.

⁸⁰ Page 177

⁸¹ Page 179

One night, however, I concentrated upon a particular image of the Buddha which seemed superior as art to anything produced by the West. The aim of the Expressionists is to reveal the essence rather than the natural form. In this statue man seems no longer a thing of flesh and blood but of spirit withdrawn into the Absolute. As I thought of this, there flashed an image of a man sitting before a great expanse of windows and although I did not see the mountains, he seemed to be at a great height. The image changed to a flash of light. The following night I concentrated upon the same image – the statue of the Buddha. Again there was the flash of light, but more intense. Since then there have been lesser streaks of light but never the same blinding flash.

You might be interested in the following symbolism: Before sleep I saw a road winding endlessly and on either side countless great stones. Suddenly the road seemed to stop at a beach and I saw a small stream. I could not see the stream flowing into the sea, but the symbolism implies that it should.

I have several times experienced the foretaste of death which you mentioned – the numbness of arms and legs and then of the whole body. At such times I breathed very deeply and the air had the same pure, unearthly quality.

When I was twenty-one I awoke, my heart pounding, from what was, I suppose, a form of dream. I seemed to be at a tremendous height⁸² in space and a voice said very clearly, “None has ever feared enough.” Shortly after that I conceived of the universe as an organic whole.

This is a phenomenon which I find interesting. At any time when I am in a dark room [I] can see tiny lines of light like the lines of force pictured in a science book. Frequently too the room is full of darting lights. I might think this imagination were it not that twice there has been a burst of light, a feeling of great heat, and I have been filled with a force outside myself. Often when concentrating intensely there is a knock on the wall. The problem is this: Was the voice “None has ever feared enough” the voice of the Overself or of some higher power. In view of the later phenomena, I am inclined to think it was a force outside the self. I am not even sure I agree with you that the Overself is a discriminating, observing entity at all. I suspect that it may be that portion of the Absolute which is necessary if thinking is to take place at all and to which the conscious mind returns when it experiences the Void. I wish that I might agree with you but I can find no positive basis for doing so.

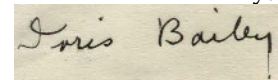
The chapter in which you discussed intuition interested me since quite recently an actual voice has made itself heard. It is very small, almost like myself thinking, but it is not my conscious self certainly. The words were: “This is your last chance if you want to – ” and another time: “Don’t think any more about it because – ” The sentences have been fragmentary but the meaning clear. The other night I heard: “ – prepared for the dangers ahead.” The voice makes itself heard only at night before I go to sleep.

A⁸³ phenomenon which has certain philosophic implications is that of the clock. On several occasions I saw a square darker than the carpet and placed on the carpet moving toward me. I was rather puzzled until I saw that there were figures on the square and two straight lines, the hands of a clock. I had been staring at the clock, and the image had been transferred to another surface when I switched my gaze. When I realized the meaning of the square, I stared consciously at the clock. By looking at the image on the carpet I could tell exactly what time it was. Later, however, instead of moving towards me, the image swung in a pendulum motion. And it was this swinging which I found significant. I imagine that the clock image could be explained on an optical basis but the pendulum movement seemed to indicate a concept of time which expressed itself symbolically. I then tried fixing my attention on my hand and seeing whether it could be reproduced on the carpet. It could, but not until I had managed to think of "hand" as detached from self, as a kind of impersonal pattern.

Before I close – have you read William Butler Yeats's A VISION? In some respects his description of life after death corresponds with your own. So far as his great cycle of re-incarnations is concerned, I am skeptical. I doubt whether any personal consciousness remains discarnate after death for the tremendous period of time necessary to follow the successive incarnations of others and thereby determine whether the individual passes through the prescribed stages from objective toward subjective until he is at last set free from the Wheel.

Thank you again for having written so profound a book.

Sincerely,



L01.185

185 - 186

Poem "Above the Mountain" by Simeon Lohr, assumed to be sent by PB's son,
Kenneth Thurston Hurst

Extract: "Above the mountain our loved one ascended with rays of light; now his spirit glows with-in my prayer every night."

L01.187

187 - 188

Death announcement letter from Kenneth Thurston Hurst, to PB's friends and acquaintances
August 3, 1981

Dear Friend:

I deeply regret to inform you that P.B. passed over on July 27, 1981.

He was hospitalized with a massive cerebral hemorrhage the previous Saturday evening.

Although technically in a coma and unable to move, his full consciousness came through once on that Sunday afternoon, and then for the final twenty minutes as he made his transition. The message was clear: "We shall meet again!" And I'm sure this applies to all who loved him.

The end was peaceful as his breathing gently ceased. Was it an illusion that he seemed to be smiling as to say "Cheer up, don't take it so seriously!"

Even the nurse said "He must have been a very good man, he has such a kind face."

The outer P.B. has gone, but the inner P.B. lives on in the hearts of all who love him.

Kenneth Thurston Hurst

L01.189

189 - 192

Letter from Monica Keene

Thanking PB for his book "The Secret Path," expressing the clarity for her own religion as a Quaker, and describing her vivid experiences while meditating

Extract: "Being a Quaker, I have always believed in the God within us, which is only another name for the Overself, & in the silence of our meetings we listen for the inward voice. Your teaching gives me a more vivid comprehension of what I already believed, & intensifies the vague experiences I have had & shows their true meaning. ... There is no danger in practicing your method is there? This morning I had a very vivid experience, exalting yet frightening. ... After thinking of the meaning of self for a time, & practicing the slowed up breathing, I shut my eyes, asked for a true understanding and listened. It seemed to come right above my body, which remained below, tiny & still in its chain by the fire. The light through my closed lids was brilliantly white, & a swelling sense of exhilaration billowed through me, almost I heard voices talking, but they were round a corner. It seemed very hard to come back to earth, & I felt clumsy. It was a glorious experience, & one that leaves me a deep sense of peace, but it would be a help to know that it was a right experience. Your cautionary words about sanity & health, rather frighten one. "

L01.193

193 - 196

Incomplete letter from Anne Ancott⁸⁴

⁸⁴ Mentioned in pages 5-6 in letter from Dr Mookerji.

C/O Major & Mrs Smith ,13. Park Mansions, Calcutta
28th December 1944

Dear Dr Brunton,

Please accept my thanks for your very welcome letter received upon my return to Calcutta. I recently paid a visit to Patna and Gaya on business, and saw many buildings of historical interest.

At present I am trying out an experiment. Have taken up a lucrative business post for three months with a large Jewish firm, spending many hours a day in their laboratory, and living with an Armenian/Persian family as a paying guest. It is proving remarkably interesting. A Persian gentleman accused me the other day of being a female Democritus. He says I give the impression of one sitting on the fence and laughing at life. I admitted that more than half the time life proves to be a huge joke, and living it a great adventure, but at the same time I had to inform him that despite my terrific sense of humour, I did have moments of ordered thought and found time for serious meditation. He apparently found this difficult to believe and regarded me for a few moments as though I was a museum piece.

Dr {Radhakumud} Mookerji⁸⁵ recently spent a couple of days in the metropolis. He wrote you a letter which you have doubtless received ere this. I wonder if he will have an opportunity of contacting you at Mysore? He does not consider himself fitted to act as my Guru... nor do I, despite the fact that I regard him as one who has attained much along the road to self-realization. The difficulty is this ... when he is with me, he speaks and I hear. When we are apart there is no mental affinity. You alone can act as my Guru, for in some inexplicable manner I often feel that our thoughts are attuned. I require no personal contact, no letters, for I am conscious of a mental affinity. Whenever you write to me I know it and await the letter which never fails to arrive as expected.

I am about to ask you a great favour. I know you desire to leave your Egyptian experiences behind you, but tell me what you can about the tomb of Osiris at Abydos. What is the connection between you and I, and Abydos? This has become quite an obsession with me, for I cannot find the answer.

Calcutta intrigues me. I have left my books for a while in order to study life. The multitude of types one meets in a city is amazing. On Christmas day, a friend threw a dinner party for me and invited a large number of young folk, thinking I would enjoy their company. I danced and laughed most of the evening, but the analytical part of my mind was working over-time. What struck me most forcibly was the hardness in the facial expression and speech, the lack of purpose of these men and women. People put so little into life and expect such huge dividends. Some young thing turned to me and said "Anne are you really the Principal of a school? You don't look like one. I heard you were wrapped up in books and expected to meet someone very different. What an

⁸⁵ "Mukerjee" in the original. and believed to be Dr Radhakumud Mookerji, writer of letter on pages 5-6.

uninteresting life you must lead... no men... and no drinks." I chuckled and replied, "On the contrary my dear, I associate with some of the greatest reprobates, traitors and spies, but make my lasting friends among those who are normal but not commonplace, those who carry my better traits to a degree of perfection." She looked a trifle blank, so I informed her that as a lover of biography I found my friends on my bookshelves.

It struck me that night that youth has little to tell. What does it know of triumph and disaster, pleasure and pain. What knowledge has it of life? Perhaps that is its charm and its tragedy.

These people live in a city teeming with life and interest and know nothing of what goes on outside their own social circle. It is truly amazing! They regard me with curiosity and frankly admit that they consider me more than a trifle queer.

Really this world is a great place... a great theatre. There are more masks and disguises than ever I expected to discover. The number of suitors who have attached themselves to me since taking up my abode in the city strikes me as being in the highest degree comic. What have I done to deserve all this masculine ardour. Is it because I understand better than others the isolation, the struggles, the humiliations, and the paralysing weaknesses of human nature? I married in my teens, had all my illusions shattered, my ideals trampled in the dust.... since then I have built my life afresh, seeking the beautiful and creating new ideals. What can all these men offer me? Certainly not that which I seek.

I am fast growing accustomed to the incessant noise of the city. The Americans appear to mistake their brawling on the streets at night for Dionysian joy. As a race they appear to be rapacious, and purified by no ideal.

L01.197

197 - 198

Christmas card, 1939

From Murshid and Cajzoran Ali

Extract: "May your happiness this Christmas be beyond your expectations..."

L01.199

199 - 200

Incomplete letter from a student of psychology at the New School
Interested in the study of ancient wisdom of Tibetan lamas and Indian sages to
use as techniques in the fields of psychiatry and neurology

Extract: "... I believe that if it were possible to induce in such patients a deep sleep, similar to a state of trance or even temporary suspended animation, allowing the deeper subconscious functions a complete rest, that it would allow the body to reestablish its own stabilizing mechanisms, and that a more normal return to consciousness would be possible than the

temporary relief obtained through hypnosis or sedatives. ... These and other techniques yet to be evolved, I believe could be used to great advantage in modern psychiatry."

L01.201

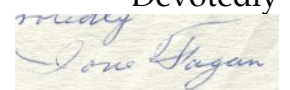
201 - 202
Letter from Ione Fagan
January 3 - '67

My Revered Master

When I wrote last to you, I realize now, I was living under a deep sense of futility, dwelling on the negative aspects of life to a great degree. I was tearing myself down instead of keeping the realization that I am not the body, that I am of the essence of light, and should see this in myself, and everyone with whom I come in contact. Remembering also that every creature on this planet is made of the same substance. It is a great lesson and one I shall ponder on at great length. I know I should not look for the negative in myself or in others. I cannot love my neighbor if I do not love the higher self of me. As Walt Whitman so well expressed it -

"I say no man has ever yet been half devout enough,
None has ever yet adored or worship'd half enough
None has begun to think how divine he himself is,
And how certain the future is."

How grateful I am that I can come to you and take of your wisdom. After each letter I send to you, comes a grain more of understanding, and I pray I may always be open to receive it.

Devotedly


She has had last awakened to the Short Path and has presented here a splendid statement of its meaning and its contrast with the Long Path.
[quote this in reply to Sarira]⁸⁶

L01.203

203 - 204
Letter from S. Parasuram Iyer
c/o Louis Drefus & co., Davangere (Mysore State) South India⁸⁷
18th Sept 37

⁸⁶ PB typed this note in the left margin and added "quote this in reply to Sarira" by hand.

⁸⁷ Added by hand by PB himself.

Dr Mr Brunton,

I have duly received your letter of the 10th. ultimo written from France. I hope you might have by now settled yourself to the climate and environments of the Continent, maintaining the tranquil and equipoised state that has been an achievement of your long labour by the grace of Guru.

Even from the distance of India it looks as though the whole of the Continent is ahead of a great conflagration. In this dark period of history when materialism and corruption and dictatorships hold sway, we look to Great Souls to reestablish Dharma to stretch out their loving and helping hands to those immersed in ignorance and lust of conquest.

I have sent fourteen doses of T.B. Specific to Mrs K. Gill⁸⁸ by Air Mail and another fourteen doses by ordinary mail, which I hope might have been recd. by her in order. I am anxious to know the result but so far I have no news from the lady. Probably I think the next mail may bring the news.

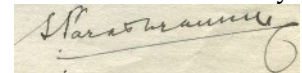
May I request you to put in a word to Mr Spicer when he visits India.

I came here on the 16th. and joined duties, although I had incessant calls from Madras by my patients.

I hope you are now keeping good health and cheerful spirits.

Obeisance to Him who has become the
Universe of varied forms,
Who is the supreme Brahman,
The Truth unconditioned,
Who is beyond all intellect!

Yours sincerely,



May I know whether the {Siddah} oil was used by any of your friends & the results {I}

L01.205

205 - 206

Incomplete letter from Joyce Ricks-Hiddingh⁸⁹

Mont Pélerin, Vevey

July 8th 1939

Dear Mr Brunton,

I was very glad to get your letter, but very sorry that you have been obliged to break with the Ashram. Of course I noticed whilst I was at Tiruvannamalai that there was often a good deal of tension between the direction and the Europeans. However, as

⁸⁸ Mrs Karen Gill, PB's first wife

⁸⁹ Noted with "H" in upper left corner in another hand.

I understand the Maharishee, material separation, time and space, are of no account, as far as the spiritual relationship to him is concerned. Thank you so much for volunteering to answer any more questions I might want to ask, but I think that I now understand the Maharishee's philosophy. Dr Atreya's "Vasistha Yoga" appears to me to be an exact and complete exposure of Maharishee's teaching, and I have since noticed that Maharishee sometimes quotes Vasistha, in fact does so quite frequently.⁹⁰ However I⁹¹ find that very few Europeans are capable of understanding and above all things of appreciating this philosophy. I am therefore very curious to see what the reaction to your last books will be. The ordinary man, even when he has at last understood, is generally not attracted by the idea of a "dream" world, nor by the idea of ego-extinction, to which he does not aspire in the least. Personally I find the M.'s teaching the most sublime, and ego-extinction the highest we can aspire to, but I do not find that many people share this view. In Nice I gave a lecture which was an exposition of the M.'s philosophy, to about 145 people, in the Université Méditerranien. Many of course understood nothing at all (a gradual preparation is really necessary, which I was unable to give except to my friends, who were in consequence able to follow) but even amongst those who understood I believe only a few felt drawn to the teaching in all its aspects. I have the feeling that the number of enthusiasts would very much decrease if the M. were fully understood. He is too high, not sufficiently tangible and material, for ordinary human nature. I think that must be the...⁹² [- Joyce Ricks-Hiddingh]⁹³

L01.207

207 - 212

Letter from Richard M. Golen

Asking PB questions and for guidance on the Quest

Extract: "It was not until I started to read your series of books that my interest in the deeper philosophical aspects of life was aroused. For this start on the search for Truth I would like to thank you. A year or so ago I joined the British section of the Theosophical Society - I had known of the Society before but always considered myself too young to join it - I am now 23. Might I ask you, your opinions of the Society (some say the true spiritual impetus is no longer there since as far back as Mme. Blavatsky's death) and also your opinion of Mme Blavatsky and her works i.e. Isis Unveiled/Secret Doctrine/Voice of the Silence etc.? As far as I know you have never quoted from the first two books at all, yet, to me, your ideas, seem often akin to those of the above works. Perhaps you might also let me know of any other works you consider to be of help to a student of Truth?"

⁹⁰ "Maharishee ... frequently" is underlined by PB himself.

⁹¹ Page 206

⁹² Subsequent lines are missing.

⁹³ "Joyce Ricks-Hiddingh" was added by hand by PB himself.

L01.213

213 - 214

Letter from Mrs Dorothy Jinarajadasa
37, Raja Annamalai Chettiar Road, Vepery, Madras, India
March 24th, 1937

Dear Mr Brunton

Thanks for your letter. I wrote to Mr Ganapathi Sastri about Mrs Jennings house - he answers that Mrs Jennings has taken the key of the house away with her, - which is not likely - as she told me of the arrangements she had made two days after she had left Tiruvannamalai! Anyhow her plan seems to have stuck somehow! Mr G. Sastri said he was going away on the 26th.

So I think I will not go to T. before I leave for China. I am very busy fixing up my work before leaving, and I am rather tired & do not want to face difficulties of accommodation on arrival in T. I have travelled much in India & I know how awful sleeping places can be on arrival, & I am too tired to grapple with it just now, & its getting hot.

I shall be back again in August & after that I shall hope to go up & again contact the Maharshi. I am convinced of his greatness & reality.

I wish the people at the Ashram did not quarrel! When I speak of Maharshi to my Indian friends here they agree that he is really one of the great ones ... but ... always the Ashram difficulties seem to loom above the Rishi's greatness. That should not be. Can't the turbulent be gently put elsewhere. It must disturb him - or doesn't it? The impression he made on me does not wear off.

Sincerely yours



L01.215

215 - 218

Letter from Mrs Dorothy Jinarajadasa
37, Raja Annamalai Chettiar Road, Vepery, Madras, India
March 10th, 1937

Dear Mr Brunton,

I have heard from Madame de Rathonyi⁹⁴ that she has left Tiruvannamalai so I am writing to you because I want to come up again & see Maharshi before I leave India. I sail on April 3rd from Colombo for China & I hope to get away about the 28th March from Madras.

⁹⁴ Rathonyi is referenced in the Spanish version of Talks with Ramana, "Mdme" in the original.

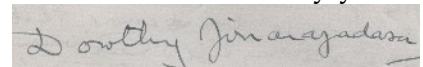
The other day I was lunching with Mrs Jennings and she told me that she has a little house in T. & most kindly said I might go there & stay & that when I wanted to go I was to write to you & ask you to be so good as to open the house etc. So will you do this good deed & fix it up – I will (I hope) arrive in T. (etc.!) on Tuesday the 30th. I think the train arrives about 6.30.

Before I leave India I have a great wish to return & be near Maharshi again for some hours. I have been for long so utterly skeptical of most beliefs or of {help} being possible from gurus or anything else – a rather bleak kind of attitude, but I could not see or feel differently. I did not expect anything from Maharshi – but I did find so much... indeed a renewed glory to life! Then I expected the glow to wear off after a few days – but it does not...⁹⁵ So I want to go back again before I leave India. I think I told you I was leaving India permanently now, but I have been asked to return & carry on & develop the juvenile welfare work & given 4 months leave – & I have consented to come back. The fact that the Maharshi is here & I believe he does know ‘That’ which all my life I have been seeking, has been a factor in deciding me to return to India. And before I go, even for 4 months, I want to contact him once again.

So will you be so kind as to let me know if all this will be all right & if I can put up for 2 nights in Mrs Jennings’ house?

I shall bring my bag & all I need with me.

Sincerely yours



L01.219

219 - 220

Letter from James Deacove

136 Mayfair Avenue, Winnipeg 13, Manitoba, Canada

April 23, 1963

Dear Mr Brunton;

I began practising meditation, as described in your book QUEST OF THE OVERSELF, two months ago but decided to visit a guru who was staying in Winnipeg for two days. This guru said he represented the Spiritual Regeneration Movement.

I⁹⁶ asked him several questions and then told him that I was at present practising your technique. I was surprised to hear him say, after my disclosure, that you were practising his method! And, further, that you were going to write a book about it as well.

⁹⁵ “anything from Maharishi ... it does not” is underlined by PB himself.

⁹⁶ Note by PB himself in the margin: “This is Mahesh Yogi!”

Since he demanded a "donation" that I consider rather exorbitant before even initiating me into his group, I thought that I should check with you regarding his claim as stated above.

There are several other suspicious circumstances about his behaviour which I shall let rest. And I trust I need not describe the principles of his method since if you are following it, you will know what I am referring to.

Yours truly,



L01.221

221 - 222

Letter fragment
Undated letter

...⁹⁷ would not given me this secret material because it is the ancient Mayan teaching and its disclosure by a priest means death. He says many southern Indians follow this cult still. He says it is the philosophy of the sunken continent. He sent me poems of his own and they have the same form.

I think the poems show the extent of our sun cult. I was in Chilliwack when Chief Sepass was host to 5000 Indian delegates gathered for a song and dance festival and other rites. He said they came from the whole Pacific Coast, one exponent for ... group. He wanted me to come as his guest but my ...⁹⁸

L01.223

223 - 226

Letter from Johnny M. Knowles
Asking PB to evaluate an intense physical and possibly spiritual experience had
by J. M. Knowles

Extract: "It would be as well to inform you that after our conversation at the Ritz-Carlton Hotel that fateful evening a little over a month ago, I went to a book-store and ordered all of your books. These arrived in due course of time, and I read them one by one. I meditated practically the day through, for weeks. Then, on the morning of September 9th, it happened. ... I felt exceedingly lonely, and, I don't know why, I called out mentally to God for help. The response was immediate. Even as I realized it was coming, a light seemed to break downward from my head, and something like a long finger stabbed deep inside the base of my spine. I flung over on my back, straightening out the body, and was swept by waves of power. I felt the seat of

⁹⁷ Previous lines are missing.

⁹⁸ Subsequent lines are missing.

consciousness slipping out of the head and descending to the heard - in short, the "I" slipped down, and the sensation was much the same as if my head were somewhere down in the middle of my chest. ... At any rate, I should like to have your comments before attempting to proceed any further in that direction."

L01.227

227 - 230

Incomplete letter by Anna H. Dalley
Offering PB information about Swami Rama Tirtha,⁹⁹ mentioned in one of PB's books, from her personal experiences

Extract: "After these many years I can recall only one topic in the Swami's lecture to the Theosophical Lodge at Buffalo. He said that the term Maya was not synonymous with our word illusion as commonly used, and explained the difference. ... Some time after the Swami's return to India we heard that he had 'walked into the Ganges' and been drowned. Whether this was accidental or deliberate or done in a state of trance or ecstasy was not stated. The comment in your book is the only reference to the matter we have found, and it indicates that the Ganges was not the river in which he met his death. You are, I am sure, a busy man, and this letter does not call for reply. I merely thought these little side-lights on the Swami might interest and amuse you. He said so little about himself that I could not, during his short stay, estimate his spiritual stature. Your comments thereon were most interesting to me."

L01.231

231 - 232

Incomplete letter from D.
Describing an experience of the sender's loss of individuality twelve years prior

Extract: "Nearly twelve years ago, I had a very unusual experience. One winter's evening, in Chile, I was seated in a room, with several others, reading. Suddenly, my sense of individuality became blended in an overwhelming presence. I was obsessed by a consciousness of infinite wisdom and infinite knowledge: this was succeeded by a consciousness of infinite love. Moreover I felt that I shared my individuality with all my fellows: indeed I felt scared of my individuality being absorbed by the overwhelming presence. I was aware of a sense of divinity."

L01.233

233 - 234

Fragment of letter edge from Mrs Constance M. Beach
Undated letter

⁹⁹ Swami Ram Teertha, or Tirtha or Tirath

...Mr¹⁰⁰ Kenney¹⁰¹ said that Mr Bennett¹⁰² is not a vegetarian – & smokes & takes wine now & again. He agreed that a good percentage of his followers are attracted by his personal charm & good looks...¹⁰³

L01.235

235 - 240

Letter from Charles E. Huntington
State Normal School¹⁰⁴, New Paltz, N.Y.
March 21, 1943

Dr Paul Brunton
c/o E.P. Dutton and Company
New York, N.Y.

Dear Dr Brunton,

During the past few years I have, during my spare time read several of your books on Yoga and mysticism. They have proven to be of great interest. The practices recommended in the "Quest of the Overself" have been of great value to my personal life and this has indirectly helped me a great deal in my work of teaching. An inner peace has been achieved with the feeling that life is this one long day – days merging one into the other – giving a sense of the continuity of existence. Power of concentration and memory has been improved with practical results in personal {promotion} and {universal} influence.

Since the age of seventeen years I have been ever curious as to the meaning of the universe and man's relation to it. At college I studied various courses in philosophy and much psychology. Of course I met up with behaviorism which I have always rejected – not for religious reasons but because of a feeling of its extreme superficiality in explaining the truth about man. The Freudian concepts although seeming to throw much light on man's emotional nature¹⁰⁵ and abnormalities seemed to overemphasize the sex factor and not based entirely on science. The introspective method with its analysis of sensation seemed valuable as far as it went but never seems to have explained the whole nature of man. Philosophy always seemed to throw more light on the nature of the philosopher than the meaning of life. However, one concept met within the study of metaphysics I have never seen disproved i.e. epistemological

¹⁰⁰ Previous lines are missing.

¹⁰¹ Mr Kenney (probably Rowland Kenney)

¹⁰² Mr Bennett (possibly Allan Bennett)

¹⁰³ Subsequent lines are missing.

¹⁰⁴ Stamped next to letterhead indicates the school name changed to "State Teachers College" on July 1, 1942.

¹⁰⁵ Page 236

idealism – the concept which you call mentalism in your work which I have just read: “The Hidden Teaching Beyond Yoga.” However there are many perplexing questions which arise in conjunction with the theory or shall I call it truth that the objective external world including the body are fundamentally of mental or ideational constitution. Some of these questions are under the all important problems of relationship.

Taking for granted that the brain itself is fundamentally mind – how can we explain the effects of drugs, injuries and the like of this organ or human thought and emotion – to be sure the problem is the relationship between – one kind of thought and another since the brain itself is mental. i.e. Why does the thought which we call hasheesh create the feeling we call elation or the thought we call caffeine often cause a stimulation – mental processes?

Again how account for differences in the chair thought from the table thought or the red thought from green thought? I agree with you that physics with its wavelength theory does not solve the problem. Since we are in agreement that all things are fundamentally ideas how explain in general all the thousand relationships¹⁰⁶ among these ideas? The old laws of association do not explain how one idea gives rise to another – they merely formulate like all laws a statement of truths. The problem of relationship of brain and ideational and emotional experience still seems to me tremendous. When the brain dies – does consciousness still continue? James once wrote – that consciousness expresses itself through the brain – can there be any consciousness without it? The materialists love to throw such problems as the above into the face of the idealists. I am often at a loss as to how to answer them. Students often ask me these questions which is well for it indicates that they are thinking. #

I like especially your emphasis on the necessity for a balanced life for the philosopher. The world may someday give much more credit to the philosopher than it now does. I feel that such a work as yours helps the teacher tremendously. Following your precepts shows itself in his activities and attitudes which influence others to a profound degree. The people feel the effects of one’s philosophy – I think that is often better that they do not know the reasons for the change¹⁰⁷ in the individual who is influencing them. If I as a teacher carry philosophy into my own life and indirectly into the lives of the students, they are influenced by this, but do not necessarily know why. If I were to tell them that my following a certain oriental wisdom involving Yoga and other concepts my influence would I fear be reduced considerably, for Yoga means to them certain mysterious oriental practices only indulged in by what they would term “screwy” fakirs. As they become older some of the brighter ones will know I hope more of its true nature but most of them will never know.

I would like to suggest one thing here without being presumptuous. Your title “The Hidden Teaching Beyond Yoga” no doubt attracts thousands of readers who would not otherwise read the work. People as a whole love that which is mysterious,

¹⁰⁶ Page 237

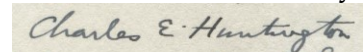
¹⁰⁷ Page 238

which is hidden. However the thought occurred to me that such a title would frighten away college and university teachers and other academic persons. The title from the academic standpoint doesn't seem to be to {fit}¹⁰⁸ the wonderful material in the book. To the academic mind such a title seems too much of crack-pot oriental occultism to arouse their interest. And yet I believed all professions, philosophy (so-called) and others whom we term "intellectuals" would benefit tremendously by reading the book. It is indeed to my mind extremely interesting and brilliantly¹⁰⁹ written. I wish I could present my ideas half as well. However I suppose you feel that the most good may be done by seeing to it that the work is read by the largest number of persons and hence you adopt a title of popular appeal.

I sympathize you in your having to bear criticism for inconsistency. To my mind really honest writers do not worry much about being completely consistent. Advancement in knowledge always must involve a throwing overboard of some past notions in favor of new which approach more nearly the Truth.

I look forward with eagerness to your second volume.

Most sincerely,



Department of Social Science and Education

L01.241

241 - 242

Letter from T.M. Janardanam¹¹⁰

Mylapore, Madras

3rd Jany, 1946

Dear Mr Brunton,

I dare say a letter from an absolute stranger should not surprise you. – Surely you are used to it.

I have heard of your fame as a great author of 'spiritual' books and believe also have read some of your earlier works though I fail now to recall their names. My recent information is that you have written a book 'Higher than Yoga' (the name is subject to correction since I have not seen the book myself) and also another book latter¹¹¹ than that, the name of which I am not informed. Being a student of Yoga and knowing as I do so many Yogas, I do not know which Yoga you mean, that you could visualise a state higher than that; and as regard the higher state itself, I frankly fail to see your point, because I know there is no 'state' higher than Yoga, even from a general point of

¹⁰⁸ This word is partially illegible.

¹⁰⁹ Page 239

¹¹⁰ Editor, "The Suddha Dharma"

¹¹¹ sic

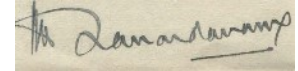
view. But I cannot afford to be dogmatic without looking into what you say. Be it as it may, my purpose is different.

I desire to be let known after consulting your deepest self, whether or not you have attained a state of Peace – by which I do not mean the ‘sense of peace’ but ‘peace’ itself and free from the ‘yearning’ to express.

I write this as one sadhaka writing to another and as such what we truly interchange on this head is purely personal.

Thank you. A happy New Year.

Sincerely,



L01.243

243 - 244¹¹²

Letter from T.M. Janardanam¹¹³

Mylapore, Madras

12th Feb. 1946

Dear Mr Brunton,

Thanks very much for yours of the 6th instant. It was so good of you to have written to me. I was just losing my hopes of hearing from you.

You say that the title of the book under reference “The Hidden Teaching Beyond Yoga” is one about which you didn’t care for yourself and that your publishers in England were keen on; hence you agreed. You assure me that by Yoga here is meant ‘the inferior states beneath the highest, but which are most commonly sought or attained.’ I now see how it has come about. Your publishers seem to have exploited your goodness – I won’t say carelessness – to make you subscribe to a title which you know to be misleading. Never mind. I have not seen this book of the other one ‘The Wisdom of the Overself’ which, you say is a sequel to the former, for me to agree or otherwise with you regarding its contents generally.

You say that you would agree with my standpoint ‘that there is no state higher than yoga’ provided that ‘if by the latter you (I) mean the highest truth and the ultimate reality.’ I would have had no difficulty in agreeing with you what you say as the highest truth and ultimate reality, but for the fact, ‘Yoga,’ apart from the practice of it, connotes a condition wherein all concepts whatever they are have to be merely subservient. Will you find a way out please.

In reply to my enquiry of you, regarding¹¹⁴ ‘peace,’ you raise a counter question ‘why should not the yearning to express reside alongside with ‘peace itself’ and quote

¹¹² “not answered” and circled letter “J” noted at top by PB himself.

¹¹³ Editor, “The Suddha Dharma”

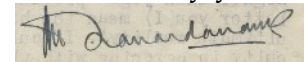
¹¹⁴ Page 244

the example of God expressing Himself in the universe and Ramakrishna yearning for disciples.

I think my enquiry did not suggest that 'yearning to express' should not reside by the side of 'Peace,' and that the one is inconsistent with the other. My enquiry was about 'peace' in itself barring the 'yearning.' Between the God's expressing Himself through the universe and Ramakrishna's yearning for disciples all the difference consists in the 'yearning.' I hazard this statement notwithstanding my ignorance of the concept of God according to you. So that, when 'the yearning' differentiates the state of peace of a mortal with that of an immortal by its presence in the former and its absence in the latter can you not agree that all the concepts of the mortals being thus blurred by 'yearning' while expressing are thus untrue. If so where is your highest truth and ultimate reality as concepts to find place in terms of 'Yoga' as a state of 'peace in itself,' and what are they as concepts.

I hope I have explained myself sufficiently to be enabled to be understood by you for an answer.

Sincerely yours,



L01.245

245 - 246

Letter from Fred James

The Sanctuary, Basil Street, Knightsbridge. S.W., Ken. MOI.

Jan 10 - 42

Paul Brunton Esq.

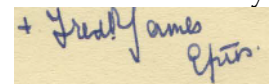
Dear Sir

As we had a mutual friend in the late Lord Brabourne I am writing to ask you if you will give an address, or a series of addresses in the church.

I heartily agree with your conclusions in your book "Beyond Yoga" which I have studied.

I should be very glad if you would call on me, when convenient.

Yours Faithfully



L01.247

247 - 248

Letter from Constance M. Beach

temporary¹¹⁵/Concord House Hotel. 23, Pembroke Villas. W. 11.
March 21st 54

My dear PB

Since my last letter I have been to see Mrs Moore-Pataleewa¹¹⁶ and we sat in her really lovely Chinese room. It is surely unique, full of real treasures and in perfect taste, set off with dark wine red Indian carpets. There is a lovely pale jade Buddha in one corner, and the head of one, in meditation, in jade and pale rose, lit up from within, perfect for meditation if nothing else. You must see it one day. Her husband bought the things but she chose them and she never touches his money for her work she told me. He is a sculptor and very "difficile" she said, and her eyes filled with tears. The first emotion I have seen her show. She is tough and rather aggressively on the defensive, after a life of sheer struggle and hard work. And like all people with rather a one-track mind, is apt to decry all others and be strongly opinionated. I feel that she has had many Eastern incarnations¹¹⁷ (of Hatha yoga and sitting naked in the snow and such practices) to prepare her for her present life, and she was born this time in a strong Slav body to stand the strain of her experiments and research work with the Cosmic Rays, as she does yearly in Switz, sleeping out on the mountain and often half-naked. She comes from Soviet Russia, and had to flee for her life, I think, after the revolution, and has known famines and great hardships, and yet still struggles on. One cannot help admiring her dogged determination and courage.

I found out why she believed that you wanted "comfort in both worlds." The only books she had read of yours (with a dictionary too) were a Search in India and Egypt and "A Hermit in the Himalayas." So the chapter on Tea-drinking probably gave her that impression, and as I say she is highly critical. Between ourselves, Bernard Masson flew over from Cannes to see her and still corresponds with her. He wants to know how to regain Illumination through fasting. I said that those who had truly attained decried fasting for the purpose, and suggested that she should fast from the ego-sense and resentment etc., which amused her. She also corresponded with Yogananda, asking him if there was anyone in England who could teach Kriya. He replied No. She said that those who really practice Kriya should not need food and should not grow old, as he did. He never claimed that for it certainly, who he ate very little, fruit mostly when I was there. And she is certain that Buddha never ate.

So you see she has strong views and stands by them, and tends to wander from the point of anything under discussion, which is tiresome and wastes a lot of time. But I like her and have enjoyed meeting such an original mind, enormously. She is not working for spiritual motives but the purity of her motives and the austerities she has practiced have made her receptive to much inner knowledge there is no doubt and made her sensitive in her dealings with others and she sees through them like glass.

¹¹⁵ "tempy" in the original.

¹¹⁶ Rectangle drawn around the name "Mrs Barbara Moore-Pataleewa," presumably by PB.

¹¹⁷ "incars" in the original.

She has a huge mail from America and elsewhere, asking for the secret of longevity, or [to] keep their health or figure or some such, which has made her aggressive and resentful of the time wasted, I think. It was a mistake being interviewed and photographed for various papers, which she regrets very much now.

I moved here yesterday week and return to Bradstones tomorrow week, the 30th, and shall be glad to get home. I loved the flat but this is rather a mad-house and expected to run itself! Tho'¹¹⁸ vegetarian it is the worst run Hotel I have struck in any country which is saying much. But it is on the direct bus route to Hugh's flat, by day and easy to run me back by car at night, so is handy in that respect. Stratton Ct would have been too far away for baby-sitting or to be of any help to them in that respect.

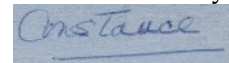
By the way Lady Carey told me that she met a woman who said that you were broadcasting at 6 a.m. from New York!! What an hour, if true, that would mean midnight with you, so few would hear you on either side of the Atlantic. If so do give me the wave-length, I would love to hear your voice. I wonder how she spotted it at that early hour? It may be a mistake in the name of course.

I would love to have a line, if possible, saying how you are, and what plans for the summer and what you think of Pataleewa?! I am seeing Yermila¹¹⁹ tomorrow in their new flat in Holland Park. She is stronger now after an operation¹²⁰ for appendicitis but he is still bothered with gastric ulcers, which worries her.

No more now but I thought you might like to hear further details of Mrs Moore-P. I wonder if Bernard has discussed her with you also.

With warmest regards, please let me know if there is anything I can do or send you. Until we meet again, somehow, somewhen - somewhere - ?

Yours ever devotedly



L01.249

249 - 250

Letter from Rowland Kenney , to Constance M. Beach

6 Kidderpore Gardens. N.W.3.¹²¹

March 4th 54

Dear Mrs Beach,

Thank you very much for your letter, and for your good wishes, which I warmly reciprocate.

I am glad you think I have the gift of expressing myself clearly. Many years ago I had the reputation, as a writer, of making difficult political and economic problems

¹¹⁸ Page 248

¹¹⁹ Yarmila in the original., but Yermila on page 92.

¹²⁰ "op" in the original.

¹²¹ "Gurdjieff" is written across the top of the letter by PB himself.

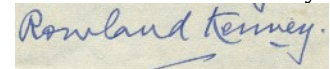
understandable to the ordinary "man in the street." But then I was a welcomed contributor to a number of reviews and magazines, all of which are now dead. Today I have no connection with any such journals – indeed, "such" no longer exist. And it is a waste of time to write for a waste paper basket!

Moreover, I had then a burning "cause"¹²² to write for. Now I have only "Gurdjieffism," the only thing that really "matters" to me; and I am not competent to write about that. Indeed, I think the "writing" should be left entirely to Ouspensky's "Search of the Miraculous" and Gurdjieff's "All and Everything." All the rest merely weakens it.

I have much enjoyed Watt's provocative book, which I will return in a day or two. Thank you so much for the loan of it. And thank you also for your kindly hospitality; I so much enjoyed my visits. Perhaps we can meet again before you return to Camberley.

With kindest regards,

Yours sincerely,



L01.251

251 - 252

Letter from Albert E. Cliffe¹²³

Updating PB on his lectures and life since leaving New York

Extract: "I have been deluged with mail since I was at Marble Coll., and am amazed at what so many people got out of my simple talk. It surely changed many lives and many were amazingly healed of certain conditions. It is very beautiful yet in our land... my garden is still full of carnations mums and roses in full bloom... about 65 every day with blue skies. What a place it is to rest in after the hectic life of New York."

L01.253

253 - 254

Letter from Arthur Osborne¹²⁴

Sri Ramanashram, Tiruvannamalai

Nov. 24th 1952

Dear Mr Brunton,

¹²² Page 250

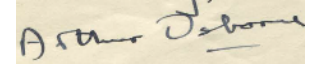
¹²³ Director of Lessons in Living

¹²⁴ Letter "O" underlined twice in upper right in another hand.

I was sorry to miss you. We seem to have arrived only a day or two after you left. I am sorry you were troubled with the material for a Collective Works that I had left. It was not intended to be a final version but merely a collection of all available material slightly corrected, for various people to go through and change or cut where necessary.

By the way, have you got an American publisher or do you know any who would be interested in literature about Bhagavan?¹²⁵

Yours Sincerely,



L01.255

255 - 264

Letter from Swami Madhav¹²⁶ Tirtha

Vedanta Ashram, Post Valad station – medra, Ahmedabad-Prantij Railway,¹²⁷

India¹²⁸

25-2-1950

Dear Paul,

Received your letter of 18-12-49.

2. Please note that I have since changed my address. The new address is given above.

3. As I am living in a solitary place, I have no facility here for sending a typed reply.

4. I have sent you today by registered book-post my last 3 English books as follows: -

1. Higher Culture

2. World-peace

3. Evolution and Relativity

5. With regard to your question re. the contemporary discoveries in atomic research and whether that will lead to agreement with the higher Indian wisdom, it can be considered from two points of view i.e. the point of view of a philosopher and that of a politician or a socialist. If, as you agree with me, the condition of our knowledge is the condition of our world in both dream and the waking state and if, suppose, you ask me the above question in your dream and if I advise you to wake up, you¹²⁹ will get the correct answer. Prof. Milne has recently made a great improvement in the theory of Relativity. His leading idea in that theory is not that of transformations of coordinates but of transformations from one observer to “equivalent observer” where the word “equivalent” is defined in terms of observations and tests which the observers can actually carry out. In this new description, time and space are at the disposal of the

¹²⁵ Ramana Maharshi

¹²⁶ A circled letter “M” at top in another hand.

¹²⁷ “Ry” in the original.

¹²⁸ Address added by hand by PB himself.

¹²⁹ Page 257

observer. In Einstein's theory, the chief weakness was the constant velocity of light, which as Milne has proved by mathematics should not be fixed before the observations are made. Subsequently, Martin Johnson (D.ge) in his admirable book "Time, Knowledge and Nebulae" has given a new and better turn to Milne's discovery. All these researchers bring us back to the equivalence of waking and dream conditions.

Considering your above question from the political and social point of view, we are now passing through a period of social inertia or tamasic Maya. Inertia according to the latest science is a property imposed by motions whose nature is determined by needing to be capable of correlation between observers and depends to a great extent on its quantity. Therefore, the more the population¹³⁰ increases, the more inertia will be felt in our social dealings. And we come back to Gita's old teaching that out of thousands, very few become philosophers, and out of philosophers, very few know the Supreme Truth. We cannot by any means change the nature of cats so that they may not eat rats. Only the means of destruction (viz. atom bombs) have changed. The animal spirit in the majority of human beings has not changed. From the practical and scientific point of view, causation and determination are statistical i.e. there are many causes for every event and the more a man depends on society, the less freedom he acquires. But from the cultural and individual point of view, all the events have only one cause viz. ignorance of the individual. As in dream, so in the waking condition. Therefore, humanity can only progress by transfer of attention from statistical laws to individual laws. Discovery in atomic research compels the different Governments to give more attention to statistical laws and this brings us to greater inertia or helplessness.

The Indian cultural method is similar to a farmer collecting good seeds for cultivation. Therefore, we should have marriages¹³¹ between cultured persons and then there will be hope of good human crop, but to waste time on good cultivation without good seeds is a waste of energy. The tendency of the present world affairs to secure equal distribution of wealth but this will not lead to any cultural advance.

6. With regard to your question about the third world war and whether it will lead to materialism or spiritual awakening, I can only say that spiritual awakening requires plain living and high thinking. Cinemas, radios and newspapers have increased the number of observations and number of noises so that the total inertia has increased and every newborn Child is forced into statistical laws. Very few persons get sufficient time for inner personal development. I have discussed some of the important points in my book "World-peace" a copy of which has been sent to you, along with two other books by registered book-post today.

7.¹³² My last English book "Wonders of the time-space" is now being printed in a press in Ahmedabad. It will cover about 320 pages and will be ready in three months. I shall be glad if you can speak to some book-seller there, who may undertake to sell that

¹³⁰ Page 259

¹³¹ Page 261

¹³² Page 263

book in America. He may write to me by air mail what commission he will require and I will include it in the selling price.¹³³

Yours in truth and love

Sriami Inadharbitha

L01.265

265 - 266

Letter from Rowland Kenney to Constance M. Beach

6. Kidderpore Gardens. N.W. 3.

22.8.53

Dear Mrs Beach,

Thank you for your interesting letter of July 24th. I am afraid I may have misled you about Miss Barrett: She was not studying with any Gurdjieff group; she had only read about his teaching in Ouspensky's book.

Yes, I reviewed Bennett's book in "Everybody's"

To return to Miss Barrett, she wrote to me after reading an article I wrote in "Ryders Review" about Gurdjieff, nearly 4 years ago, I suppose. It was to have been followed by a series outlining the "system," and she wrote to ask why they had not appeared. There had been a change of editorship; that was the reason; and now I am glad that I did not write them: In my view nothing can better Ouspensky's "In Search of the Miraculous." But it had not appeared then.

You ask me for my opinion on what effect Gurdjieff's teaching has had on students: I can well understand why there are conflicting reports. Those who simply go to learn "about" it will get a certain¹³⁴ amount of additional knowledge (I hope!). But that is next to nothing. What is wanted is a change, or growth, of Being. Listening to lectures and reading will not give that. Work is needed. Chapter 4 of Ouspensky's book is excellent on this. So I would say this: If one will work, do the exercises given, progress is absolutely certain. I have seen stupendous changes in people who have worked. I have also seen people who are content to listen and read, and wonder why they don't "get anywhere.".. A man can read all the books on - cricket, shall we say, and watch a match a day; but that won't make him a good cricketer.

Personally, I thank God daily that I met Gurdjieff and his teaching. But that will not help anyone else. I suppose, or perhaps I should write "I feel," that if one's need is great enough, if one realises how little "being" one has and how terribly one needs to grow and will strive one's best, one will always find a Way... Please forgive this rambling dissertation. With every good wish.

Yours sincerely,

Rowland Kenney

¹³³ The last two sentences of the paragraph are marked with an "X" by PB himself.

¹³⁴ Page 266

L01.267

267 - 269

Incomplete letter from Mrs C. M. Jacoby¹³⁵

R.R.2. Franklin, Ohio

Annotated: "told Art to investigate Dec 76"

To Paul Brunton,

Who I feel somewhere inside me there must be a knowing. I have put it very badly – but you will understand.

On page 18 of your book Discover Yourself, you speak or write of a book yet to be written.

Is the book on the market. I must tell you, yet I may bore you,¹³⁶ that after studying and practicing your – yes I will say teachings. I have four of your books, I just came across them in our town Library, several years ago & The Secret Path has been my Bible for a long time. I sincerely was & am seeking truth. Using meditation for some time religiously. I am bewildered & stunned & can scarcely believe it. But the truth is¹³⁷ that I in some miraculous way – am cured of an illness of forty years standing. I just yesterday returned from the Mayo Bro's Clinic, where I went for examination, and expected the worst, as I have been on a very restricted diet for forty years, and they found that, that caused all the suffering was gone I was seriously ill, in bed three months – practically dying,¹³⁸ yet after dismissing the Drs. who seemed to make me worse, I recovered. The appendix, had burst & rotted away & God healed the opening over. & these Dr's say its a miracle – that in all medical history no such thing ever happened. The X-ray pictures show it. And I am able to eat anything and am, with no discomfort. Pardon for the details as I am wondering if I will wake up & find I am indeed dead. I owe you much & cannot thank you enough & wish to own the new book too.

L01.270a

270 – 271

Letter fragment from Mrs Hesper {Le Gallienne} Hutchinson

Undated letter

¹³⁵ Circled letter "J" in upper left of letter.

¹³⁶ Page 268, left side

¹³⁷ Page 268, right side

¹³⁸ Page 269

... I¹³⁹ still contend that Heard has had an almost inhumanizing effect on him. He is an escapist of the worst type; pacifist & anti-British & Bobbie thinks his influence has been definitely detrimental. I detest war as much as any but it is no good just to sit back & let everybody else contribute to the war effort & do nothing oneself, is it? Paul,¹⁴⁰ spiritually advanced as he is, has “demeaned” (!) himself sufficiently to do something affirmative in India, as we both know – & what I quoted to you from his letter to me shows what his attitude is. I do not ask Heard to be an A.R.P. worker nor to enlist but both he & Huxley could write articles showing England’s attitude; what has happened in India & why – instead of negating her in her hour of trouble. They have both made bad impressions on that score both there & here! –

L01.270b

270 - 271

Letter fragment from Myron Frantz
Undated letter

... written¹⁴¹ you. Ted has been seeing Huxley occasionally and Heard quite frequently in California. When Ted was last here, which was after I had written you, he discussed Huxley with me at length saying that Huxley would have no part of the Swami’s¹⁴² instruction for an assortment of reasons and outlining moreover at length Huxley’s present interest in philosophy. He had discussed the general import of your forthcoming book with Huxley and my recollection is that Huxley’s statement was, “Now we’re getting some place.” This ...

... At that time Ted told me that he had discussed with Huxley your forthcoming book, stating that it was on entirely philosophical lines as distinguished from mysticism. Huxley at that time professed himself to be greatly enthused about this [development]. Though I don’t remember the remainder of Ted’s remarks, I have a clear impression that the tenor of them was that Huxley was disinclined to practice meditation at the Swami’s temple in Hollywood and that he was disinclined, in fact, to be taught by the Swami at all. Further, that his principal objection at the moment was a disinclination to surrender the intellect as the Swami seems to be causing Heard to do. This seemed to...

L01.270c

270 - 271

¹³⁹ Previous lines are missing.

¹⁴⁰ Paul Brunton

¹⁴¹ Previous lines are missing.

¹⁴² Swami Prabhavananda in Hollywood

... describe.¹⁴⁴ Yes, Heard has gone much deeper into meditation than I - very much indeed. He is still the burning "Christian mystic" and doing good work as such, but he won't stay there. Because of his deeply "religious" background, peopled by a flock of uncles, cousins and parent who were clergy, it is not easy to walk away, but his "mind" is too honest and he is too sincere in the search let anything keep him back for long. No, I think they will not be interested in any search for Yogis in India after the war. Heard is realising now the limitations of the "Swami" who has helped him a lot. Huxley prefers the absence of any individual, depending on his study of their books; meditation and his own undoubtedly fine "mind." They are going to be most interesting to watch. I, of course, have a background which is pitifully meagre compared with their scholarly-ness, but so long as I sit still and don't intrude MY thoughts - things seem to happen. Anyway, it makes a happy contact and a stimulating one.¹⁴⁵ ...

... I¹⁴⁶ see Heard and Huxley about once a fortnight, at dinner at the latter's house, usually on a Wednesday. Quite apart from everything else, they are very happy evenings, because of the quality of the conversation - no matter how far it may range. It is a mental and intellectual oasis in a very drab place, from that point of view! Heard is doing wonderful work as he goes along. His new book on the beatitudes "The Creed of Christ" - no, that was the Lord's prayer one, it is "The Code of Christ" is out. Its language is beautiful. It is verbose but ... very beautifully done. His very intensity and burning sincerity makes him a figure to be reckoned with. Huxley is his "brake," but his fine mind is taking him and probably will take him along at a greater eventual speed. They are a fine couple, anyway and I am glad to have the chance of the contact. I know you would enjoy them - and I often imagine you in the little circle when the talk is going on. You could make a contribution and I try to think just how it would come and just what it would be. Anyway, they told me last time that I was "one of the family"

... At¹⁴⁷ Watford, things are still intact and very busy - on special war work, of course. My brother is still trying arrange to go back during this month, or next, but ships are none too plentiful, of course and he can't get a place on the clipper, so he may have to postpone it a while. Edith wants to BE there, badly, but she dreads the ocean trip terribly. If she could be transported to England¹⁴⁸...

¹⁴³ On letterhead from "Spicer-Gerhart Company" 8350 Foothill Boulevard, Sunland, California

¹⁴⁴ Previous lines are missing.

¹⁴⁵ Subsequent lines are missing.

¹⁴⁶ Previous lines are missing.

¹⁴⁷ Bottom of page 271. Previous lines may be missing.

¹⁴⁸ Subsequent lines may be missing

L01.272

272 - 273

Letter from Irene Schmitz, to KTH
with previously attached photos, thanking KTH for his letter

Extract: "Thank you very much for your kind letter. There are the photos. ... Every day my thoughts and my remembrance is with P.B. I received his last letter, written by his own hand, in the first week of July with advice for meditation. These are so precious for me."

L01.274

274 - 275

Incomplete letter¹⁴⁹ from M
8 Luard Rd Cambridge
6. 11. 1950

My dear Paul,

The enclosed report of 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 spiritual 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 meditation within the heart, and it does not need any outward place or circumstance whatever.

As ever



L01.276

276 - 277

Letter from Peter Kendall, to KTH
The New Yorker, 111 East Wacker Drive, Chicago, Illinois 60601
31 August 1981

Dear Ken-

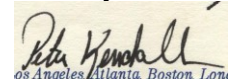
Hasten to send this off to you between trips to Michigan and Minnesota. So sorry we didn't have the opportunity to speak recently as I wanted to extend my sympathy to you on the death of your father.

¹⁴⁹ This letter originally accompanied an interview

My first experience with Paul Brunton was in Cornwall, 1977. I was spending the summer in Polzeath teaching camp. One rainy day off, I went, Camelford with a friend to visit her aunt. In the study of her small library was a collection of six of your father's writings. That summer I read The Secret Path and A Message from Arunachala – didn't understand all, but enough to further pique my interest in your father's philosophy.

I know you're aware of how important these teachings were to the acceptance of my own father's crisis (he recently told me you had spoken to him) as when all else seemed lost your father's writings provided my Dad with both meaning and purpose. And for this, the Kendall family is grateful beyond words.

Best regards to you, Ken



Los Angeles Atlanta Boston Lon

L01.278

278 - 279

Letter from Beverly Nichols
Staff Quarters, Mysore

Dear Paul

I am terribly sorry but I have been summoned to the Yuvarani (?) this afternoon and shall not be able to make it. Could you possibly come tomorrow instead?

Please forgive me – it isn't my fault this time!

Yours in haste
B.N.

L01.280

280 - 285

Letter from Brahmachari Pranavananda
Kankhal
28-6-36

Sree Sree Parameswareshu,

I am in receipt of your kind letter of the 22nd instant redirected to this place from Almora and am very glad to hear that you are getting on with your meditation and writing work better than at Dhanothi and to note that you are completely rid of your back pain.

When I saw that you could receive the message of our Master, when I was in ecstasy,¹⁵⁰ in the afternoon of the 28th ultimo in the Dhanothi valley, I could have a good

¹⁵⁰ Underlined by PB himself

peep into your spiritual self. From that day, my dear Brunton! let me open my heart & tell you now, that I had begun to have a spiritual relationship with you. It is an established fact that a deserving person shall get his due whether he asks for it or not. This holds good whether the deservingness is for physical things¹⁵¹ or whether for spiritual matters. Though Barwari made the whole arrangements for my Kailas yatra and stay, there when he requested me with all humility to give him a promise that I should {remember} him once a day soon after my meditation when on the Holy Lake, I could not promise him though I told him that I would help him as far as possible. No doubt he had a good heart. Yet it takes a little time more for him to receive all what I may import to him. Though I shall have to help him a lot in his future life I don't give a promise to him, lest he might not depend solely upon it without himself striving hard to earn that spiritual life. Yet, standing behind the veil, I am helping him in the way in which he ought to be given help. But, dear Brunton! You¹⁵² are my spiritual relative, in as much as we have some spiritual relationship not only of this life but of the past. I am telling it to you now. I did not tell it to you before. So, I am bound by some unknown bonds of spiritual relationship, by virtue of which I shall and will help you in your spiritual life. This is an unpromised promise. So, dear friend! You need not make a special request to me "to bless you once or twice to help your inner spiritual life." I shall certainly be giving you my heartiest blessings from time to time when ever a need arises, so far as it lies in my power.

When such is the relationship existing between us, there is no question of my approval to insert a chapter on us in your book. When you want to externalize your love towards us in that form what objection¹⁵³ can I have? It is for a money making book publisher to take permissions. But your writing books is of a different type. It has a divine mission underlying it. However you have let known the matter to me. Thank you very much. If possible you can send that chapter to me before it goes for printing, so that I may make any corrections if there be any inaccuracies. If you think there will be no inaccuracies you need not even send it to me. I have written a letter to a Guru brother of mine at Rajahmundry to send me one or two photos of our master. You can make a selection from them. I shall send a photo of mine also before you come down from the Himalayas. I consider you to be one of our Guru brothers. I think you understand what I mean.

As¹⁵⁴ I have told you I shall be waiting here up to the 15 July to see if the Lord is ready to make some other fresh arrangements for this year or not. If I receive at least Rs¹⁵⁵ 550/- by the 15th July, I shall proceed to Kailas and Manasarovar and stay there on the Holy Lake for a year. If I don't receive so much help but receive any amount which is not less than Rs 150/- I shall go to Kailas and Manasarovar and come back. In either

¹⁵¹ Page 281

¹⁵² Page 282

¹⁵³ Page 283

¹⁵⁴ Page 284

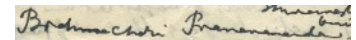
¹⁵⁵ rupees

case I shall comply with your request by sending you Kailas & Manas pebbles. If I don't get even this amount, I shall give up the trip for this year and go to Gangotri for some time with Barwari. In this case, I shall search my box and try to send you a little of Manasarovar sand and some Manasarovar Holy water (which I brought last time,) before the end of¹⁵⁶ next month. In case I cannot go to Kailas this year we shall try to meet again once, for a day, either at Mussoorie or at some appointed place. I did not receive any reply from Barwari as yet.

What about your intended trip to Jamnotri? I think that you must have had a snow trip somewhere near Pratapnagar or at least you will have a snow shower there, in which case you need not take the trouble of going to Jamnotri. What have you done with your servant?

Kindly convey my love and best wishes to His Highness, the Maharajasahib of Tehri¹⁵⁷ and to Babu Ganga Prasad Saheb.

Ever yours with Absolute
With love & blessings
Shivanashi Gurili



L01.286

286 - 287

A meditation poem by Paul Nash

Extract: "Unheralded a heavenly / Light quietly permeates / The darkness, and / Dimly I perceive the / Outlines of the mountains / of Realization. A / Sweet gentle peace / Embraces everything and / Each passing moment / Brings a clearer Vision. / Now I realize that the stage / Is set for the scene / Of the Highest and / Greatest Magnitude"

L01.288

288 - 289

Los Angeles, California

A telegram from Rupert Hughes¹⁵⁸

The authors club inviting PB to a luncheon

Extract: "The authors club extends a cordial invitation to you to be a guest at its luncheon this Wednesday September fourteenth..."

¹⁵⁶ Page 285

¹⁵⁷ "Maharajasaheb" in the original.

¹⁵⁸ President of The Authors Club

Dear PB

Forgive my bothering you with letters but here is another message from Prague. Not so good but not so serious as it sounded at first. The friend with whom F. Welman lodges translated it for me to save you the trouble (do you speak German?). There are hundreds of arrests being made in Prague which looks as if many of the resistance movement¹⁶⁰ have been betrayed and captured. Awful. It is Nazi-ism all over again.

You will be amused to hear that I have met Krishnamurti¹⁶¹ for the first time having been interested in him since he was a young boy in 1914. I visited Adyar with my Mother to see Miss Dorothy Graham, who later became Mrs Jinarajadasa (and has since left him and works as librarian at the Buddhist Society in London)¹⁶² Then again in England where he was educated and so on, yet we never once met. I attended his lecture last Sunday in the Victoria Hall, Bloomsbury. It holds 500 and many without tickets were standing at the entrance and in the doorway, and many turned away and there was a long queue of over 100 a good hour before it began. He has been having discussion talks every Tues and Thurs during October and every Sunday a lecture on self-awareness. His particular "message" is a good one which can apply to the mystic or the man in the street. He is entirely selfless on the platform, creeps in looking very sad and creeps out without a bow or introduction or a chairman. He is rather effeminate and I felt might have been a woman in his last incarnation,¹⁶³ and I seemed to see a woman's face overshadowing him as he talked, which he does very slowly. He does not approach the subject as a mystic (Self-awareness) rather the contrary. He comes right down to earth, encouraging one to watch and understand one's own self, and the cause of any confusion or strife in our make-up, as the cause of the confusion in the world. Rather like my own technique which you described as spiritual "self-analysis," you may remember. I took down headings and will read it to you when we meet. I also tuned into his mind and vision and now feel that I know him well. I hear that he regrets most of his books (as being too transcendental I fancy) and has now come down to earth which helps the student far more of course. The Whiffens have been going regularly and other friends, including Yermila and Florence (once) and others. It has caused quite a stir, his old Ommen followers from the continent and at home rallying round him once more.

¹⁵⁹ Noted with a circled "B"

¹⁶⁰ 'movt' in the original.

¹⁶¹ Jiddu Krishnamurti

¹⁶² "Lon" in the original.

¹⁶³ "incar" in the original.

What¹⁶⁴ a contrast to the dramatic oratory of Yogananda! But they each have a message for the world and they both call it the same thing.

I stayed the night at the Vegie Hotel (which is a great success and they are looking for a bigger house I hear) and on Sat lunched with Betty Carey and her two daughters and afterwards had to take down a message from Azrael (for which I was invited)! He spoke of you and said that you had been moving about and working hard and were not too fit. That you did not take enough protein and went too long without food. True enough I have no doubt! He does not see the atomic weapons being used, but others nearly as bad and Russia and America are to be involved, England¹⁶⁵ not to the same extent etc. He said that there were many cults and sects [in America] but little real brotherhood or even Christianity, and that America will have to suffer. I agreed and then asked if I was mistaken in Yogananda as a real God-lover. He said that he was certainly that and had brought many hundreds nearer to God in his own way. Then he added "he is sometimes called a showman, but so was the one called the Gospeller (Aimee McPherson) and she also with her showmanship brought many to God. Even showmanship can be used by God when it is sincere in its motive." I hope so anyway. I doubt if he would work as hard or have so little (or no) pleasure in life if not.

Azrael said how pleased they were at your interest in Roselady (Betty) and the Book of Azrael to be produced, and that you recognised the value of her work for simple souls and that more advanced teaching would be given later, etc.

Maybe. Personally I fear that she has wrecked Eloise, who could have reached the highest Goal in this life but for that psychic influence in her home. She was too psychic herself, formerly but was rising above it when with you, then she sank lower than ever before and was neither well nor happy when I was there.

I do hope you are well and settled in N.Y. once more. I am longing for news of you and greatly looking forward to the Spring, if I can get through the winter alive! The last one tried me sorely and I have a hunch that this one will be worse after the really phenomenal weather this summer. It was ideal and continued right up till October the 14th, after which it has rained sans cesse, as only England can when it tries. The ground had become so hard from the long drought that the water did not penetrate and gales and flooding have caused great mischief.

Warmest good wishes for your birthday – a bit late¹⁶⁶

With my thoughts & prayers for your wellbeing – As ever devotedly



L01.292

292 - 293

¹⁶⁴ Page 291

¹⁶⁵ "Eng" in the original.

¹⁶⁶ "Warmest good wishes for your birthday – a bit late" written by hand on margin of first page (290)

... I¹⁶⁷ am anxious for 1937 to arrive because, for some obscure reason, I have an idea that things to which we are devoted will have an added push & – in spite of feeling ill because of the Edwenil injections – a new vitality seems {to} be conceived in me!

Two other articles have been returned so – being in town for the day – I have just called up Geoffrey Watkins & asked his advice about further possible avenues of publication. It is unfortunate that [during the last months] so much has been written on the Everest Expedition & on the Himalayas in general because it has taken the edge off the topic. Now I am going to risk my neck (!) & be brutally frank. Ted has read the returned¹⁶⁸ ones & says they are carelessly written. I do not quite agree – but his opinion may be better than mine! I get carried away by one or two sentences that shine as stars over the whole & perhaps that is bad judgement. But I have heard one or two {people} comment that “Arunachala” was careless & that “if he does not tighten up his style he will lose his public.” I hate to write this –but¹⁶⁹ it is from a very loyal heart that I do it & you know how much your future welfare means to those who are fond of you. However, I know you are big enough to accept criticism; I also know that you are terribly rushed with 100 things for other people – a fact some others may forget.

L01.294

294 - 295

Letter from Arthur Ward¹⁷⁰

75 Ullswater Crescent, Kingston Vale, S.W.15.

16.7.52

Dear Paul,

Knowing what an active life you lead, I appreciate your kind thought in writing to me, and it gives me the chance to clear up one or two things, but before I start I would ask you to treat this letter as confidential to you alone.

Firstly, It was unnecessary for you to mention the matter of “Guruship,” and to emphasise this in the last sentence of your letter.

You will no doubt remember my asking you for help, and if you would accept me as a pupil, to which you replied that if it was in the same sense as applied to Dorothy Last, the answer was, yes, but you could only take me so far, and I should have to do the rest myself.

¹⁶⁷ Previous lines are missing.

¹⁶⁸ Page 293

¹⁶⁹ Underlined and marked with an “x” in the margin by PB himself

¹⁷⁰ Noted with a circled “W” in upper right of the first page

I was very grateful to you for that kind gesture, but did not look upon you as my personal teacher to whom I should go running for help & sympathy upon the slightest provocation.

Did I ever pester you, or call upon you without being invited? I knew when you arrived in London where you were staying but did not dream of approaching you, because I realise that there are many people who may have waited years for the chance to see you, and because I am independent of you, but dependent on God alone:.

So once again let me emphasise that I do NOT look upon you as my personal Guru, but as a very dear friend.

Secondly. Nora has very kind thoughts regarding my welfare, but like other women, thinks because I love peace, and the avoidance of discord if possible, that I am unable to speak for myself, and no doubt that is why she must have written to you as she did, no doubt with the best of intentions saying I was in mental difficulty regarding your marriage. The facts are these. Your private life is entirely your affair, and none of my business, and my only concern was, knowing how ruthless people can be, that you might suffer a¹⁷¹ falling off in the sale of your books, which I presume are the source of your income, and having now the responsibility of a wife, this might prove serious for you.

I can now understand more than ever what Christ had to endure for the amount of filth now being passed around regarding your marriage, by people who a short while ago were singing your praises, makes me realise how fickle is human nature, and the savage within us is not so very deep down. Never mind Paul it will enable you to discover who are your true friends, and something inside me says you are going to need those friends.

I will conclude by saying that should there at any time be anything I can do to help you in any way, you have only to ask.

Please give my kindest regards to your wife.

May God bless and protect you both.

Your sincere friend.

 172

P.S. Kindly note my new address.

L01.296

296 - 297

Letter from Colonel P.T. Etherton
Thanking PB for his Christmas card

Extract: "Be sure and let me know when you will be in London again so that I may have the

¹⁷¹ Page 295

¹⁷² "Ward" added in another hand

pleasure of seeing you both here to dinner and hearing all your news."

L01.298

298 - 299¹⁷³

Letter from Eileen J. Garrett¹⁷⁴

Tomorrow, The Magazine of the Future

Eleven East Forty-Fourth Street, New York, 17, NY, Murray Hill 2-0078

May 13, 1946

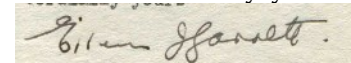
Editor in Chief

Mr Paul Brunton
c/o Thomas Cook & Sons
587 Fifth Avenue
New York City

Dear Mr Brunton:

I have heard from Hester Hutchinson as well as from Waldemar Kaempffert that you will arrive in this country very shortly. Mr Kaempffert gave me your address. I would be very happy to see you and when you have a moment perhaps you would call Miss Davison, my secretary, and make an appointment that would be mutually convenient. I feel very sure that you will be interested in my press as well as the magazine Tomorrow and I know that I would be very happy to hear of the work you have been doing these last seven years.

Cordially yours



Eileen J. Garrett

L01.300

300 - 301

Incomplete letter from Constance M. Beach

Undated letter

... I¹⁷⁵ have always noticed that when people break through to the inner realms they believe themselves to be something terrific! Why is it? Eloise was a case in point with a divine "mission." Now she is like a pricked balloon, poor darling. Florence had a narrow escape from a similar experience. She found a book by Alexander Cannon (years ago) and practised breathing through alternate nostrils as described therein. It

¹⁷³ A check mark added in another hand on upper left of page

¹⁷⁴ Noted with a "G" at top of page in another hand

¹⁷⁵ Previous lines are missing..

awoke the kundalini, evidently, and rose to the head and she nearly went mad and had a bad nervous breakdown, inexplicable to her husband and doctor. Rather amusing really in a respectable "school marm" as she was then, as some of the occult experiences (seeing her animal-self for instance) had commenced. I believe that her strong Christian training and background saved her from disaster and probably madness. What a dangerous force it is. Curiously enough when W/c Carpenter had his meditation with you he felt as if a snake was wriggling up his back he told me. He was distressed at first but the feeling ran up his spine to his hair and then passed off to his great relief. A touch of the same thing evidently. He is emotional for a man. When stirred his hair literally stands up on end. What I have been spared in my ladylike uneventful way! I feel almost a fraud after so undramatic a path heavenwards

I followed {some} advice {as always}¹⁷⁶ and ended all meditation¹⁷⁷ ...
... but¹⁷⁸ Commander Pares, whom you met I think, has made untold mischief with Mr Tevis, who was financing it, and other patrons, he really will bring a ghastly karma on himself with such malice. They are putting some excellent products on the market now, and heaps of the Nature cure healers, including Champneys, are all agog to use them, but business difficulties are still intense and there is a danger of the Government taking it over bodily for the preservation of food stuffs especially. He had been down to Rye to stay with Mr MacMillan, on the strength of his book with your preface to it, apparently. Is the latter a clever healer, Mr Price was inclined to resent him somehow? He said that he was just "out for himself." I had never heard of him then so the subject dropped.

I wonder if you will get over this Summer. It would be a big expense for you for so short a time perhaps, but lovely to see you again. I have missed you terribly and still have yearnings to travel out to California but stifle them promptly. I am not looking forward to Betty Carey's visit! She has already tried to "bounce me" for £60 in exchange for 200 dollars only which she gave to Eloise at my request, as E was hard up again and been obliged to buy another car. She is unscrupulous where money is concerned and will end up in {prison} if she is not {careful}¹⁷⁹...

L01.302

302 - 305

Letter from Dr R. Bradley Roe¹⁸⁰

20, Billing Road, Northampton

30.10.48

¹⁷⁶ This line is partially missing due to a tear in the page. This is our guess based on what remains.

¹⁷⁷ Subsequent lines may be missing. Page is cut or torn here and letter continues on the next pdf page which is the back or the physical page.

¹⁷⁸ Page 301. Previous lines may be missing as page is torn in half.

¹⁷⁹ Subsequent lines are missing..

¹⁸⁰ Noted with a circled "R"

Dear Dr Brunton

On the eve of your Departure to America, may I send you my good wishes for your journey, & wish you a speedy & safe return.

I should like in particular to thank you for the very great help that meditation gave me, when I came up last week.

It was an experience I shall not quickly forget. The complete loss of sensation in the Physical Body or indeed any awareness of having a Physical Body at all was most strange. And, in some curious way helpful – as it enabled me to become merely mind.

The¹⁸¹ ability to watch continuous streams of thought, without being intimately connected with them – then to watch {their} rate & number die down was fascinating.

Finally to feel ones consciousness centreing, & focusing intensely in the Region of the Heart in an extraordinary stillness took me to a depth I have never reached in that Region before - & I regret to say since. I have once come very near it in the head.

It makes me realize two things that there must come a time, when a teacher in Meditation is a necessity. Secondly given a harmonious group – group meditation must indeed be a force, which could do much good work in the world.

One interesting person I contacted some years ago was a lady, now very old a¹⁸² certain Miss Dowland, who was a pupil of a Sufi Master Inayat Khan.

She wrote three or four small books of exceptionally good essays. “Between the Desert & The Sown” – “At the Gate of Discipleship” – “The Lifted Veil”¹⁸³ & “Wine from the Tavern”

They are among my dozen favorite books.

I have never however contacted books as helpful as yours have been & still are – to me.

As a definite contribution to good in the world of this, or any other day, they strike me as being the best that have ever been given.

You are not, personally, as I perceive interested in the fruit of¹⁸⁴ the work. Yet I know not only from my own experience, but also from that of others, many of them, probably most of them people quite unknown to you – what a very real & tremendous help they have been. And how they have stimulated many weary people to go on, & not give up.

It is work that you may well be proud of & many, like myself owe you heartfelt thanks.

With my very best wishes & thanks for all you have done. May good fortune attend you wherever you go.

Very sincerely yours

¹⁸¹ Page 303

¹⁸² Page 304

¹⁸³ “The Painted Veil,” in the original. which is the incorrect.

¹⁸⁴ Page 305

U. V. 127 / 10/1/53

L01.306

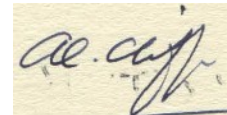
306 - 307

Letter from Albert E. Cliffe,¹⁸⁵ Director
Lessons in Living, P.O. Box 127, St. Thomas, Ontario
Oct. 1 {1953}¹⁸⁶

Dear P.B.

I am to preach on Wed. {Eve.} Oct. 7th in Marble Collegiate - 29th & 5th N.Y.C. If you are in town will you Both come?

Yours,



L01.308

308 - 309

Letter from Ernest Wood¹⁸⁷
"Mo Dhachaidh,"¹⁸⁸ Southcrest Ave., Paget East, Bermuda.
Feb 21/54

Dear P Bees, (this is plural!),

I have received some copies of my new book to which the Philosophical Library Inc. have given the name "Great Yoga Systems," so I am hastening to send on a copy for your shelf. It will come by ordinary mail.

Our life here has become quite a routine. After rather variable weather we are now having sunny days. I cannot say it is a rest, as I made up my mind to do a good job with the "Secret Doctrine," so I have had to give myself something of a refresher course in physics, astronomy, etc., which takes both time & energy.

We hope all goes well with you, & together send our very affectionate greetings, and express our hopes that it will not be too long before we meet you again when we return to the mainland.

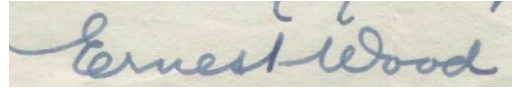
Ever sincerely yours,

¹⁸⁵ Noted with a circled "C" in upper right corner.

¹⁸⁶ Previous letter from Albert Cliffe sent in 1953, and Oct. 7 1953 was a Wednesday. See that letter for bio information.

¹⁸⁷ Noted with a circled "W" in upper right corner

¹⁸⁸ This is Scots Gaelic for "My Home" -- TJS

A handwritten signature in blue ink on a light-colored, textured background. The signature reads "Ernest Wood" in a cursive script.

P.S. Thank you for giving my name to Mr Pressing, of the "Psychic Observer."¹⁸⁹

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¹⁸⁹ This P.S. is noted in the margin

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