

Readers' Letters 03

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 1934 and 1965. 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

L03.001

1 – 10

Envelopes containing the readers' letters and a descriptor sheet reading "India – England letters"

Extract: None

L03.011

11 – 14

The Columbus Sunday Dispatch Magazine clipping
June 20, 1954 issue with segment on Editorial Writer Harold Stacy¹ circled in red.

Extract: "Editorial Writer Harold Stacy refers back to his childhood. 'When I was 10 I had a paper route. I remember the headlines fascinated me. Later, my high school idol was crazy about

¹ Noted with a circled S at the bottom right corner of the page.

*writing (he later became foreign correspondent for the Philadelphia Bulletin). By the time I graduated I knew I wanted to be a newspaperman.'"*²

L03.015

15 – 16

Postcard from Al Cliffe³

Mount Baker From Oak Bay, Victoria, Canada, Old Charming Inn, Oak Bay, Victoria

B.C.

Aug 1 1953 10 PM

Al Cliffe
for Paul Brunton
Box 265
Brookfield Centre
Conn.
U.S.A.

PB notes at top of page: "Al Cliffe died"

This⁴ is the view from our hotel – much hotter than 74° here. Loved your letter. Hope to see you in Sept. Getting a real rest now.

L03.017

17 – 24

{It appears that this letter was typed out for PB by someone other than the writer}

Letter from Mrs Miriam Abbott (Francis Lavery) Holmes⁵

A fan thanking PB for the gift of his books, as well as asking PB for help and advice for disciplining herself and her husband and organizing their lives – apparently she is a Christian Scientist and in poor health.

Extract: "We both need self discipline, frightfully, though from very different backgrounds and struggles. We both need help, in reorganizing our lives. It seems a great deal to ask, but in view of your emphasis on just such help at critical times, would it be possible for us to see you?"

L03.025

25 – 28

² Extract was circled in red by PB himself.

³ Noted with a circled "C."

⁴ Page 16

⁵ Noted with a circled "H."

{It appears that this letter was typed out for PB by someone other than the writer}

Letter from Mrs Ethel Adams Ratliff,⁶ and reply from Myron Frantz

5914 Switzer Ave., Tampa, Florida

Sept. 7, 1943

Mr Paul Brunton.

Dear Mr Brunton:

Having been greatly interested in and given deep study to your "Quest of the Overself," "Discover Yourself," "The Hidden Teaching," and "Wisdom of the Overself," and having reaped much benefit from them all, I feel that I must express to you my sincere appreciation for your having made available to others the results of your investigations, studies and experiments along the Path which every man must inevitably follow.

Outwardly my path has been quite different from yours. I have never studied Yoga because I was never attracted but rather repelled by the sort of teaching given out in this country by Orientals and others under that name.

Over a period of more than twenty-five years I have studied metaphysics including several different schools. Also psychic research in which I had a most satisfying experience through the psychic force of only my mother and myself. I was not attracted to the organization known as Spiritualism. All this time I was reading everything I could get my hands on coming finally to Ouspensky's "Tertium Organum." This seemed to mark a turning point for me. I fairly lived with the book for three months. After that my taste seemed to run in a slightly different channel. I read what I could find about the fourth dimension and also had an opportunity to read some little known books, at least little known to my acquaintances. An outstanding one was J. C. Street's "The Hidden Way Across the Threshold." Also "Brother of the Third Degree" and John Uri Lloyd's "Etidorpha" which I was then just beginning to be able to appreciate.

One of the greatest impulses I received along the way was from the teachings of a little known American, Lewis C. Strang who wrote a volume called "Freedom through Right-Thinking" which was published in 1925. I also was able to obtain copies of talks which he gave each winter. In these talks was incorporated a good deal of material which he at one time planned to use in a book to be called "Eastern Wisdom in Western Words." This man's depth of insight and breadth of vision were so far beyond anything I had ever known until I came to your own writings that I suppose I should not have been as amazed as I was at finding such extraordinary similarity between your mental processes.

In his book I found for the first time the term God defined as the "raw material of life or truth." I have never seen it so used anywhere since until you yourself used it.

Perhaps you would be interested in what seem to me to be striking examples of similarity of thought between Mr Strang and yourself. Here are a few:

⁶ Noted with a circled "R" and a checkmark upper left.

"Instead of being a separate, self-existing entity, this manifestation which mankind calls the universe is really an immediate exposition of a continuous knowing and being and is therefore dependent upon the nature of the contemporaneous mental states of its knowers for all the existence it has."

"In view of the fact that time and space are modes by which we think, not conditions under which we live – in view of the fact that the detail of the life experience of every one of us indicates positively that the universe is not the same to all of us, is not the same to any of us – the reasonable conclusion is that the universe, far from being an external, independent thing, is really the sum and substance of ourselves, the exemplification, in what seem to be external conditions, of what you and I and the rest of mankind believe at the moment to be true."

"There really is no stopping place this side of the infinite for the completeness of my consciousness and your consciousness."

"Man is what he is – complete and universal consciousness."

"You and I will never be different from what we now are, will never be greater than we are now; but we shall constantly and forever become more and more conscious of what we are and of what is."

Some of your ideas about time and space, also about analyzing words are set forth in this book.

Perhaps these quotations will suffice to show you why having such a high regard for your own intellectual and spiritual accomplishments I appreciate more than ever the privilege of coming into contact with this man's penetrating insight through his writings so many years ago. Without that preparation I could never grasp, even in part, the great structure which you have so patiently and successfully presented to us.

In May of 1938, while reading your "Quest of the Overself" I had my first taste of what I now know was grace. The following September while reading a tiny volume called "The Impersonal Life" I had an amazing experience. It was as you say like the breaking of a shell. I suddenly experienced what I called to myself at the time, the All-Consciousness for my consciousness seemed to have expanded to include the All. "The drop had absorbed the ocean" as I later read somewhere.

This⁷ condition lasted about ten days gradually receding or subsiding during that time. There has never been a repetition of it in anything like its original force, only the briefest of flashes. Not until about three months later when Dr Bucke's "Cosmic Consciousness" came into my hands did I have the slightest idea what had happened to me. It encouraged me to feel that I had been greatly blessed in experiencing a foretaste of a goal of whose existence I had never dreamed.

When your "Hidden Teaching" came along I began to nurse the trembling hope that you would eventually chart a course that would lead the way to that super-sensual state which a few of the world's humble people have discovered. I dared not voice that hope but hugged it to me and waited, not too patiently I fear, for the second volume. Having now finished a slow, deep study of it I gratefully acknowledge that my hopes

⁷ Page 27. Top of page glued to previous page.

are fulfilled. Not that I have attained the goal, by any means, but at least, from here on the goal is in sight and the time of arrival is largely in my own hands.

Perhaps I will not be far wrong in guessing that personal praise expressed in the usual manner to an author would mean little to you, though the expression of sincere and heartfelt appreciation of the ideas and concepts which have such meaning and value to yourself and which you have been good enough to pass along to others may give you a feeling of joy and satisfaction.

I am perfectly aware that this letter is inexcusably long, but it is not written as to a stranger but as to one with whom for many an hour I have walked a familiar way. Now, I must make it even longer to tell you that as I sat writing it, the post-man came bringing a letter from Mrs Lewis C. Strang with whom I have corresponded to some extent in recent months. She is reading your latest book and writes to mention the similarity between your ideas and Mr Strang's of which I have just written you. Why she even dreamed that I might ever write you I can't imagine but she writes, "I don't suppose Mr Brunton ever read or would read Lewis' "Freedom." Should you ever wish to ask him I will be glad to send you a copy to give him." So there stands the offer should you care to avail yourself of it. If this incident was a coincidence it was an amazing one.

Well, here I am at the end of a letter that I still don't know how I had the courage to write, but if there is such a thing as spirit speaking to spirit you cannot take offense.

For the greater part of my life I have been practically obsessed with the desire to know the truth, not to believe, but know. I shall be eternally gratefully to you for your substantial contribution to this end.

Respectfully and Sincerely yours,
(Mrs) Ethel Adams Ratliff.

Sept. 16, 1943, Dear Mrs Ratliff:⁸

Your letter to Dr Brunton has been forwarded to me by his publishers. Dr Brunton has instructed me to hold his mail until after the war because of the difficulties in present mail communications with India. It is necessary, however, for me to write to him from time to time, and in my next letter I will tell him of your letter and perhaps he will be able to write to you directly as circumstances become a little more orderly for international mail.

In any case, I am sure he will be appreciative of the extensive comment you have made on other material and that he will be happy to reply to your letter after the war if he is not free to do so before.

With best wishes,
Myron Frantz.

L03.029

29 - 30

⁸ Reply typed at bottom of page, presumably retyped by PB or a secretary.

Letter from Violet Rutter⁹
Stirling Castle, Grands Vaux, Jersey, Channel Islands
December 6th, 1948

Dear Dr Brunton,

News of victory: I wrote to you a week ago on November 29th (can it be really only one week ago?!) and told you of the grave condition of my husband and of my problems. A few days after posting the letter, and after the most ghastly night imaginable, he suddenly asked me to get a doctor, which he would not have before, and he became completely docile and co-operative – all craving and foolishness left him in a few hours and I believe the lesson is learnt. If there was ever a miracle this is one. He is still ill and unable to do much but he is well on the way to recovery of health and I have my real husband back again.

I now know that through it all I was more than half conscious of a conviction that it was only a mental testing time or, in other words, a nightmare during which I knew I could wake up. I am ashamed now of having troubled you with my last letter instead of just trusting, and yet I cannot help thinking that that reaching out for help brought about this wonderful result. Do you think so?

My heart is too full to write more.

With deepest gratitude
Violet Rutter

Dr Paul¹⁰ Brunton Ph.D.
Box 34 Station D
New York. 3
U.S.A.

L03.031

31 – 32
Letter from Harry J. Strutton¹¹¹²
18 Erskine Rd. E. 17¹³
Walthamstow, London¹⁴
13 Oct. 48¹⁵

⁹ Noted with two circled “R”s in the top right corner of the page.

¹⁰ Page 30

¹¹ Noted with an S at the top of the page.

¹² No bio was found, but he contributed 11 times to the Occult Review (as did PB) from 1911 to 1943; he appears to have visited Meher Baba in 1923

¹³ “(Tel) LAR. 2754” at top of page.

¹⁴ Written at top of page in another hand.

¹⁵ “215 app” noted by PB himself.

My dear Brunton,

I was delighted to get your letter, & should be happy indeed to see you after all these years. We shall both of us have much to tell, as you may guess.

But I must warn you that H. S.¹⁶ is now practically a prisoner to the bedroom, an obstinate complaint keeping him socially shut-in. If, however, you could sacrifice the time to come here one afternoon, to stay to tea, I should feel grateful. You've not been to Walthamstow, I think. Trains from Liverpool St. [platform 2] ½-hourly, average time 20 mins. Book to Hoe St, and ask for "The Palace" music hall. Erskine Rd is the next turning, & 18's garden almost backs on to the Palace.

Looking forward to renewing our contact again, & reciprocating your good wishes most cordially.

Yours most sincerely
Harry J. Strutton

Hoe¹⁷ St station
go up flight of steps on left
turn left across rd.
go thru park in {reground} turn left. 18 on right past Palace

Stations¹⁸
1 St James St.
2) Hoe St]
Stations
1 St James St
2) Hoe St

L03.033

33 - 34

Incomplete letter from Violet Rutter

Fan of PB's expressing her desire to be a student of his, ending by asking him whether there is any harm in visualizing a scene such as a sunset, rather than gazing into it with open eyes.

Extract: "I have such a deep earnest yearning to advance in this quest and I have been greatly helped by your books but I feel now at a standstill and I wonder whether you would be kind enough to tell me whether you happen to know of an Adept, or someone more advanced than I am, in England or the Channel Islands, where I live, to whom I might write or go to visit. I hesitate to write to you of my particular problems as I understand so well that you do not wish to set up as a teacher and that you have much to fill your time, and that is the reason why I have

¹⁶ Harry Strutton

¹⁷ Direction added by PB himself at the bottom of the letter.

¹⁸ Page 32, note added by PB himself.

waited so long to write; but I think you could help me more than anyone else and I wish so greatly that I could talk with you or have a sense of mental contact.¹⁹

L03.035

35 – 36

Letter from Preston Bradley to Mrs John Jay Abbot to Mrs John Jay Abbott
Christmas 1934

With my highest esteem and deep appreciation for her interest in those who cannot speak or plan for themselves.

Preston Bradley

L03.037

37 – 38

Portrait of Paramahansa Srimat Narayan Tirtha
Undated

Extract: None

L03.039

39 – 40

Portrait of Srimat Jagadish Mukerji of Barisal
Undated

Extract: None

L03.041

41 – 52

An excerpt from the French magazine “Organe Officiel du Royal Automobile Club d’Egypte,” with photographs of locations in Cairo, Egypt, and an article in French about the merits of oil-cooled engines vs. air-cooled engines — only bits of this article are present; likely PB kept this for the photos of Cairo.

Extract: None

¹⁹ Underlined by PB himself.

L03.053

53 – 56

Incomplete letter from W. (unknown)

Fan or acquaintance of PB's expressing his desire to have met PB and explaining his experiments with sleep and his ability to hold active thoughts during physical rest and its help for his professional life.

Extract: "About 15 years ago I began the practice of observing myself go to sleep. That experiment began because of my curiosity and desire to observe the process of change-over from wakefulness to deep sleep. After a few years the faculty developed of being able to maintain thinking activity throughout the night without fatigue. I cannot rightly say if the body went to sleep or not, physical rest was found, but mental activity was always present. That faculty of mental activity throughout the night was an involuntary development from my efforts to observe the transition into deep sleep; I always remained intensely awake, but experienced a sense of frustration each morning, that sleep as I regarded it had not occurred. It finally struck me as curious that though mentally alert I always felt rested in the morning."

L03.057

57 – 58

Letter from G. N. M. Tyrrell²⁰

Prospect, Blanford Road, Reigate, Surrey.²¹

17th June 1948

Dear Mr Brunton,

I find that my only two available days in which I might come to London are Sunday 20th and Monday 21st June. On the 22nd I am going to the Lakes for ten days and should not be able to be in London again till the week-end 3rd-5th July, or any day afterwards.

I don't know if these dates make it possible for us to meet again. I should much like to do so. I am engaged in writing a new book which does not deal much with psychical research but rather with some enlightening ideas about the human mind which psychical research was the means of bringing home to me. In this I have seen very clearly the results of our Western approach to things through the avenue of the senses and the purely analytical method, and the need for it to be balanced by the introspective and synthetic method of Eastern thought. I am writing about that.

Yours sincerely,
G. N. M. Tyrrell

²⁰ Noted with a circled T at the top right corner of the page.

²¹ "Tel. Reigate 4251" included at top of page.

L03.059

59 - 60

American Institute of Culture brochure, founded by Bhagwan S. Gyanee
Handwritten notes on an American Institute of Culture brochure advertising classes

*Extract: "This is the man I arranged the interview for with the United Press on July 27, 1948 at 4 P.M. Financially it's not a success. He has about 12 people coming to see him. About 4 are regulars."*²²

L03.061

61 - 62

Letter from Albert E. Brook to Mrs Beach

Letter from Albert E. Brook explaining his endeavor to experience "truth" and to renounce the consciousness of his ego, and problems with practicing altruism. He notes that this was written at 1 am waiting for the "all clear" - i.e. written during WWII in England.

Extract: "I must now endeavor to experience the truth you indicate, by submitting myself, renouncing the ego-consciousness, that the Overself may be manifest in me. The new book 'Beyond Yoga,' has arrived. It contains practical advice on problems which have always perplexed well-meaning people, particularly 'the indiscretions of virtue'..."

L03.063

63 - 64

Flier from American Institute of Culture, founded by Bhagwan S. Gyanee

Extract: "IN ANCIENT TIMES the Gian Ashrams or Centers of Learning were located on the hill tops or in the forests where Nature shares the immensity of her symphonic soul. It was in such environment where especially trained teachers, gifted with the power of understanding, gathered about them a select group of disciples."

L03.065

65 - 66

Letter from J. W. Vasey²³

3 Ravenscroft Avenue, London. N.W.11

10/10/48

²² Extract is handwritten notes added by PB himself.

²³ Noted with a circled V at the top right corner of the page.

My dear Mr Brunton.

I feel I must write to you to tell you how much I enjoyed our talk on Friday; it was very good of you to give so much of your valuable time to one like myself, who is a mere beginner on the Path.

You asked me if I had had anything published. I have had one article accepted by the Modern Mystic &c., of which I send you a copy herewith. It is a five-minute sermon, on the Temptation of the Christ.

I also send you a copy of the paper I read to the Study Group of the Health Search Service. From that you will be able to see on what lines I am working; I know nothing about medicine, except what little every man in the street knows, but I do get results. Sometimes the cases that I get are Karmic, in which cases nothing can be done to effect a cure, although alleviation can be poured in. In most cases they are the earth Doctor's throw-outs; that is to say, they come to me as a last resort.

Could you manage to spare time to lunch with me some day during the next few weeks; the only day I am booked is Wed. 20th. If you could I know my wife would be very pleased to see you. We could lunch at the United Service Club, Pall Mall of which I am a member.

Again thanking you for allowing me to meet you,

I remain
Yrs. sincerely
J W Vasey

P.S. I should be obliged if you could return my reading

L03.067

67 - 70
Letter from Mrs G. A. E. Williams²⁴
YWCA, Bath
20th May

Dear Mr Brunton.

In January of this year, I wrote to you, from Australia, asking your counsel on finding a congenial group in England, with which one could work to some advancement. You were good enough to reply, air mail, from U.S.A. Thank you. I refund postage herewith.

Your reply to my particular experience²⁵ indicated that my letter had not conveyed what I meant. I did not want spiritual personal advancement in practice with others - I only wanted a job of general use - with unbiased people - and I did not know how to locate them.

²⁴ Noted with a circled W in pencil

²⁵ Page 68, noted with "II."

However that particular problem is settled. But I should like very much to meet you and discuss something other with you.

I am employed at Y.WCA in Bath – but will be at the²⁶ Y.W.C.A. Great Russell St. W.C 1. London, after 6 pm on Friday 21st. If you could possibly see me that evening on Saturday – or any time up to Sunday noon I should so much appreciate it.

I expect you are kept awfully busy with such requests; and however willing spirit, flesh has serious limits!

If you can give me a few moments of your valuable time would you leave a message at Y.WCA London above. (Mrs G.A.E. Williams)

G.A.E. Williams

L03.071

71 – 76

Newspaper clippings, regarding Krishna Venta²⁷

Newspaper clippings on Krishna Venta, “Francis Pencovic,” claiming the Californian “seer” to be a fake, and reports on his lectures in America.

Extract (from his ad): “Krishna Venta is a nationally known lecturer and writer, who has been bringing to the American public for the past 15 years daring predictions in complete accuracy. ... Krishna Venta is unique in his ability to express bold statements of countries and their motives, because he belongs to no organization, cult, nor creed, but is a free-lance philosopher, having been acclaimed by many people as comparable to Plato, Socrates, Darwin and Einstein. He is very forcefully stressing the importance of overcoming racial prejudice in America, the main reason being internal upheaval and actual war among the blacks and whites, which will enable Russia to strike her death blow, unless an understanding is reached.”

L03.077

77 – 80

Lecture course materials by Krishna Venta²⁸

Brochure providing an overview of Krishna Venta’s teachings, as well as a syllabus of his course.

Extract: “KRISHNA VENTA is motivated by a great desire to serve his fellow men, by proving to them that those who follow in the footsteps of the CHRIST can and will attain direct contact with the Godhead and be rewarded in due time by all that this implies. All are welcome to visit with him personally to receive Spiritual Rest and Refreshment. As you give so shall you receive. ‘A laborer is worthy of his hire.’”

²⁶ Page 69

²⁷ Noted with a circled V in the top right corner of the page.

²⁸ Noted with a circled “V.”

L03.081

81 – 82

Newspaper clipping, regarding Krishna Venta
Advertising upcoming visits of Krishna Venta to Springfield, Massachusetts.

Extract: "As a philosopher, he ranks with such outstanding figures as Plato, Socrates, Darwin and Einstein. To those who hear him out of curiosity, he is amazing; to the layman, daring; and to the thinker, food for thought.²⁹ Krishna Venta upholds all churches and beliefs, declaring that science and religion must work together, if world unity is to become a reality. All things are possible through the power of mind. Every question has an answer – every answer a practical explanation. Spiritual philosophy need no longer remain in the dark shadows of mystery. Wisdom is for the asking."

L03.083

83 – 90

Letter from Richard 'Dick' F. Martin³⁰
1616 Royce Avenue, Kalamazoo, Michigan.
10/13/48

To: Dr Paul Brunton
c/o Grindlay & Co., Ltd.
Postbox 49
Madras, India

Dear Doctor Brunton:

It has been several years since I received your kind reply. Much has happened and I came within a thousand miles of you and returned again. Yet, through these changes and distances, your letter has been my most closely guarded possession – neglected because of circumstances not indifference.

Several pages could be devoted to the sincerity of my beliefs and efforts and the importance I attach to the necessity for progression in this life. My faith in your intuition (if we may call it that) belies the necessity for further elaboration.

I have taken your advice and the Wisdom of the Overself has encouraged me since the arrival of your letter which was coincidental with a personal tragedy of my own making. I acknowledge my incapability of complete understanding but report that each reading leaves me slightly less ignorant. This book, together with Egypt and India, is my hope and stability, both vital factors to one of my well-intentioned but undisciplined character.

²⁹ Underlined by PB himself

³⁰ Noted with a circled M in the top right corner of the page.

The parallel of our thinking and our desires³¹ is striking, my position now being (I like to believe) that of yours at the time of your meeting with the Maharishi. Because³² of this I accept your kind invitation to write to you again and to presume upon your generosity. The vast majority are constantly seeking contacts to advance their own interests with little to offer in return. I am no exception to this I fear but beg your indulgence as there is no other way. If a sincere and trustworthy pupil is any compensation, you shall find it in me.

Who am I? This, my first step by the word of the Maharishi, is my obstacle. I offer no excuses but state that, as yet, I cannot hurdle even the first obstacle. His Holiness Sahabji Maharaj told you that a master was absolutely necessary, Vishudhananda says the master will appear when the man is ready and the Maharishi agreed with Sahabji Maharaj with modifications.

I have many questions, Dr Brunton, but my first and most important is the clarification of the question "Can I do it alone?" May I receive your guidance and instruction and would it ever be possible for a remote, unknown Westerner to receive the blessing of the Maharishi?

I must know now of this, Sir, and if it can be done no other way - India will see me yet. If there is anything that I can do for you that is within my power, you have but to ask and it will be done.

My gratitude for your courtesy, and generosity³³ and a prayer for your health and spiritual attainment.

Respectfully,
Dick Martin.

L03.091

91 - 92

Letter from Alfred R. Pulyan³⁴

The Roger Smith, Pennsylvania Avenue at 18th Street, N.W., Washington, DC³⁵

December 6, 1948

Dear Dr Brunton,

My stupidity will not have surprised you as it did me, and I thank you for your very kind letter of Dec 3rd.

You know how delightfully calm & clean the personal mind is in a sane person. This is apt to conceal the fact that it can turn on itself quite easily. One by-product of such sick fancies was my letter.

³¹ Page 84, bottom of page.

³² Page 87, noted as "2."

³³ Page 88, bottom of page.

³⁴ Noted with "P" at top of page.

³⁵ "A Modern, Fireproof Hotel" present in the letterhead.

It seems one can underrate not only the 'physical' aspect of the universe but the personal mental – until it displays its complexities! The lesson from such pathological states is clearly the utmost simplicity of mind.

My letter was indeed a bad one to receive – and apologies, unfortunately, are too late.

From my own earlier experiences I had indeed understood yours to a great extent I think – & your comprehension is a lesson to me.

Yours very sincerely,
Alfred R. Pulyan

P.S. I still find it difficult to 'fit in' the Christian miracles, I am aware of some anticipations, as in Jataka 78 and 190 of the Buddhist Canon.

a.r.p.³⁶

L03.093

93 – 94

Letter from Alfred R. Pulyan

The Roger Smith, Pennsylvania Avenue at 18th Street, N.W., Washington, D.C.

Nov 30, 1948

Dear Dr Brunton,

I am afraid I am a bit worried about that unknown 'subconscious suggestion' you mentioned to me after our meditation.

I wonder if you could tell me what it was as I am very distracted I find & this is not good in business life when one has a wife & mother & is incidentally not staying with them.

I regret this momentary aberration but I feel really unhappy & slightly "brainstormish" & this does not seem right. (Troubles of the 'personal' mind indeed!)

Yours sincerely,
Alfred R. Pulyan

L03.095

95 – 96

Letter from Alfred R. Pulyan³⁷

37, The Greenway, Ickenham, Middx.³⁸

³⁶ Signature for the PS.

³⁷ Noted with a circled P in the top right corner of the page.

³⁸ "Address in N.Y in October:

315 WEST 87 Street, New York 24, N.Y." included at top of page by sender.

July 29, 1949

Dear Mr Brunton,

The most grateful thanks of this world should go to you for "The Wisdom of the Overself" – and I assume that many of its inhabitants have written to congratulate you on a beautiful exposition.

I write because I have a serious difficulty. Valentin Cherepanov (in "Magazine Digest," Nov 1946) died in a field hospital near Vitebsk in White Russia³⁹ on March 3, 1944 – 4½ to 7½ minutes after clinical death he was revived & respiration, consciousness & finally vision returned. He is now an athlete.

He 'slept' on March 3rd & 'awoke' in effect on March 4th having no dreams (that he knows of) or other differences from dreamless sleep.

You see the difficulty – we are back in 'annihilation' & in particular the retrospective glance⁴⁰ over his past life did not occur. How does this square with your teachings? If we are plunged in deep sleep (even) we cannot contact the Overself, (I am ignoring paradoxes of "time" which always arise when we consider deep sleep or the mystic experience" – which incidentally I have been so fortunate as to enjoy)

I am very perturbed. It is clear that we cannot ignore Science which is the plodding tortoise which may win the race.

Can you help me – I direct this to your publishers as I understand from Mr Heaver that you will be in England shortly. (I am leaving again for U.S.A. in October or November I hope)

Yours sincerely,
Alfred R. Pulyan

L03.097

97 – 98

Letter from Alfred R. Pulyan⁴¹

The Roger Smith,⁴² Pennsylvania Avenue at 18th Street, N.W., Washington, D.C.

Nov. 20, 1948

Dear Dr Brunton,

Your kind reply of Oct 17 to my letter is greatly appreciated. It is however a side issue.

Knowing the fundamental philosophy & having experienced the transcendental, having at all times this 'background' in my mind, I can appreciate yours to that extent.....

³⁹ "White Russia" is also known as Belarus.

⁴⁰ Page 96, noted as "2."

⁴¹ Noted with a circled P in the top right corner of the page.

⁴² "212" written in pen above "The Roger Smith" by PB himself.

So I find myself wondering; I have a strangely balanced mind (for what the 'normal' mind is worth) and an urge to write and write very clearly.

Is this expedient? Is the time ripe? Some strange thoughts must pass also through your mind!

Sincerely – and friendly,
Alfred R. Pulyan

L03.099

99 – 102

Incomplete letter from Margaret Schirmer, to Mr Frantz
Hotel⁴³ Hemenway, Westland Avenue, Boston – Mass
Undated letter

Dear Mr Frantz

Your last letter afforded me much food for thought.

I have read and pondered both Paul Brunton's "Indian Philosophy and Modern Culture," and Berkeley's⁴⁴ "Of the Principles of Human Knowledge."

They interested me, I want to talk about that later, but they gave me one clue to the solving of my problem.

You say both Paul Brunton's statement and Vivekananda's are⁴⁵ relatively true. I don't understand how anything can be relatively true. To me a thing is either true or fake, I can't compromise with truth. Neither can I see how two statements, diametrically opposed, can both be true, regardless of whether you consider them from the viewpoint of one system of yoga or another.

If, as Paul Brunton definitely states, the Overself is located in a definite spot in the right ventricle of the heart, that would imply it is not located in the left ventricle – and I can't grasp that. Or, if it were possible to remove that portion of the right ventricle the Overself would either lose its location or would have to hop over to some other spot. I fear my simple mind just can't grasp the fact that the Overself can be located within definite physical boundaries.

Nor am I quite content to have the Overself regarded as an atom. An atom, as I understand it, is a division of the molecule, and the molecule, according to Webster, is a "unit of matter."

And now I must make a statement that will probably make your hair stand on end (unless you chance to be bald). In reading the two aforementioned books,⁴⁶ I was much impressed with their agreement with the philosophy of Christian Science, the

⁴³ Page 99 on right side.

⁴⁴ George Berkeley (12 March 1685 – 14 January 1753), also known as Bishop Berkeley (Bishop of Cloyne), was an Anglo-Irish philosopher.

⁴⁵ Page 100

⁴⁶ Page 99, left side

practical application of which philosophy is the foundation upon which is founded the Christian Science cult. Mind you, to begin with, I am not a member of the Christian Science organization, I quite disapprove of it. I think Mrs Eddy,⁴⁷ in many regards, was a very weak and not always scrupulous woman. Nevertheless she must have had a spark of divine inspiration to so interpret the teachings of Dr P. P. Quimby, that she made them acceptable, applicable ...⁴⁸

...⁴⁹ He⁵⁰ says on page 108 – “Brain is a lump of flesh not much different from what we can buy in any butcher shop. But on p. 59 he speaks of the sense pictures manufactured by the brain. I can’t comprehend how a lump of butcher’s meat can manufacture sense pictures. I should think the heart a similar lump of flesh, and yet it is the habitat of the Overself, as he reiterates in this book. And I wonder if this same heart were laid on the butcher’s table, if the Overself would still abide there, or would it hop out⁵¹ to find a new dwelling.

And how all this confuses itself in my mind with another statement in the book – “A material object, apart from the idea of it, never exists at all. Christian Science says too – “Matter is a frail conception of mortal mind; and mortal mind is a poorer representative of the beauty, grandeur and glory of the immortal Mind. But never is there a slight deviation in the teaching or practical application of that fact.

Maybe by the time I have finished the book I may see things more clearly. The man who gave me first “The Hermit in the Himalayas” has more to give me, has given me much more – I must patiently wait for further illumination.

Now nothing in this lengthy epistle needs any reply. I just penned forth my inmost feelings as you do not discourage my doing.

Please extend warm greetings to the devoted wife. I am glad you have her.

Always your friend
Margaret L. Schirmer

July 6 –

L03.103

103 - 104

Incomplete letter from Margaret Schirmer, probably to Mr Frantz
Hotel⁵² Hemenway, Westland Ave., Boston
Undated letter

Dear friend of mine

⁴⁷ Mary Eddy Baker

⁴⁸ Subsequent lines appear to be missing.

⁴⁹ Not continuous with previous page.

⁵⁰ Page 101, right side

⁵¹ Page 102

⁵² Page 103, right side

If I don't hurry up the month will be over without my having communication with you, and that would be a calamity. My days have been jammed with things I should like to run away from, but can't. That however, is a slim excuse to a man living several lives in one as you do. I think it is a better one, that I had hoped to finish the new book before⁵³ writing. In your last you wrote – "Doubtless before you write again you will have read the new book" – Well I haven't finished it yet, and I marvel at those who glibly say some time ago that they have read the book and are just waiting for the next one. I find it stiff reading, and don't attempt it when my mind is the least bit fatigued. But it is wonderful philosophy and it seems to me to apply it to daily timing would revolutionize our lives. I found Chapter XII comparatively easy reading for it is the underlying principle of Christian Science which I struggled with years ago. That chapter also strengthened my feeling that the Overself could not be located in some definite spot in the physical heart. Why shouldn't this philosophy be put to practical use. The Bible says "faith without works is dead." Why isn't C. S.⁵⁴ right when it states – "Matter will finally be proved nothing more than a mortal belief. It is evident that the body as matter has no sensation of its own. You say, 'Toil fatigues me.' But what is this me? Is it muscle or mind. Which is tired and so speaks? Without mind could the muscles be tired? The Scriptures say, 'They that wait⁵⁵ upon the Lord shall run & not be weary; and they shall walk and not faint.'" The meaning of that passage is not perverted by applying it literally.

There is but one primal Cause, therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only Cause.

You do not say a wheel is fatigued, yet the body is as material as the wheel. If it were not for what the human mind says of the body, the body like the inanimate wheel could never be weary." Well, I could go on and on, but I really cannot see why ...⁵⁶

L03.105

105 - 108

Letter from Margaret Schirmer, possibly to Mr Frantz
Hotel⁵⁷ Hemenway, Westland Avenue, Boston
Undated letter

Dear friend

⁵³ Page 104

⁵⁴ Christian Science

⁵⁵ Page 103, left side

⁵⁶ Rest of letter is missing.

⁵⁷ Page 105, right side

Here I am again! I have finished the book! It seems to me that last chapter is the most expert thing I have ever read. I want everybody I know to read it – believers, unbelievers, Jews, Gentiles, old, young.

It seems to me any one reading that would want to turn back and read the rest of the book. But I must go back⁵⁸ to my old pronouncement – I find if the teaching of Christian Science glorified – the unreality of matter, the elimination of time and space & the glorification of the Eternal Now – that the struggle on earth now is not between good and evil, but ignorance versus understanding, evil being ignorance of good as darkness is only the absence of light – that knowledge of the power of Mind, hence right thinking, is the Secret Path. Yes, I learned all this from Christian Science, only I always longed that it might be put in form acceptable to able thinkers, by one who talks the language of the learned – not in the silly, sentimental style of the typical 19th century neurotic woman, Mrs Eddy. Paul Brunton has done it. Surely it must stir the world.

Miss Clark came to see me two Sundays ago. She bought the book with her. She was much disappointed in it – it was scientific, intellectual, no mention of the Overself (except once in last chapter) She searched in vain for places to mark that gave her comfort – “Come unto me all ye that labor,” etc. Of course it isn’t that kind of a book, I didn’t know how to give her⁵⁹ solace. But she wrote twice to tell me what a lovely time she had, in spite of the fact that I didn’t feel that she and I were talking the same language. I too now can wish for his next book. I believe it will gather up all the threads of this book, which has left such as Miss Clark⁶⁰ high and dry, wondering what it is all about. Then maybe she will go back to this book, willing to delve into its Truths – In other words, she needs to find the ultimate goal in order to accept the significance of this one. As for me, for myself, I don’t want the next book yet. I have plenty ...⁶¹

...⁶² experience⁶³ which occurs strongly in discussing this subject with you. Perhaps it has no relevancy – whatsoever – I do not know. I was at Mrs {Larson’s} school in Wilmington, Delaware. Two of the youngest lads about six, showed me especial attention, during this few days visit. One was a jolly little worldling who made me want to romp with him. But the other did not seem to belong on this earth – I seemed to feel a close communion between his soul and mine. We were sitting together of an evening, he told me of his⁶⁴ mother, far removed. He feared she might be lonely for him – her loneliness must be greater than his, for he had so many about him. But I knew he was trying to be brave, he tried but was not really at one with these others. And suddenly when his big brown eyes looked right into mine without a word – I felt an acute, physical stab in one point of my heart (as well as I know my anatomy) it was

⁵⁸ Page 106

⁵⁹ Page 105, left side

⁶⁰ “C” in the original.

⁶¹ Subsequent page does not appear to be continuous.

⁶² A page appears to be missing.

⁶³ Page 107, right side

⁶⁴ Page 108

an intense pain for only a second. I never had quite that before. I wonder if this bears any relation to Dr Brunton's theory or is this ridiculous.

And now to return to Christian Science. I felt when I read Berkeley, just what you say – he had the conception of the reality of mind but beyond this he never evolved.” I would add he did not grasp it clearly enough to see its possible practical application. I have wondered why the Hindu seers did not make logical use of it in daily living. Why shouldn't Truth be practically applied – if we really accept in and understand it – how can we not live it?

That Mrs Eddy's application of it was grotesque I cannot see. If you say her followers (many, perhaps most of them) make grotesque use of it, I agree. But I can't find anything⁶⁵ illogical in her teaching.

But I dare not go on further, I would surely have to write reams and I have already written enough to bore you.

So please accept my cordial greeting and believe me

Yours in friendship
Margaret L. Schirmer

January 20 – 41

A letter from Jim is full of queries – good ones – but to answer them all means much writing – also the danger of misunderstanding. Also they are soul-searching questions to answer which I must betray some of my doubts & problems which [I don't want to pass on to him. I must be careful. I am not quite sure of any feelings about him and his Pauline.]⁶⁶

L03.109

109 – 116

Letter from Norma Hutzler⁶⁷

Sunday {1949}⁶⁸

Dear Dr Brunton,

We're looking forward to seeing you again in December. Doubtless you've had many pleasant experiences, formed many interesting opinions. We're particularly glad that you've "recovered" your good health once more and feel fine.

I didn't reply to your letter in July, for you wrote that you would travel and I assumed that mail might not follow you about too easily. But we enjoyed hearing from you then – and from Ken as you wrote to him during the months.

⁶⁵ Page 107, left side

⁶⁶ Written vertically on page 107, along the right side of the page fold.

⁶⁷ Noted with a circled H in the top right corner of the page.

⁶⁸ KTH was in Ohio from 1949 to 1953 but PB was most likely there in 49 or 50. –TJS '16

Ken has changed a great deal, I believe. He's matured. Herman has taught him a great deal and I believe Ken does appreciate it – most of the time. He's a very nice young man,⁶⁹ has very many nice, lovable qualities.

Unfortunately, I see too much and Ken has been at a disadvantage in having my interest. Where I would be silent with others and merely accept them as they are – I have occasionally, spontaneously, not minded my own business with Ken. It places him at a disadvantageous and isn't quite fair to him. We all have faults, weaknesses, and frankly they should be our own private business. However, the occasions have not been too many – less and less really – and deliberately so on my part. I don't consider it too wise of me. Herman does more with Ken than I do – besides,⁷⁰ I'm fond of Ken and don't want to disturb our pleasant relationship too much.

Will Harper visited us today. He's well – getting along nicely and hopes to see you in December. Will has made strides in understanding himself. He no longer just “quotes” the words. He is also a very nice young person.

I suppose I should tell you that from time to time I've taken you off “your pedestal” in talking to Ken. His attitude toward you, I believe and I may be wrong, isn't too normal. Unless, it's a front (assumed dramatically,) Ken naively places you as a “sage” with great telepathic powers – as close to God as one can⁷¹ be. It's not too good for him – for several reasons. He may be falsely feeling help from you, instead of spinning his own web of life and confidently knowing it to be from within himself. Everyone is justified in the pride of self accomplishment. He'll never really feel “strong” and self-sufficient if he counts on your mentality to give him sustenance.

Secondly, he may offset his inferiority feelings (that each has in some respect) by feeling superior to others in the grace of a relationship with you, if he considers you as one of the elected few. Far better for him, don't you believe, to understand and properly evaluate his feelings of inferiority and develop his weaknesses to higher levels than to cover them with the scar tissue of your accomplishments and recognition with others.

I've really said little other than to infer that I consider you a fine experienced, wise, normal man – other than a sage with supernatural potentialities.⁷² Personally, I'd rather see him regard you as a wise and loving [father] who has learned much through the natural, normal frustrations and complexes that result from experiences in life – and in learning to understand and evaluate them, and so dissipate them, you are now able to share your wisdom with others less wise and younger, like himself, and help them up an easier path. I believe it would help Ken help on a more even keel, take life more easily, less emotionally and sensitively, not strain to attain too much – and enjoy each day to its fullest. He has a delightful, normal sense of humor that could overcome many of his problems – and offset his few too serious moments.

⁶⁹ Page 111, noted as “2.”

⁷⁰ Page 113, noted with “3.”

⁷¹ Page 114, noted with “4.”

⁷² Page 115, noted as “5.”

Now, I know you haven't put yourself on that pedestal – or even encouraged it. Ken has done it himself and probably you haven't even been aware of it. Perhaps his⁷³ own need for superiority has been the impetus. If so, please don't indicate my part in revealing it to you. Ken may have classed me with the neurotic women who've made a superman of you, and played up to the supposition. My own deliberate inferences may have enlightened him and he may naturally drop the pose – if it is one. If not, he'll learn with time and experience, that there are no supermen – just many very fine men, worthy of the name, man.

How do I run on!

These have been busy, full, ever-changing months – with many happy and constructive experiences. We should have much to talk about. Or are you justifiably smiling in anticipation of merely “listening” to my chatter?

Keep well. Love from us all.

Norma

L03.117

117 – 122

Letter from Norma Hutzler⁷⁴

Monday {1949}⁷⁵

Dear Paul,

Received your air-mail today and am making the time to answer at once. We leave for Virginia on Wednesday and the minutes, from now until then will all be fairly full. It's merely a long weekend trip, however, for we will be back at the office on Monday.

We'd be delighted to have you visit at our home, as you know. But you must use your own judgment about it – in considering Ken. Ken is very happy that your plans are definite at last – and that he can anticipate the actual time of your visit. He's looking forward to the hours he can spend⁷⁶ with you – and I'm wondering if, in so short a visit, you can spend as much time together as you might both benefit from – if you're at our home? Homes are personal places and somewhat obligatory? But please decide for yourself. We'd love to have you – you'd be very welcome – and it would give us more time together. If you should stay at the hotel, do plan to visit with us at home anyway – it would be far less formal.

You'll notice the difference in Ken, I know. The last couple of months have seen many changes in him, outwardly at least – and for the good. Herman takes only so

⁷³ Page 116, noted as “6.”

⁷⁴ Noted with a circled H in the top right corner of the page.

⁷⁵ the most likely year that PB was in Ohio without Evangeline while KTH was there.

⁷⁶ Page 118, noted as “2.”

much – so far, and then he⁷⁷ gambles for the necessary way things must be. Consequently, he literally “sat” on Ken and deflated the cockiness that a little knowledge had encouraged. The effects were good. Ken knows how much he must learn, the importance of follow-through, enthusiasm, even-temperament etc. Besides, he’s now leading a well-balanced life, making friends, etc. If he remains on an even keel, he’ll be well on the way. However, as you know, Ken antagonizes easily. I believe Herman handles him very well – with fewer emotional barriers, than either you or I arouse in him. Although I was pleased that he reacted quite calmly to a recent visit we had together. I could quite understand your explanation of Ken’s reactions⁷⁸ to you. Frankly I’ve felt that the “sage” reaction was a pose, put on for my benefit. My own down-to-earth opinion of you, I believe, will help him to balance you in a truer – and perhaps more truly admirable, light.

I shall look forward to hearing your “message” – though you know that I smile at the expression – not the message itself, however. I do not underestimate telepathic powers. I merely regret the misuse of their potency. My own belief is that each mind must learn its lessons voluntarily, through self-effort, through necessary repetition, progressive practice that involves mistakes perhaps, but conscious and deliberate understanding and correction of them, and the pleasure that accompanies work well done.

If⁷⁹ one learns through the subconscious lift of another’s play of mind upon mind – how can there be self-confidence, or the certainty of foundation upon which to build, consciously – or to lead others?

The same is true of spiritual healing, is it not? The self must consciously heal its own body – lose its own fears. Else to what avail – if another mind merely quiets one’s fears? They’ve merely been put to sleep – or if swept out by another, similar fears soon enter and take their place? The strength of understanding, which is true fearlessness is one’s only invincible weapon to keep one’s mind clear and single.

I am looking forward to our talks. My mind is always⁸⁰ eager and alert to learn more – realistically. I want quick results only if I can feel that they are merited by, perhaps, “past” performances – then I can test it by the certainty of my acceptance – the lack of conflict, the conscious knowledge that accompanies it. There should be no mystery to reality? – its explanation must be simple and acceptable to my mind. That is the course my progress has taken so far. However, it may be that it has not been so very far!

I am asking a friend Ruth Zimmerman to call you. She is as charming as a lovely painting. If you have time for her, you may enjoy a pleasant hour or so. But do smile with her! She needs to know the joy and happiness that accompanies an understanding of life rather than its more serious responsibilities, as you are aware of them.

⁷⁷ Page 119, noted as “3.”

⁷⁸ Page 120, noted as “4.”

⁷⁹ Page 121, noted as “5.”

⁸⁰ Page 122, noted as “6.”

Stay with us, if wise. (Let us know) We do want you to.

Lovingly (from all)
Norma

L03.123

123 - 126
Letter from Norma Hutzler
Wednesday Evening

No answer necessary, Paul, I know you're busy.⁸¹

Dear Paul -

Your letter is very sweet and understanding - but I still do feel a little guilty in not having responded to your last letter by saying "Paul, we'd love to have you stay with us. Do come." After all, if you and Ken are to cement your relationship, you'd find your own way to do so. But Herman thought Ken might feel let down - and I feel it necessary wherever possible to indicate a respect for his opinions and reactions. And in this instance, I've let Herman "take over" with Ken - which is and has been best for them both, as I shall explain when we're together.

Actually, however, our home is⁸² open to you, as before. You'll spend Saturday with us? Visit with me in the afternoon - Ken can join us for dinner and the evening? And Sunday dinner also? And as much time during the day as your friends will permit from their interviews!

On your next visit, please plan to stay with us to help me feel less guilty than I do at the moment. not guilty - but "ungracious" if I may coin the word in that sense.

As to "the smile" I requested for Ruth, if she calls - I hope I didn't sound like a Mama about that too? You're sweet to take me as nicely as you do. But everyone is - I suppose that's why I don't make the effort to change, and perhaps I should. Suppose you lecture me about it when you come! And - explain what it is that you "understand" about my letter. If you understand more than I do about it - that's what I want to know. It's time someone told me some truths about me?

We're looking forward to your visit. Meanwhile we all send love.

Lovingly,
Norma

Paul⁸³ - I'm enclosing this. Herman guessed that I felt that you might misunderstand my seeming inhospitality and tried to reassure me as to my original intentions. I thought it⁸⁴ sweet of him.

⁸¹ No answer necessary, Paul, I know you're busy." added at the top of the letter.

⁸² Page 124

⁸³ Page 125

⁸⁴ Page 126

I don't like to take anyone too much for granted, Paul. I'm careful never to do that even with Herman who is so close to me. Therefore, my slight uneasiness that I may have hurt your feelings even slightly - .

If you do understand that we had both you and Ken and your relationship to each other in mind - this excessive caring won't hurt anyone. If there was a doubt - will this allay it?

Ken is so glad you're coming. May I be "Mama" again for a moment? I think he wants your sincere praise and pride in having chosen his field and actually made strides in it! Your visit will be so short. Have fun with him. Don't try to teach him too much. Am I being bad again? I'll stop right now!

Love
Norma

Mem⁸⁵ -

Ken told me before we heard from PB (about staying here) that he was reserving a room at the Van Cleve & also asked to have time off to spend with him (before he knew it would be just a week end). Ken also said he would meet the train Sat. and be off all day & also would want to be off Mon. A.M. to go to the station with PB So it seemed to me that it was important to him

L03.127

127 - 142

Letter from Ethel Edell⁸⁶
12530 Brooklake St., Venice, California.
April 2, 1948

Dear Doctor Brunton:

May I write to you again? If the answer should be no, then just don't read this. I seem to have to write whether you are to read it or not. So much of my thinking is directed toward you! Perhaps that is partly because of reading at least a few pages "from your writings every day. At any rate your words form much of the basis of my thinking and meditating.

You asked me which of your books I liked best. At that time it seemed to be whichever one I happened to be reading but now the ones I find most helpful & return to most often are Discover Yourself & The Quest of the Overself. It seems to me that Discover Yourself contains all that beginners on the Path may need. In it I like your interpretation of parts of the gospels and of the Bhagavad-Gita, which latter, by the way, I have come to know to some extent and to love dearly since first reading Discover Yourself about eight years ago.

⁸⁵ Page 125. The letter is in Norma's hand for less than a ¼ of this page, and the note starting with "Mem-" is written in pencil by her husband, Herman Hutzler. ---TJS '16

⁸⁶ Noted with a circled E in the top right corner of the page.

I do not know how or where to begin what I wish to say – Perhaps I have no right to be writing to you at all. But I need help & know no one but you to talk with about it.

I⁸⁷ seem to have gone as far as I can in my Search for Truth. I seem to be going around in circles – Even though of late I have come to realize that perhaps certain progress has been made. Sometimes I wonder if it may be possible to be so humble as to fail to properly evaluate what has been achieved.

Looking back over my life I can see that, even as a very small child I was being prepared for and led into the search for truth. In fact I know that that search and its ultimate success is the sole purpose of life – not only for me but for everyone.

Let me try to show you where I am, in case you may be able, & see fit, to help me on from here. It seems as though I were born into this life longing to know the truth back of appearances. Gradually I came to learn that to know is to become aware of Truth; and finally that to be aware is to be.

Fourteen years ago that longing had become so intense that it then culminated in that experience of which I tried to tell you. From then on I knew a little better what it was all about. I believe it was largely Bahai study that had brought me to that point. Until then most of my experience had probably been emotional. Then came your books and I began to learn intellectually what it was all about. My individual mind is far from being one of the keenest but it has served fairly well – if slowly; faith I have always had to some extent anyway; and I believe⁸⁸ I have a fair share of humility. I am truly & humbly grateful to be as spiritually awake as I am. It may not be very much awake but when I consider the spiritual darkness of many, I know I am blessed in the consciousness of Reality which has been attained. That is one way in which I can know that I have progressed a little. That consciousness has become – what shall I say? More constant?

For years I shall have prayed for “nearness to God” – as Baha’u’llah⁸⁹ puts it. Well Abdu’l Baha used to say, “Be very careful what you pray for, you may get it.” So – while I longed for “nearness” I did not realize at all what went with it but did learn the hard way of experience that before “nearness” or “union with God” had to come detachment from the material world. That detachment has gone on forcibly & outwardly because I have been so slow to learn to become detached inwardly.

However, of late, I have had occasion to realize a little to what extent that inner detachment has progressed. All plans for a definite, outer life of my own have come to naught – and I am not concerned! Instead, I seem to drift from one member of the family to another, presumably because they need me, probably because I need them and that particular experience (of course it works both ways). Since the first of the year I have been⁹⁰ with my daughter. Her husband has left her (at her request) and has left

⁸⁷ Page 129, noted with a “2.” in the top left corner of the page.

⁸⁸ Page 130, noted with a “3.” in the top left corner of the page.

⁸⁹ Bahá’u’llah in original.

⁹⁰ Page 131, noted with a 4. in the top left corner of the page.

the country. So far he is not helping her financially. Now she is working and I am keeping house & caring for the two small boys – which believe me is a trial & a test at my time of life and loving peace & quiet & solitude as I do. Well, I am forced to learn to find those things right here in spite of the noise and confusion. I do find them because I am aware of them within myself.

So here I am, temporarily at least cut off from nearly everyone & everything; in a new subdivision outside the city; no telephones no transportation except the little car my daughter must use every day. And it seems to make no difference to me where destiny places me! This surprises me for I always had definite ideas as to where I wanted to be and what I wanted to be doing. That's another thing; apparently I must earn my living & I am willing & eager to do so. But ill-health and circumstances seem to keep me from being very successful at it. When caring for my parents my father gives me a check each month which is adequate for personal needs. At other times I do nursing of various types but am never able to keep it up for long at a time.

Now I have not one cent. The little I had went⁹¹ into this household when my daughter was seriously ill in January and lost her job. Now she is working again & will eventually get on her feet financially. But as far as I am concerned personally all that does not bother me. I know that when and as I need it, means will be available; - it always has been.

Another thing; for years I have been in almost constant pain and it is increasing. That does not bother me as much as if it were someone else in pain. It slows me down, thereby giving some time for solitude. When deep in thought or meditation – or when writing like this, the pain does not exist. Even if the idea of it crosses my mind I feel nothing.

The possible marriage of which I spoke has not yet come about – and I doubt that it will. It seems now not to matter in the least whether it does or not. Forgive me for this recital of personal matters. I am trying to show you, as well as to be sure myself, that I am becoming, not only detached from things and people (only inwardly from people) but seem also practically free from desires. And that does surprise me for although working toward that end for so long, evidently I did not expect it to come about⁹² to any extent in this life. Just recently I realize it to such an extent as to feel almost giddy with freedom – sort of naked. I keep looking about for something I might want – and all I find is my books. I am weeding them out but those to which I am attached I'll keep for the present. I can't imagine living without books – yet.

Live! That's another thing; as long as living in this body I hope to make the most of this particular opportunity and am grateful for it. Nevertheless, when the time comes to leave it I shall be even more grateful. Perhaps because this body has been more or less of a burden.

Desire! Yes there is one and it is so all-consuming that it leaves no room, no thought or feeling for anything else. It is the desire for what you speak of in various

⁹¹ Page 132, noted with a "5." in the top left corner of the page.

⁹² Page 133, noted with a "6." in the top left corner of the page.

ways as knowledge of Truth; awareness of Supreme Reality; to attain the sacred self-remembrance. Once at least I did actually realize it for – well for a space of time – But which had nothing to do with space or time. It simply is. It is the most profound thing that ever happened to me. I can't even begin to tell you how it has influenced & changed my whole life – inner life that is, which of course has affected the outer life more than I know. But I do not need to tell you for you know & understand these things.

I⁹³ became aware of so much! I know it is. I know that in reality I am That. My longing desire is to dwell more fully in that awareness. Before that terrific experience the desire used to become almost unbearable at times. Now it is calmer and deeper and steadier – and so it the awareness, partially at least, more constant.

Oh dear! How to express such subtle things adequately! They do not seem so subtle until one tries to put them into words. Well, briefly, the sense of being a dweller in the inner world of reality and only a temporary sojourner in this physical world becomes a more & more chronic state. (That is not quite the way it is either.)

While I have a regular time each day for meditation and feel sort of hungry and thirsty spiritually if forced to miss it, there are many times during the day when I turn naturally inward. But that is what I mean – that awareness of real existence is becoming chronic. Oh, the outer life seems real enough! It certainly does claim ones time and attention. And that is alright, I no longer have the desire to “get away from it all.” That isn't necessary. I am or can be, in reality, as far away from the distracting world as I care to be at any time.

My⁹⁴ method of meditation is usually – not always but usually the same. Sometimes it takes a little more effort to shut out the world. It usually begins with thinking of you and a quick review of what I have absorbed of all you have given, including some interrogation routine. Then my mind slides on to “ – the One Power which animates and dominates all things which are but manifestations of Its energy” – All things – this body, this mind – manifestations of Its energy. Bringing awareness of the One Power as the source as well as the reality of my being – of all being – of all creation – in all worlds.

Of course all this and more takes place in less time than it takes to write it – and there I am, free from the body, free from everything including the mind which has been trained to bring me to this awareness – of the Unity of God & His Creation – and I, a tiny speck of being, animated & dominated – at one with it. Then no longer even a separate tiny speck, but – well you know! Except that I do not always lose awareness of that pin-point of being – and when I do, not for long. Nevertheless, that little is responsible for great change.

I do not understand why I do not hope for or seek to repeat the experience which revealed so much 14 years ago. Perhaps because it was unsought & unexpected then. I had never heard or dreamed of anything like it at the time – or if I had heard did not

⁹³ Page 134, noted r with a “7.” in the top left corner of the page.

⁹⁴ Page 135, noted with an “8.” in the top left corner of the page.

know what⁹⁵ was meant. Perhaps too because I have only to close my eyes & be quiet to relive it. No! Not actually relive it. It is one thing to think of it and quite another to experience & become one with Right & All-knowledge. But think of it I do – and as “knowledge of mysteries” gradually increases, knowledge of the meanings of that experience has increased.

Nor do I have any desire for visions or psychic experiences. Baha’u’llah too teaches that they are incidental; if they come, alright; if sought & indulged in they may chock ones spiritual progress toward Reality. They never did attract me – I want so much more!

Just what is needed now I do not know exactly. I long for further progress deeper awareness – and feel a need for help. Naturally I turn to you. Perhaps you have no time nor inclination for such a task. Perhaps even if you did I am far from being advanced enough to make it possible to benefit by such help as you might give.

Perhaps you know of & might suggest someone in this vicinity who might help me. Although I must admit that idea does not appeal to me very strongly. It takes me so long to become unself-conscious with most new persons. In spite of the fact that I seemed to know you so well through your books – something of you that came directly through – and because⁹⁶ of thinking to you for so long, when I did meet you I was overcome with self-consciousness, realizing you did not know me at all; and realizing my own unworthiness of such an opportunity. I feel close to you but after all I do not know you very well – if at all. And how well would you need to know me in order to help me – if you had the time? And if you found me ready enough?

And if I am not ready for further help perhaps you can tell me something of how to become more so; perhaps refer me to specific things in your books (I think I have nearly all of them)

Abdu’l-Baha helped me a great deal at one time. Perhaps I should not want a teacher in the flesh – but I seem to need one. Are there many people capable of giving the kind of help I want & need now? I know of no one but you. I have met two or three – four – who have wanted to “teach” me; but they did not inspire confidence, only repelled me.

Well, for what you have given me in your books, in meeting you – and in other ways – I am deeply grateful. If that is all the teaching I am ready for, then I am even more grateful for having had that. Certainly I have not exhausted it yet! If it is more patience & perseverance that is necessary then I’ll try to develop them further.

This is a lonely path in the beginning but⁹⁷ I have long since ceased to be lonely – quite the contrary!

In talking with or writing to you I have never spoken of or inquired about the condition of the world. That was not because I am not interested. I should have liked to ask you a number of questions concerning what you know to be approaching, but it

⁹⁵ Page 136, noted with a “9.” in the top left corner of the page.

⁹⁶ Page 137, noted with a 10. in the top left corner of the page.

⁹⁷ Page 138, noted with an “11.” in the top left corner of the page.

was too big a subject for so short a time (when I met you). And when writing I do not like to ask direct questions that would take long to answer. In a general way I seem to know about what your answers would be in regard to world affairs – Probably from things you have written.

I have a feeling that this search for Truth is going on in an increasing number of lives – but that the world at large is totally unaware of the need for such a search – or turning inward. And so the world is being forced to that realization. Yes, you say that every experience is a step toward that ultimate goal, no matter how circuitous the way may seem. Obviously that is true of national and planetary experiences as well as individual. Bahai students are more or less aware of these things.

I am eagerly awaiting the new book of which you spoke a year ago. One more year to wait – if all goes well. Perhaps that will be the help I need. But now is that time!

I⁹⁸ do not feel it is further convincing I need; and there are no doubts that I am aware of; no questions I cannot get the answers to – providing I can & do raise a real question. Most that was vague & uncertain in my mind a year ago seems to be cleared up now. I might have difficulty trying to put all that I think I know into convincing words as yet – but at present that is not necessary. At the moment it is the awful need for greater awareness, for a certain completion within that is imperative.

There seems to be some special reason, of which I am only vaguely aware, something to do with the world at large, why I must make greater effort to achieve now – and yet with effort comes frustration. It occurs to me that perhaps I make too much effort. Or does a chicken have to make an effort to break through its shell when it is time to hatch?

It is as though I had one foot in a small boat & the other on shore; the boat is beginning to move but I can't quite bring the shore foot into the boat.

If this letter sounds vague and wandering it is because of my inability to express myself coherently. Could I do so I should like to put into words my concept of things, of the Unknowable Essence, the Causeless Course from which emanates Light (Force, Energy, Power) – which is what we generally mean when we say “God” – or, as I understand it, the Overself.⁹⁹ which light is “reflected¹⁰⁰ in infinite forms, in the reality of all things and specifies & individualizes itself according to the capacity... of things” – But no – there is too much to it all – too many words. After all it is, simply, to realize ones unity with the whole – to put it even more briefly, “Be still know I am God.”

Just then I realized something of what is meant by “I am not manifest to all.” That, as discussed in Discover Yourself, has been my special subject for study & meditation lately. Baha'u'llah also has much to say bearing on the subject. To read all I can find, think as logically as possible concerning a subject, then to meditate on it, is the way I study. What is learned in this way is not only learned, it becomes part of my being – or I of it, and things learned this way I am never able to give directly to another.

⁹⁸ Page 139, noted by the author with a “12.” in the top left corner of the page.

⁹⁹ Added in pencil at the bottom left hand corner of the page.

¹⁰⁰ Page 140, noted with “13.” in the upper left corner of the page.

In His writings Baha'u'llah so often injects such statements as this: "Shouldst thou ponder these words in thine heart thou wilt of a certainty find the doors of divine wisdom and infinite knowledge flung open before thy face." Well, I had been "pondering" and seeking the real meaning of His words about the "Unity of God and His Creation" etc. I had lived for several weeks with an increasing desire to get beyond the apparent meaning of those statements until,¹⁰¹ having¹⁰² made all the effort I was capable of I forced myself to drop the whole thing, to relax all effort – for I was weary with it. Then after a day or so that terrific revelation or state of being came. It was marvelous! Not only did I understand the particular point I had sought but – infinitely more. Yet I realized & understood little of what had happened to me until later when (certainly not by accident!) your writing came my way and gradually explained, and they are still explaining – many things.

So – let me repeat: I am eternally grateful to you for obeying the command to put into print some of the knowledge you have so laboriously acquired; and I am grateful to be one of the thousands destined to be lead to your books for guidance. I may be presumptuous and impertinent in writing to you as I do. But what can one do in a torrent (of yearning) but be swept along with it!

Ethel Edell¹⁰³

P.S. In reading this over I see I have overworked three words: 'seems,' 'perhaps,' and 'I.' I am sorry – but won't try to rewrite it now. And if I have dwelt over-much on that experience of 14 years ago it is because it is important to me. It was the beginning of so much! Also because I can speak of it to no one else. Once I wrote briefly of it to May Maxwell. She knew what it was.

E.

L03.143

143 – 145

Letter from Ethel Edell

3608 Clarington Ave. Los Angeles 34¹⁰⁴

December 14, 1947

Dear Doctor Brunton:

Not that I think of you with any more love and appreciation at this time of year than at any other – that would be impossible – But because this seems to be a

¹⁰¹ Page 141, noted with a 14. in the top left corner of the page.

¹⁰² "This was that 14 yrs. ago experience" written vertically along the left side of the page.

¹⁰³ Noted with an (E) in pencil to the right of "Edell."

¹⁰⁴ Address added presumably by PB in the margin of page 144.

conventional¹⁰⁵ time to express our regard for those we love I shall take advantage of the season and express my ever loving regard for you.

Thoughts of you are frequent. Not a day goes by that some words from one of your books do not come to mind bringing comfort & strength. The books themselves are often loaned to friends. And every time I pass La Jolla St. – which is several times a week – my heart goes out to you.

But most of all you are, in a subtle & indefinable way, connected with that¹⁰⁶ Power which, however slowly, is guiding my inner life progressively on – & on.

You usually sign yourself “May my peace be with you.” It is dear Paul Brunton – Thank you.

Very sincerely yours,
Ethel Edell

L03.146

146 – 155

Letter from Ethel Edell¹⁰⁷

Tusket, Yarmouth Co. Nova Scotia¹⁰⁸

August 3, 1947

Dear Doctor Brunton:

Thank you for your kind letter. I am sure that it will help me eventually to come out of the little whirl-pool I had wandered into. In fact most of it seems cleared already. I have always felt – and am now sure – there is no difference in the essence of Baha’u’llah’s teaching and yours. Naturally they are presented from different angles. If the development of the Bahai Administrative order and your idea of the best way to spread the knowledge of truth in the world are not the same – well, that is simply a difference of opinion in regard to method. The important thing to me is to know Truth is one, no matter how many approaches to it.

I can understand your desire not to disturb any one’s faith. Be assured you have never in any way disturbed my real faith, indeed you have only strengthened it. For ten years or more you have caused me to try to do a great deal of unorthodox thinking. Some of it has been slow and almost painful because I had never been trained – rather had not trained myself – to think very logically or very deeply. Most of my so called faith was on the emotional plane. Nevertheless something within was never satisfied – and disturbing questions kept cropping up. My blessed Baptist partner first taught me to foster those questioning instincts¹⁰⁹ and yet not to lose the essentials of faith.

¹⁰⁵ Page 144

¹⁰⁶ Page 145

¹⁰⁷ Noted with a circled E to the right of the date.

¹⁰⁸ “3608 Clarington Ave

Los Angeles Cal” Typed at top of page presumably by PB himself.

¹⁰⁹ Page 148, noted by the author with a “2.” in the top left corner of the page.

Throughout the years I gradually became aware – only vaguely aware – that deep within there was, already, the sure knowledge of the realities I longed for and sought. At times I have so longed, yearned, hungered for that something – that knowledge – or awareness! It is worse than any physical hunger or thirst I ever experienced or even imagined. After finding the teachings of Baha'u'llah, that awful desire became worse. I seemed to catch closer views of that which I sought – at times was satisfied – but not for long.

Then I came across your first book – then another & another – and began to learn how to uncover that latent knowledge. Instead of occasionally stumbling upon an open door I began to learn where the door was and how to set the conditions for its opening. I am certainly only a beginner but am unspeakably grateful to be consciously on the Path.

As you saw from my last letter I run into snags. And you are so right! The snags never come from “accepting the promptings and guidance of the inner self” – but from trying to compromise those promptings with external influences.

My acceptance of the Bahai faith and desire to help establish it in the world are both sincere. And yet I have been disturbed by¹¹⁰ the stress, among Bahais, on organized work – which, to me anyway, has often seemed to cause a lessening of simple, sincere faith. One reason I felt, long ago, that I had to leave my old church was that the institution itself seemed to hinder my spiritual progress. I was made to feel very guilty – almost wicked. But I had to do it. Now here I am – seemingly facing a similar problem.

I hope you will some day be able to see and talk with Shoghi Effendi. Perhaps he can explain why, at present anyway, so much stress is being put on organization. (I can see the reason up to a point of course). It seems to me Baha'u'llah stressed the mystical side of life & religion. That is what so strongly appealed to me in the first place. I do not mean this in anyway as criticism of the Guardian – only of my own lack of vision.

That word “religion” is one I am tempted to drop from my vocabulary for it never conveys to another just what it means to me; which is simply – as Abdul Baha put it – “an attitude toward Divinity expressed through life.” To me it has nothing to do with any creed, organization etc.

Just where I go from here – in this matter – I do not now know. I shall force nothing. The “right” thing always seems to come about naturally if & when one is ready for it. I have had the courage in the past to do the unorthodox, unconventional thing when necessary – so shall again if necessary.

Dr¹¹¹ Brunton, this is one letter that will not require an answer. Much as a letter from you means to me I don't want you ever to feel “Ho – hum – that woman again!” Perhaps I'll not need to write again – perhaps I shall. No doubt if I feel the need to do so – I shall.

¹¹⁰ Page 150, noted by the author with a “3.” in the top left corner of the page.

¹¹¹ Page 152, noted by the author with a “4.” in the top left corner of the page.

Your letter was forwarded to me here in Nova Scotia. This is an interesting part of the country and no doubt I am getting some good out of the trip but at present it seems a sort of endurance contest. But no matter. Mother & Dad are having a wonderful time – even though it is difficult to get her about. They will enjoy it all even more when comfortably talking it over at home later on.

Again, thank you for your letter. Its immediate result was to help lift me out of a swirl of people, places & things and to set me again in my own place of inner peace & quiet.

All through my life there have been scattered friendships and contacts with certain wonderful souls who have had lasting influence on my spiritual progress. Usually the contacts themselves have been of short duration but those persons seem to remain part of my own life. Always I have marveled that such things should come to me and have been – and am – deeply grateful. You have long been one of those persons in my life. Is it strange to have deep appreciation,¹¹² gratitude and love for a person one has never met? No, you would not think it strange. I have a great deal of the same feeling for Emerson – and some for a few other writers; and so much of that tie with Abdul Baha that it is difficult to realize he had passed from this earth before I even heard of him. But never before have I found a living writer, like you, who puts so much of himself – or is it the Self? – into his works that a reader can feel he is a well known and loved friend.

Of course I was eager to meet you when the opportunity came; yet I was a little apprehensive that you might not prove to be just the person I had come to feel I knew. But you were! You are so exactly as I knew you that now – well I seem to forget having actually seen you, you were so real and so near before. Perhaps I do not make myself clear. At any rate, you & your books are a unique & deeply satisfying experience in my life – on that has increased my awareness that our real life is truly not of the material world of the senses. Now, having said all this – and should I need to write again, it will not be on such a personal note – if I can help it.

With appreciation and gratitude for all you have lead me to.
Ethel Edell.

L03.156

156 – 159

Letter from Geneva¹¹³ Hill¹¹⁴

6315 Lindsley Avenue, Dallas 10, Texas

June 23, 1947

Dr Paul Brunton
Box 34, Station D

¹¹² Page 154, noted by the author with a “5.” in the top left corner of the page.

¹¹³ “see critique of Hill in Hutzler august letter” Added by PB himself.

¹¹⁴ Noted with a circled H in pencil in the top right corner of the page

New York 3, NY

Dear Dr Brunton:

I have a peculiar feeling that even the attempt to contact you by letter is, in some measure, superfluous and presumptuous.

Since receiving your letter, I have been trying to compose an answer which seems important enough to be mailed. I doubt if even now what I am writing can fill the requirement.

Only now, after so many years, do I feel that I am approaching a beginning to the "Quest of the Overself."

I now see the past years as nothing but a re-orienting of my personal outlook; an awakening to a realization of a higher awareness as a possibility for all human individuals willing to make a certain effort within their own consciousness.

I come, finally, to the present moment, with the thought that in your books is mirrored the best method by which such an effort may be encouraged and eventually carried out. I tend to the belief that this method must finally be the one followed by every individual, superseding previous work along religious, mystic, or occult lines.

The teaching of mysticism and occultism, with its jargon concerning "bodies," "centers," "planes," "Adepts," "Masters," "Initiates," "Hierarchies," etc., seems to be misleading and to confuse the real issue. It seems to center the mental effort upon the development of such "bodies" and "centers," and upon contacting those "inner planes," "Masters" or "Hierarchies." This would appear to cause us to seek a lesser goal than the one which should motivate our effort, even though such "Masters" or "Hierarchies" may be quite real enough and fully worthy of our veneration.

The "Quest of the Overself" appears to my understanding now to consist of an inner effort to discover and establish contact with that point in the individual human consciousness at which it becomes possible for the individual consciousness to merge itself into the Universal, Divine, or Transcendental consciousness.

There seems to be no particular value to be gained from contact with, or lessons given by, individuals who have studied only along occult or mystic lines. Such individuals may be admirable in¹¹⁵ every way, and may possess much knowledge and experience which is fascinating, instructive, and helpful. But it seems that, because of their training, they tend to direct the student along the same path they themselves have come, thus enmeshing the mind in those ideas that I have mentioned.

It seems scarcely credible that the "Masters" are available for contact to as many individuals as are claiming to disseminate exclusive revelations of their Disclosures. Somehow, it seems reasonable to suppose that even such "Masters" would eventually direct a student to a consideration of his own consciousness, divorced from all such distracting ideas.

It may be that I am taking the subject of Self-Understanding "hind end foremost," but this is a brief resume of my present standpoint. The word

¹¹⁵ Page 158, noted with a "-2-" at the top of the page.

"Understanding" is not tied to the consideration of "bodies" and "centers" as is the word "Development."

I seem a bit hazy as to just what is the significance of your statement: "It is more important to work on the improvement of character at your stage than to practice meditation." One of the definitions of "Character" is "Moral Force." Even then, the word "Moral" seems relative in its application.

I am afraid that, at the present time, I am very little concerned over whether or not you find it possible to visit Dallas. This is a purely individualistic standpoint and has nothing to do with whether or not I would like to meet you. I sincerely hope the workings of fate will bring that about eventually. But I certainly think you have better things to do than to travel more than half-way across a large continent merely to give an interview to a woman who does not yet know exactly what she is trying to do nor how to do it. And even if you were willing to take on a personal student, I am definitely not ready and am not seeking to become one. I need to do a very great deal more work alone before I become fit material to be worked with or am capable of co-operating intelligently with a Teacher who is really all that the word implies. Incidentally, however, the fact that you, with as much knowledge as I believe you possess, deem it unwise to take on personal students, has a great deal to do with my decision not to take instruction from a lesser teacher.

Practically every word of this letter is the expression of a thought which has become clarified in my mind during the few days since your letter has come into my hands. I have had a decision to make regarding my future course of action. I think the above paragraphs indicate as clearly as possible just what that course will be.

With sincere thanks for your letter, and hoping that the tasks for which you have returned to this country will be crowned with success, I am

Sincerely yours,
Geneva Hill

L03.160

160 - 161

Incomplete letter from Edith Daily

Undated letter

...¹¹⁶ not have to pass through it when he reaches the crest." In what other ways can the aspirant make ready for the Real if he does not have to pass through the trance state?

The close proximity to Ananda Jennings has been a very helpful factor since we have been here, as she is our nearest neighbor on the Whalerock Ranch. The personal example of one who is living closer to the Real in consciousness in the everyday outer life is stimulating. Her Sunday morning talks which I continue to attend (and sometimes my mother), are strengthening and peaceful. The keynote is "How to enter the Real without being the enterer." (not well expressed). Due to my lack of pure

¹¹⁶ Previous lines are missing.

Understanding I can only have opinions (helped by intuition and reason), but it seems to me that there is a similarity to Philosophy and the Yoga of the Uncontradictable in some of her ideas. I would be grateful for your advice about this.

Since there is only the Real, despite the body idea with its accompanying world appearance, it perplexes me that individuals who have reached an advanced state in the Subjective are sometimes unable to recognize that another whom they meet has gone Beyond them. Is the answer to this that the individual is not yet entirely Egoless, and so fails to recognize one who Is?

It may not be possible to remain in the Ojai next year unless there are additional openings in the Art field, but I have decided to remain in Southern California if possible. The climate and external conditions out here seem more favorable to the Quest and more healthful.

I am so grateful for the interviews which you have given me. It is hard for me to realize that I have been so privileged.

With devotion to the Truth, and with
veneration and highest thoughts,
Edith Daily

P.S. Two statements which I have received between sleeping and waking recently seem important:

“When you seek me with all your heart you will find me.”

“If you love Me with all your heart, make Me first in your heart and mind.”

L03.162

162 - 163

Incomplete letter from Edith Daily to {Unknown}

...¹¹⁷ In regard to the books – I have previously spoken to the librarian sometime ago as I have met him at Ananda Jennings’ meetings. [*]He¹¹⁸ will be glad to have PB’s books and said that there had been inquiries for some. So you can send them to me at any time. I did, however, give A. your message at once from PB about them and she said that she preferred to let the matter rest since I had already spoken. In other words that is final, whatever her reasons may be. I gave the message exactly as you wrote it.

I will write you more later on about some matters. [*]Do¹¹⁹ not understand why PB should bother to come here for a whole day with A. not so long ago – in order to have her message and way of presenting it from her. All I know is that I am seeking Truth harder than ever – that it is within and that I am never away from the Real of any

¹¹⁷ Previous lines are missing. Noted with a “2.” at the top of the page.

¹¹⁸ Page marked with an asterisk in this location by PB himself.

¹¹⁹ Page marked with an asterisk in this location by PB himself.

moment. That it is my sole support¹²⁰ and will supply my needs. Only I must Trust and not look to human agents as they can fail if one depends on them. There has been much in the way of self-discipline since I have been here.

Incidentally I wrote to PB again, a few weeks before he came last to A.'s asking his advice about her message. (He has never answered me). Here is what I said in general. [*]¹²¹ "That the personal example of one nearby living closer to the Real in everyday outer life was helpful. That the keynote of her talks was "How to enter the Real without being the enterer." That it seemed to me there was a similarity to Philosophy and the Yoga of the Uncontradictable in some of her ideas – although I could not be sure. That I would be grateful for his advice. Also that I was perplexed that individuals (meaning A.) who had reached an advanced state in the Subjective are sometimes unable to recognize that one whom they meet has gone beyond them."

Must get this in the mail. I am thrilled over the news about the Hearing Aid and am so grateful to you dear for it all. I am very dependent on it now. Will write again & you write will you soon?

Best love
Edith

A. was in the Maharshi's Ashram for 6 weeks & was there when PB was. She thinks the M. is very high in the Subjective but has not reached the Ultimate.¹²²

L03.164

164 – 169

Incomplete letter from "Faith"

by "Faith" of So. California¹²³

For centuries there has been only conflict, contradiction, and insurmountable controversies between these two schools of thought – Science and Religion.

We have been hypnotized and deluded, as a world, in our search and research by the isolated, physical, tangible and finite form which matter takes; or the Substance which gives a substance to all substances through a Mental Radiation, Power or Intangible Mind. This has been the underlying cause of such a discussion – and of a mystery confronting the most learned of sages in every age.

Matter did not make itself without Mind or a Mind having some Intelligence¹²⁴ and Creative Ability. If there is only One Supreme, Universal, Creative Mind projecting forms, or a Substance into Space, which we have come to regard as physical, separate,

¹²⁰ Page 163

¹²¹ Page marked with an asterisk in this location by PB himself.

¹²² This post script was added in the margin of the letter.

¹²³ Added by PB himself.

¹²⁴ Page 165

different or unlike the Substance of Mind – can we continue to say or believe that inert or inanimate forms are without a Creative, Quickening Mind? Should we not strive to know something of That Mind and Its Substance – to understand the ingenious operation of One and the same Substance. Mind does not take on the finite structure or nature of the form for the glory or separate existence of the form – but to make Itself known to a creation in that physical, visible, tangible, finite substance, which in its ultimate and basic nature becomes Mind – is Mind – an Intelligence and Power that is as Indestructible and Intangible in its Radiant Energy, as Pure Spirit in its Formless true Essence.

We have written a thesis on the Radiation, found to be present in every living form – as a scientific fact we can all verify.

The Kingdom of Truth, of the Father, of a Universal Presence and Supreme Intelligence will be established on earth when we shall cease to¹²⁵¹²⁶ express an honest opinion – and to use it for the enlightenment of those seeking to have such a knowledge.

Quoting from letter written to Dr White: “You have proven through your noble works and cosmic gift, the efficacy, efficiency, affinity, intelligence and relation existing between the physical and spiritual manifestation of One and the Same Substance. They work in harmony with each other – not as two separate substances or utilities as believed by the men of science and the men of religion. The phenomena of what appears as physical, visible and tangible – and what may appear contrary, different, mental, or beyond our grasp, has never been verified or understood from that balanced, logical, and indivisible premise, or Immutable Universal Substance. The electromagnetic radiation and its physical, finite counterpart is still a mystery to the men dealing with such a phenomena. We have been given much material on the subject of so much controversy. We ask for a little human consideration and mercy on the part of someone.

Peace be with you
Faith

Will send you poem at some other time

...¹²⁷ medicine¹²⁸ and science, has a sanitarium where I may be able to be of help to him in his selfless and courageous undertaking.

Had the joy of talking to Shri Sukul who informed me that he was told that you were in N.Y. and within close reach. This fact inspired me to send the enclosed in an effort to get some one interested in the work given to me. For many years have been receiving a Light that I am willing to share with one like you dealing with the same Physical and Mental phenomena – but I hesitated for many reasons. Now, it seems that

¹²⁵ Page 166

¹²⁶ “Will send you poem at some other time.” written vertically along the left edge of the page.

¹²⁷ Previous lines are missing. This is not continuous with previous section.

¹²⁸ Page 167

a Power greater than myself or anything I could think, say or do as a human instrument, is pushing me, without will or mind of my own – to contact you, and another here in L.A. to see if me or the other, who is not too busy with his affairs, will give me a word of guidance – and who can find the time to examine the work with an unbiased mind. If found to have some merit it would prove to be a blessing to release such a labor of great Love in hands of the qualified and competent to¹²⁹ cling to our separate physical and mental differences, minds and kingdoms – and recognize, respect and honor That Radiation and glorious symbol or manifestation of a Mind found to be One and the same in All – as much in the atom as in the brain of Man – as much in the simple, sweet flower as in the distant, luminous star. All matter can be now regarded as the Moving and Talking Picture of One and the Same Infinite Mind in Its capacity to be Creative, within a Substance that can be also Neutral, or without a mind of its own. The riddle is solved if we can get this picture of an Ingenious, Heavenly Function in Its Twofold Nature – for then only shall we cease to regard It as different in Substance – when we shall understand that the seeming difference It creates is not physical, or of a substance as assumed – the difference is in the Function of That All Knowing, All Encompassing, Sustaining Mind, and the function of a creation or form in its limited degree of Response to That which is a Mind, a Function, and Invincible, Eternal Power.

L03.170

170 – 171

Incomplete letter from Zoe Dambergi¹³⁰

...¹³¹ various questions with you.

How can one give the most effective spiritual help to those who are suffering?

When taking them, collectively or individually into one's meditation, I feel one could give far more intelligent and helpful service if one knew how and why things work.

And yet oftentimes the why and the wherefore does not seem to matter because one senses that intangible Beauty shining through everything. War, sorrow, hatred, these appear to be just part of a shadow play and behind all the unhappiness and distress each man is smiling at his brother and knows his unity with him.

Is it enough to let oneself be merged in that formless Beauty, or is it required that we should become as a lens through which the Light can be focused more specifically?

For instance, I see my friend or one of the Nations' leaders in the white light of the Overself. At such times it does not seem possible to pray or send out any definite thought. There is no asking for this or that, only a greeting of the loveliness one glimpses.

¹²⁹ Page 168, noted by the author with a 3 in the top left corner of the page.

¹³⁰ "Zoë Dambergi" in the original.

¹³¹ Previous lines are missing.

Does this serve their need and what does actually take place in the inner realms?
My appreciation of your offer to give me your help is very real. Once again I do thank you.

With every good wish,
Yours Sincerely,
Zoë Dambergi

L03.172

172 - 175

Letter from M. Willan¹³²

% Phasey, 39 Rolandstrasse, Dusseldorf, Germany

March 1, 1951¹³³

Dear Dr Brunton,

I hope that you have never had occasion to feel that my neglect in writing you has been due to ingratitude. For, from the time of my departure from the employ of Mr Whitaker, on several occasions I have tried to give some sort of coherent expression to the full reasons behind the development of this particular relationship, but without any success. So I thought rather than communicate any misunderstanding that I would wait until such time as I could meet you again and enlarge and elucidate upon the whole matter, the situation being much too complex to convey within the limits of a letter. However, I feel that you should have some provisional explanation to provide until this time. Probably, meanwhile, it will suffice to say that it was an almost unavoidable clash between two distinctly contrasting and opposing psychologies. Further, your own relationship with Mr Whitaker is on, as you will probably realize, a completely different social level of relationship than was my own. If you have ever had the opportunity to meet the same person as both employee and again under different circumstances as a social equal you have probably expressed the difference in the accruing relationship. To disagree with a man who is aware of your social and economic dependence upon his favorable opinion is indeed rash and it has never even been suggested at any stage of my career that I was a likely candidate for a position as a servile diplomat. Further, though I am a person of no fixed opinions I am one of experienced principles; the opinions I am prepared to forgo, the principles I am not. I hope I am not too harsh in saying that the man in question is one of many opinions and few such principles. However, as he is, to quote his own direct message from the I AM, the only one sufficiently evolved to be in receipt of, or in such communication with this principle, then I recommend myself as only being too inadequate.

I am very sorry for you that what has transpired should, however, indirectly, reflect upon yourself inasmuch as the contact was established on your own

¹³² Noted with a circled W, in pen, in the top right corner of the page

¹³³ Handwritten in the same ink as the circled "W."

recommendation. But I did at the time so recommend myself as to relate you only as a means of establishing contact. Anything further than this was never so much as implied by myself though someone else may choose to infer such.

I think that one might conclude the matter on the note that it was an experience, however, unpleasant in itself.

As you will see I am at present in Dusseldorf, Germany, having made my way rather diversely from Italy. I am at present hoping to learn something of the German language in anticipation of¹³⁴ some day continuing my education. Apropos, and quite frankly, though hardly in keeping with the original purpose of this letter, I, at present, see only one way of fulfilling this end. The last 10 years' experience has proved to me that by my own efforts it is well nigh impossible that I shall accomplish this education, and since in the past the one method that I have refrained from resorting to has been that of asking the assistance of others more fortunately positioned, I feel logically that it is my only remaining recourse. Do you have any suggestions? I look at it this way, 4 or 5 years, according to the particular university, would find me a practicing psychologist or psychiatrist; a sound investment in almost any society. Surely at a pre-established rate of interest on the required invested sum this would be as sound an investment both materially and socially as anyone with the dual aspiration could hope for. I admit to having rather limited qualifications and background as a reliable scholar. On the other hand, I do have from these last 10 years a considerable stock of hard-won, and in some cases, profound experience. Moreover, I have the capacity for self-discipline and sound approach, if not for brilliant scholarship. Do you know anyone who knows anyone, who being able to provide the material impetus, also has the social purpose and foresight to give these qualifications the opportunity of practical expression. This time I would like to emphasize again in concluding that any qualification in turn demanded with reference to purely academic ability would most likely be fatal - to me!!

Incidentally, onto a somewhat unrelated thought, I have had occasion to wonder why at the time of our meeting, that though I felt no rough opposing barrier, neither did I feel a mutual harmonious bond. This still strikes me as being rather strange, insomuch as over the period of these most formative years I have always felt such a strong bond between the spirit of your writings and my self. I would at some time appreciate your impressions of this, for I am sure that you had some. Perhaps too, you would go further and analyse and qualify them. Further, at the time you asked me many questions regarding myself which I felt did not require the question. By the way, and I say this with a smile, we do have something else in common, in that Eileen was also one of my failings. Perhaps this could be made a fairly common ground on which to build a better mutual understanding.

Now, if I don't get a reply to this letter you will be held very much to question by me.

¹³⁴ Page 174, noted by the sender with a "-2-" at the top of the page.

Dear Mr Brunton,

It was a pleasant surprise for me to receive your letter of Oct.17-53. I would indeed be grateful to be invited to some occasion where you will speak in case you come to Finland.

I do not know of any book in English about the inner life of Finland. This life is indeed so hidden that most foreigners and I so I'd say the majority of the "intellectuals" see and know next to nothing about it. But when a crisis occurs in the history of our nation this secret power functions and both at home and abroad the question is asked: "How is it possible."

I wish you could meet some of the peasants I know, simple, straightforward men who have found the secret of living in obedience to God. One of them said to me once: "You have got to draw the sin of other people into your own heart and dissolve it with love." This simple (but not easy!) rule has helped me without a single exception to put straight difficult relationships. This man I met during the war at the front where I was doing Bible-work. I soon found out that he knew a lot more of the Bible than I did, so soon he was the teacher and I the disciple. He has a small farm and six children and reads both English and German in addition to Finnish and Swedish. You can speak with him about anything. I once asked him when he has time to read and study so much. His answer was: "I read when I drive my horse with logs and when I eat. His handwriting could be a duke's and his spiritual sensitiveness makes him a spiritual father of many.

The¹³⁸ quest of the Finnish people throughout the centuries has been: "Who is Jesus Christ?" and the answer it has found has made it a people with a Saviour that has never let us down.

Last summer I spent some days in West-Finland with peasants belonging to one section of our Lutheran State Church. They are so intense and strong in prayer that they are called "Rukoilevaiset" (the praying ones) This is the smallest and least known of the four big spiritual movements that during the last two centuries has inspired our Church with a singularly strong inner life. They live so intensely concentrating on the invisible world that visions and voices for many are something quite natural. There might be about twenty thousand of them whereas the other three movements have up to 200,000 adherents each. Sure many do not live up to the level of their faith but

¹³⁵ Noted with an A, by hand, in the top right corner of the page

¹³⁶ "Tölötorggatan" in the original

¹³⁷ "do not answer" added by PB himself.

¹³⁸ Page 177

evidently sufficiently many do it to keep the nation panic proof in times of trouble. It is difficult to find words to describe these people - it is the humble and clean spirit about them that allows God's Holy Spirit to abide in them. I just love them and keep in touch with them by letters, visits and prayers.

Once I had the possibility to introduce a Dominican monk to one specially initiated peasant. When I asked him what a message the monk should send to the Vatican from him he answered "Tell them that this is a people that is dissatisfied with itself but infatuated with Christ." Next time they met the monk asked: "Do you remember me?" and the peasant answered: "I do and if I do not God does." That same peasant I once asked to speak to about 30 or forty well-known artists in Helsingfors. It was a sight I will never forget and a message that truly hit the point. The women artists wept off their paint, yet there was nothing emotional in his way of speaking, it was simply "heart meeting heart"

Here in Switzerland I have occasion to visit several spiritual power centres, Fribourg, Caux, Beatenberg, Chateau de Bossey, ANNEMASSE. I¹³⁹ am grateful for them all, and all have a God given task. The thing I am hoping and praying for that we of different background, training and calling would discover the secret of teamwork not only between individuals but also between movements, groups and fellowships working with different means but for the same goal God/s reign in man and in the world. What answer have we to materialism in its many militant or more subtle forms if we fight against each other instead of for each other...

The great danger of today seems to me to be spiritual power in men who have not accepted absolute ethical standards in their own life. I love to throw my own little life right in the battle for God-control in everyone everywhere.

I pray for you the grace of living the maximum of your calling in the light of the Light.

Yours sincerely
Gertrud {Alfbham}¹⁴⁰

L03.180

180 - 181

Letter from James Covell to Myron Frantz
Mount Hermon School, Mount Hermon, Massachusetts
Nov. 9, 1939

Dear Myron,

I appreciate your effort in my interest in the question of the 'material' in life. It appears to me now to be the very fabric of our existence whose final pattern only the revolving years will determine. By turning back to my earlier experience, I understand

¹³⁹ Page 178

¹⁴⁰ "{Alfbhäm}" in the original.

clearly what is meant, yet I realize that as regards the present moment, and it will always be from that vantage point that an appraisal can be made, I am powerless to map out a campaign of expansion and exploitation. Under similar circumstances in the past, I found that making myself ready, fully aware of the possibilities latent in the very atmosphere around me, I was led naturally and irresistibly to the completion of those tasks which devalued upon me, discovering even in the ordinary routine of a student's life wellsprings for activity and assumption of responsibility in areas foreign to my immediate concerns in academic work and yet accepted because they seemed to me, as you have already phrased it, a challenge "to play my role well." What the new demands are which shall circumscribe my recaptured acceptance of the conditions of my life as laid down for me by a wiser will than mine, I know you must realize I am unprepared to state. Taking a leaf from the past, I somehow understand that this will always be true. With the unfolding of time's tapestry I shall be in a position to report from observation the appearance of new designs and nuances of color. To predict them beforehand, at the risk of phrasing a redundant platitude, has always been beyond my capacity. This whole statement may appear to be an evasion of your original and reiterated request and an admission of failure to "wrestle" as you aptly term it, before evolving a definitive conclusion. You are doubtless aware,¹⁴¹ even more poignantly than I, of the eternal presence of the wrestling underlying all life. I tremble to think what desolation had surrounded me had I not been divinely favored by P. B.'s guiding compassion. The past two years have witnessed a consuming struggle to rise from a morass to stand erect once more, a fight for life as desperate as I have ever known. When at last I have recovered my basely bartered equilibrium and stand upon my feet I shall then see what is incumbent upon me to do. The terrible lesson of recent years need never be repeated, for I will accept any tortures or burdens beyond human capacity to endure and live, rather than face the degraded image of myself which I so stupidly allowed to be carved out of my flesh. Your friendly guidance is not reckoned among the least of those powers which guarantee a much needed reassurance.

Jim

L03.182

182 - 183

Letter from James Covell to Myron
Mount Hermon School, Mount Hermon, Massachusetts
February 19, 1940

Dear Myron,

The day after my return to this world, still seemingly a different one from the one I had just left, I was unexpectedly informed of another slight change in my teaching program. A third-year course in French is to be assigned me after four and a half years

¹⁴¹ Page 181

at the school. This is nothing. That it should come about thus, however, is a matter of some significance. Although it increases class preparation, it is a stimulating challenge and an opportunity to spend more time among works of literary value, albeit relatively unimportant.

I hope you recommended eliminating the afternoon meditation period only as a matter of discretion and expedience. Perhaps you meant that two hours a day are not necessary and might not be particularly beneficial. It is true that the most encouraging moments have occurred during this hour and it has often seemed to be a reassuring bulwark against the soporific indolence into which the boys have driven themselves by that time of day.

It was refreshing to open new vistas with you, to be allowed to see how each future moment can be filled with ardent aspiration toward a fairly definite yet oftentimes discouragingly elusive objective. However fruitless these labors may be, I shall not wholly despair for there is no other path. How much I have wanted the common practical sense which you urge me so advisedly to acquire! It is not the first time I have heard "romantic," "dreamer," "impractical idealist;" I hope to know some day what it means to harmonize and balance these discordant voices and forces. It is very hard to write this because I cannot find the things which should be said. I wish I could make you feel a little of the thankfulness and joy I have experienced because you came. It would then compensate in some small measure for the sense of futility and blank ignorance toward the future which settles down like a shadow after you have gone. I write to Paul as I write you this and am grateful that you both have come into my life.

Jim

L03.184

184 - 187

Letter from Edith Hamilton Daily to The Church Editor
201 Laurel Hill Road,
Mountain Lakes, N.J.
October 7, 1940

The Church Editor,
2 Beekman Place,
New York, N.Y.

Dear Sir:

Whenever I go to church I am reminded of a question which a teacher whom I know once wrote on the blackboard for a small Sunday School class located in the hills of northern New Jersey. The question was: "Who, what, and where is God?"

This query started a train of thought in my mind which began with church going and ultimately led to far places. It is still the answer to what going to church means to me; which is fundamentally, a desire to join with others in a common act of adoration and worship of the universal Presence or God. Some call this Presence by the name of

Truth. It abides in each human heart and although I find it everywhere, if I look for it, I seek for it also in the church.

"The Lord is in his holy temple: let all the earth keep silence before him," we read in the Old Testament. This stands as a symbol and as a key to the unlocking of the door whereby the church today could become a great, vital, magnetic force and it is needed desperately. Why is this magnetism so often lacking? (With all due respect to the sincerity and earnest efforts of the majority of ministers.)

Words are only symbols for a deeper meaning and in the word Silence lies the clue and the answer. Much has been said and written about the art of meditation and much of it is useless; a great deal of it is dangerous. There is a small book called "The Secret Path" (a technique of spiritual self-discovery for the modern world) written by Paul Brunton which I have personally found helpful and which¹⁴² I would recommend to every minister, and to laymen as well. It has a message for all religious denominations. The majority of persons do not "experience" God; they think and talk and write about Him, but they do not have "first-hand" knowledge. They do not KNOW.

It is perfectly possible to know the truth of the first half of this statement in the Old Testament: "The Lord is in his holy temple" through the practice of the second Half: "Let all the earth keep silence before Him."

It is my sincere belief that when the church has more leaders who will go all the way to know the Truth for themselves in this manner they will constitute an attractive force which will literally "draw all men unto them." It is not an easy way and the price is great; but it is what the world needs today. I have seen it happen in one church through one man and it does work.

Nature possesses this divine secret of the Oneness of everything that lives and breathes, while man as a whole is still seeking for it. Here and there, some few have found it and as more are added to this number we can surely hope to see for the human family a true brotherhood through Christ and His Church.

Sincerely yours,
Edith Hamilton Daily

L03.188

188 - 189

Incomplete letter possibly from Unknown
Undated letter

...¹⁴³ worth of the philosophical truth. He may be incapable of sharing these priceless thoughts with me by reason of his level of growth. If he is not prepared to receive them by Destiny, it is useless to present them to him. He might spurn them or at best remain

¹⁴² Page 186

¹⁴³ Previous lines are missing.

indifferent. Until it is clear that I must share them, I think it wiser to keep them to myself. To give someone something I have struggled hard to get might lift me into heaven, but I must be positive that he is qualified and desirous of receiving. I might be lifting myself to a rosy heaven of my own making and need a hard blow from Destiny to shake me out of a dangerous dream. Anyway I know well that I am far more in need of learning important lessons, of finding myself than in passing on thoughts which have not yet really become my own. Paul is absolutely right in saying I am lost in the world.

L03.190

190 - 193

Letter from Bruce de Berniere Smith¹⁴⁴¹⁴⁵

4, Worthing Road, Southsea, Hants¹⁴⁶

Sept. 3rd 1948

Dear Dr Brunton,

Thank you for your kind offer to pay my expenses for a visit to you in London. On consideration I am afraid I must decline it.

I feel that Truth cannot be discussed to a time table and you seem to be very fully engaged. Also, as I said before I am not yet fully illumined.

However, here is something for you to go on with.

Our idea¹⁴⁷ of a circle is wrong, a faulty picture of the Circle.

The true circle is really a "mode" of a straight-line as a straight-line is a "mode" of a circle. The mean between the two is as in the sign Pisces. The abstract perfect circle had a circumference 4 times its diameter. The line in the beginning and the circle the end, yet both are one. Everything in between is in Pisces. This is a diagram of the principal of our solar system - a huge electro-magnet: It is also a diagram of¹⁴⁸ the ultimate "atom" of radiant energy.¹⁴⁹

The circle now being formed by the passing through each other of the negative and positive hemispheres of Pisces is not allowed to entirely complete itself except at the end of a manvantara. When it is almost complete the solar system is nearly rundown - there is hardly any energy or urge - nirus - left and all is cold and dead: It is then "wound up" again by the hemispheres being pulled back through each other - and another "round" begins

When the circle is finally allowed to complete itself wholeness or perfection is reached and all merges back again into the Supreme.

¹⁴⁴ Bruce de Berniere Smith in original, diacritical removed.

¹⁴⁵ Noted with a circled S to the right of the address.

¹⁴⁶ "copied" added by PB himself.

¹⁴⁷ Noted with a check mark to the left of this paragraph.

¹⁴⁸ Page 191

¹⁴⁹ Noted with a check to the left of "energy."

No perfection can exist apart from the Supreme: Hence the “Ens”¹⁵⁰ of earth & other planets were projected to provide an incompleteness, without which the Logos could not exist per se or as such.

There¹⁵¹ was no “unfortunate incident” in the garden of Eden – it was all planned. The diagram of the principal of the world was projected from the negative pole of Pisces before the Sun was formed. At the end of the present Manvantara, when “all is softly gathered in,” the completed & perfected Logos merges back into the Supreme. The Logos does not feel any sense of imperfection. It is like a golden cup half filled with wine: The wine itself is perfect and cannot be improved but there is room in the cup for more. Only when it is full will the King accept it.

Yours sincerely
Bruce de Berniere¹⁵² Smith.

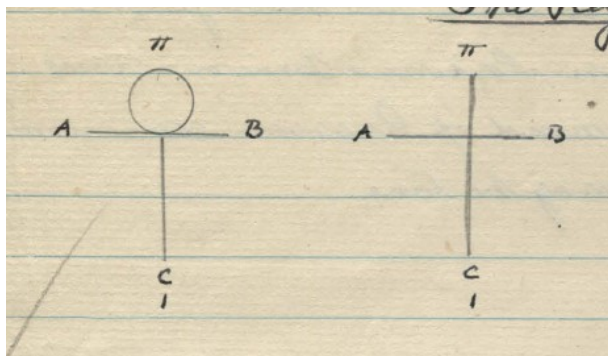
P. S. We are in the third “eternity” of the present Manvantara.

L03.194

194 – 197

Letter excerpt from Bruce de Berniere Smith¹⁵³

The Key.



If we put a pair of “legs” onto point “C” & call them Manas & Buddhi we get a picture of Cosmic Man. In the cross we have symbolized the great Cosmic secret.

II. The Unknowable. The Uncaused Cause. Latent Cosmic Will. Plus-ness

A. Ocean of transparent darkness & undifferentiated Mind (Nous) God the Father.
Latent-capacity. Tamas. Single. There is what we call sight

¹⁵⁰ Meaning the Being or One-ness of the planet. – TJS '17

¹⁵¹ Page 192

¹⁵² Berniere

¹⁵³ “copied” and a check mark written by hand in pencil by PB himself.

B. Ocean of Light & Love. God the Mother. The Holy Ghost. Rajas. Dual. There is what we call sight & feeling Latent force, - power of cohesion.

C. Will or purpose (after passing through A & B & absorbing (part of) them) in activity as our World Logos. Atma. Creator of archetypes. Ruler. Dispenser of Grace. Sattva. Triune God the Son.

Note. The first becomes the last and then the first again all the way through. "I am Alpha & Omega"

Atma has Manas & Buddhi to work with.

From this trinity our world is objectified, Atma becoming mans Will, Manas his mind & Buddhi¹⁵⁴ his astral.

In due course the return journey should commence and so the grand circle be completed.

Man, however, on account of his displacement, is unable to play his proper role and has made a little circle of his own, living for a time after death in the astral & if worthy getting into some Heaven of the mental plane; then a sleep & a reincarnation on earth. Only during an earth life can he switch from the smaller to the larger circle

Man made in the image of God.

Correspondences¹⁵⁵¹⁵⁶ may be traced as follows.

II. Crown of head. A. Forehead B. Heart.

Logos. Throat. (The spoken word being thought in manifested) Cosmic¹⁵⁷ Karma, acting in reverse as it were, has destroyed the ocean of evil astral light & hatred in Nazism & Fascism & will shortly destroy the dark debased mind of Russian communism. This¹⁵⁸ last is only a guess, but it may be true.

Man is himself the Key to all he seeks:
He is not exiled from this majesty
But is himself a part of it. (Alfred Noyes)

How should man find it? Only through those doors
Which, opening inward, in each separate Soul
Give each man access to that Soul of all
Living within each life, not to be found
Or known, till, looking inward, each alone
Meets the unknowable and eternal God. (His own Self)

¹⁵⁴ nb this is basic Theosophy conflated with Alice Bailey & co. TJS 17

¹⁵⁵ Noted with a check, in pencil, to the left of "Correspondences."

¹⁵⁶ Page 195. This is the bottom of the previous page which was too large to be scanned as one page.

¹⁵⁷ Page 196

¹⁵⁸ Noted with a check, in pencil, to the left of "This."

(Alfred Noyes)

This shown a wise contrivance and discovers
Some great Creator sitting on the throne
That so disposeth things for all his lovers
That everyone might reign like God alone.
(Traherne)

Man's consciousness is not absorbed; it absorbs and
expands, perhaps from planetary Logoi, Solar, Universal,
& so on up to some great Central Sun?

O Wonder & Delight! O sacred Mystery!
My soul a Spirit wide & bright
An image of the Deity
That being greatest – which did nothing seem.
(Traherne)¹⁵⁹

L03.198

198 – 201

Letter from Bruce de Berniere Smith
4, Worthing Road, Southsea, Hants
Aug 9th '48

Dear Dr Brunton,

Thank you for your letter of July 28th I think it is well that our meeting cannot take place before September; by that time I hope my search will be over. In the meantime I am keeping what I know in my own heart. What has been revealed to me is so utterly beyond what men would believe attainable in this life that it is better I should remain silent until inspired from above. I¹⁶⁰ will, however, tell you that before theopoiesis,¹⁶¹ a new set of vehicles must be created. This process is what second birth

¹⁵⁹ Page 197

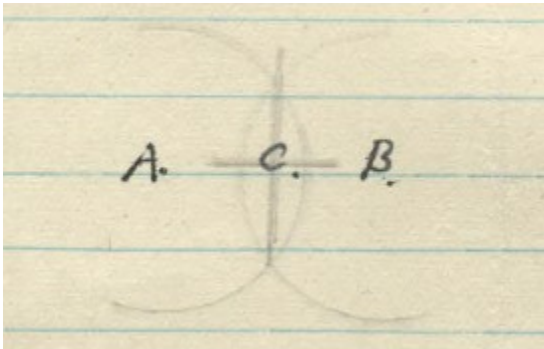
¹⁶⁰ A checkmark and "x" written in pencil to the left of "I."

¹⁶¹ Theosis is becoming God by ascension through meditation and spiritual elevation and appears to include sharing in the divine substance when we finally reach full communion with God in Heaven. In theosis we become one with God by becoming a part of God.

Theopoiesis, is the being made a god through sonship by adoption. We unite with Christ at the marriage supper of the Lamb and the sonship which Christ has is transmitted to us only because of our connection to Him, much like the magnetic properties are transmitted to a piece

is, the birth of a spiritual self (from what was a mental self) from the union of gnosis with agape on the highest level. On a lower level a new psyche is born from the union of the present purified psyche with Virgo – the virgin birth – and a new psychic & a new psycho-physical vehicle provided. The experiences are vivid and real.

The spiritual vehicle is angelic: The psychic vehicles are tubular or cigar shape and are vertical: Our present vehicles are prism shaped and horizontal (on thy belly shalt thou go)



A is the source of gnosis. B. is the source of agape. C¹⁶² is ontos – active being. The Logos through whom is done the will and purpose of God – the unknowable apart from the Logos.

You would seem to have been “oned” in A. I’m A & B. Our goal is C.

+¹⁶³ I¹⁶⁴ will get in touch with you at some future date.

Peace be with you.
Bruce de Berniere Smith
("CANTERBURO")

Yearn day and night for God’s love – “The good” – as a thing in itself until it becomes so much a part of your subconscious self¹⁶⁵ that it intrudes into your night life and will persist after death, so you will never be content in a personal heaven I pray, however, you may attain in this incarnation

this¹⁶⁶ letter is Urgent¹⁶⁷

of steel when it unites with a magnet. We do not become what God is but we become one with Him as a married couple becomes one. – TJS ‘17

¹⁶² A check mark is written to the left of “C” in pencil.

¹⁶³ Written by hand, in pencil, possibly by PB.

¹⁶⁴ “+” added to the left of I by hand, in pencil, possibly by PB.

¹⁶⁵ Page 199 which shows the bottom of page 198.

¹⁶⁶ Page 201

¹⁶⁷ “this letter is Urgent” is written by PB himself.

Letter from Bruce de Berniere Smith
4, Worthing Road, Southsea, Hants.

July 26. 1947

Dear Dr Brunton.

I am sincerely grateful for your kind letter of June 11th which is a source of great encouragement to me. There are few things I would like better than a personal interview, as you are good enough to suggest, and I look forward eagerly to your visit to this country.

I note what you say about the importance of what one feels, not of what one sees: Unfortunately, perhaps, I am not of an emotional nature. I do not know the ecstasies of which the mystics write. The¹⁶⁸ nearest, I suppose, was the time I received the sacrament of bread on some high plane. I was kneeling, with cupped hands, and the bread was placed by an invisible celebrant, and gradually de-materialized after I had placed it in my mouth. I then had a feeling of great peace, contentment, and holy awe, but I never have meaningless rapturous visions; everything I have up to now experienced on the higher planes has had a definite meaning for me.

I¹⁶⁹ entirely agree with you that uncontrolled psychic activities are valueless and, to the uninformed, of considerable moral danger.¹⁷⁰ When I first began to consciously use the astral body a¹⁷¹ guide was sent who held my hand, showed me my sleeping body lying in bed beside that of my wife, and how to gently press my forehead against the window and pass through. My early lessons came to me on this plane.

I had better tell you that my besetting sin was lust.

I¹⁷² was on a broad plain; about 50 yards ahead of me was a large cross, planted in the ground. I was in twilight; but behind the cross was the light of early sunrise. I was struggling towards the cross followed by many lewd entities, who were trying to induce me to stay with them. However,¹⁷³ I did not yield to them, but awoke before I reached the cross. This was surely direct guidance.

A¹⁷⁴ few weeks later I first met my astral double face to face, - and I was disgusted. It was a parody of myself, of a dirty yellow¹⁷⁵ complexion and loped along with the gait of a wolf. This¹⁷⁶ certainly did shake me up and I made strong new efforts

¹⁶⁸ Noted in pencil with a check mark and an X to the left of "The."

¹⁶⁹ Noted with an X in pencil, by hand.

¹⁷⁰ Noted with a check mark in pencil to the left of "danger."

¹⁷¹ Noted with an X in pencil to the left of "a."

¹⁷² Noted with an "x" and checkmark in pencil to the left of "I."

¹⁷³ Page 203, bottom

¹⁷⁴ Noted with an X in pencil to the left of "A."

¹⁷⁵ Noted with a check mark to the left of "yellow."

¹⁷⁶ Noted with an X in pencil to the left of "This."

to change and purify my thoughts with, I am glad to say, some success. Some months later I again confronted my astral¹⁷⁷ double, greatly improved, but before I could take much note it went back very rapidly in time, becoming younger and younger until it ended up as a small naked baby, lying on its back, with arms & legs stretched upwards. There were no incidents at all.¹⁷⁸ It was not until I later read Rudolf Steiner's book on occult science that I realized the significance of this, though he says it takes place after death.

I¹⁷⁹ now believe this to be the hidden meaning of Jesus' saying "Except ye become again as a little child..." You may remember Steiner says that if this living backward stops at any unfortunate incidents in one's life it means that the wrong done must be wiped out in a future incarnation. It reminds me also of the "book of the recording angel." (There is also, on a higher plane, an oblong shaped book called, in my case the Book of the 53 secrets." I was only allowed to glance at the first page, on which were six entries, but was not allowed to read the book because "it is not yet finished")¹⁸⁰

Recently¹⁸¹ my release from lust was dramatized for me. The time of final parting seemed to have come; Lust was personified as a dark handsome woman with red painted lips. When I told her I had made up my mind to leave her she first stormed then wept and begged me to stay. Finally she became reconciled to the parting and asked me to kiss her good-bye, which I did with a feeling of pity, but not of regret. As I turned away I was met by another¹⁸² woman, fair and calm - Virtue, and as I walked by her side I woke up.¹⁸³

From whatever source these experiences come, they have been¹⁸⁴ of the most vital importance to me. You will note their orderly sequence. Probably, as you read this description, it will seem to you like dreams, but to me it was all very real and objective.

I¹⁸⁵ am trying to make use of my dream life to continue my meditations.

What I am striving after now is consciousness in that time series which is nearest (if one can so express it) to the Void; where thought can function and I may be consciously aware of my relationship to the Monad. I think this cannot be realized until my "Egoity" is transferred from the Persona to the eternal reincarnating Self - the second birth.

After this the lower bodies would become merely vehicles in which the spirit could manifest in the lower worlds. I long ago offered up, after long thought and

¹⁷⁷ Noted with a check mark and an X in pencil to the left of "astral."

¹⁷⁸ Noted with an X in pencil above "all."

¹⁷⁹ Noted with a check mark, in pencil, to the left of "I"

¹⁸⁰ Noted with an X, in pencil, to the right of "finished."

¹⁸¹ Noted with a check mark, in pencil, to the left of "Recently."

¹⁸² Page 205, bottom

¹⁸³ Noted with an X, in pencil, to the right of "up."

¹⁸⁴ Page 206

¹⁸⁵ Noted with a check mark, in pencil, to the left of "I."

careful consideration of its implications, my personality and free will. After all, having been granted glimpses of several of my incarnations, each one of which must have seemed of supreme importance at the time, why should I consider or value my present one more than the others? They have gone, unmissed. I know now, that the ocean becomes the drop – not that the drop is lost in the ocean. My consciousness can never grow less. Ultimately I am and everyone else, is God. How¹⁸⁶ ludicrous this would appear to the poor person whose worries are how to get enough money for a new clock for his church!

Please excuse this long ramble but it seems to help me to put my thoughts on paper for someone who understands and is sympathetic.

Again many thanks. God be with you

Yours sincerely
Bruce¹⁸⁷ de Berniere Smith

A¹⁸⁸ note on Time.

I¹⁸⁹ am beginning to think that there is a space-time where things¹⁹⁰ which are going to happen on earth occur first; but it seems to work in a way that seems strange to us, that is the result happens first and the causes are built in afterwards.¹⁹¹

L03.210

210 – 217
Letter from Bruce de Berniere Smith
4, Worthing Road, Southsea, Hants.
Oct. 23rd 1947

Dear Dr Brunton,

Since writing you last, about end of July, I have had another transcendent revelation.

What you teach in your books is truth but (you will forgive me) it is only a third of the whole truth.

After ¹⁹² having experienced the Ocean of Transparent Darkness and undifferentiated Mind, I have now experienced the Ocean of Light and Love – Love as something existing in its own right, the very essence of good and well-wishing, without the metaphysical need of an opposite.

¹⁸⁶ Noted with an X, in pencil, to the left of “How.”

¹⁸⁷ Page 207, bottom

¹⁸⁸ Page 208

¹⁸⁹ Noted with an X, in pencil, to the left of “I.”

¹⁹⁰ Noted with a check mark to the left of “things.”

¹⁹¹ Noted with an X, in pencil, beneath the period after “afterwards.”

¹⁹² Noted with an X, in pencil, to the left of “After.”

My condition was as before, that is just a centre of consciousness without thoughts, but in this case there was added feeling and a sense of movement.

From or through me gently flowed the most intense love and good will – not for anything; there was nothing there.

All about me was Light, not a brilliant or fierce light but just pure Light “The Light that never was on land or sea.”

The Ocean of Darkness & Mind is the Father

The Ocean of Light & Love is the Mother, the Holy Ghost.

The above I know to be Truth and uncontradictable.

The following I believe to be true.

Above these two Oceans there is the Unknowable, Cosmic Will or Purpose which I think of as π (pi), a sort of plus-ness which makes the whole greater than the sum of its parts. I got this useful conception from {Morrish’s} “Doctrine of Metaphysics.” As Hegel wrote “this one immutable substance separates (a part of) itself from itself and makes this second aspect of itself its polar opposite.”

When the law of Cosmic Karma decrees manifestation divine Will flashes down and on its passage “between” the Ocean of Darkness and the Ocean of Light absorbs each.

When¹⁹³ this happens thought & imagination arise and a time of some sort is, of course, necessary.

Thus is the Son born into manifestation – spiritual manifestation.

Christianity¹⁹⁴ would thus seem to have got a wrong conception of the Trinity.

Instead of the Holy Ghost proceeding from the Father and the Son, in truth the Son proceeds from the Father & the Holy Ghost. The Son now manifests as Atma and has, to work with, Manas and Buddhi. (Symbolized in the sign Pisces.)¹⁹⁵

Here is constructed the completed World in the divine imagination, that is completed up to the standard of perfection aimed at for that particular round.

In the next stage He “builds” up the material world by a process of causes & effects which we call evolution.

Manifestation & dissolution has, as you state in your books, always been going on.

The Cosmic, Spiritual & Material stages might roughly be compared with sleep, dream and wakefulness

Now, as above so below, and man must collaborate if he would take a step in evolution before the mass of his fellows.

Just as above Mind was united with Love and balanced by Will so must man unite by his will his purified mind to his feeling or desire nature – his astral self. The astral body must become a replica of the Mental body in astral matter.

¹⁹³ Page 211, bottom

¹⁹⁴ Page 212

¹⁹⁵ Symbol written to the right of “Pisces.”

The trouble is that our minds and desires are not balanced & controlled by our wills because of a "displacement factor," symbolized in the structure of the Great Pyramid.

If I apply the symbol of a triangle to myself, I know that all my angles should be equal, so that a line dropped from the apex would equally divide the base (Sattva). Unfortunately this is not yet the case. If it were my will and the divine Will would be the same and my "Egoity" would be in my higher Self instead of in my beastly personality. The divine Will may be thought of as a straight¹⁹⁶ line passing through the centre of every pair of opposites

It is an awe-inspiring thought, but I am convinced that for¹⁹⁷ a man to be born again, that is a second birth in this world here and now, free from displacement and so back at the centre where he rightfully belongs, it is necessary that the Cosmic process of birth be recapitulated for his benefit I have, by grace, got two thirds of the Way. Dare I hope that the process will be completed in this life time?

Yes, from a spiritual vision I had in that moment between wakefulness and sleep.

About me (of course I had no body - only consciousness) was a field of ripe wheat, clean, not a tare, glowing with inward Golden light. Next a bound sheaf was presented as a "close up" and I could see each grain magnified.

This was withdrawn and a breeze seemed to curve & lengthen each stalk, which grew rapidly longer & thinner, until I was surrounded by whirling golden light.

I¹⁹⁸ believe that the time of my harvest is nearly due.

I hope the above may be of interest to you, though I fear it is not well expressed. It is not easy to translate spiritual things into words.

When (and if) you satisfy yourself of the Truth of what I have written please make use of it as you think best.

You are the only person I have told: I know no one else who would understand.

I am particularly grateful to you as it was from reading your books that I aimed at the nights on eagles wings instead of trying to climb up through the mine and delusions of the Astral-Mental planes.

I shall be very grateful if you will send me a line to tell me you have received this letter.

Yours very sincerely

Bruce de Berniere Smith.

P.S.¹⁹⁹ I now see the esoteric basis of the Roman Catholic idea of Jesus earthly mother as Queen of Heaven, which has degenerated into idolatry for most.

P.T.O

P.S.²⁰⁰ It has just come to me that, of course, light is the first manifestation of movement, and love the second

¹⁹⁶ Page 213, bottom

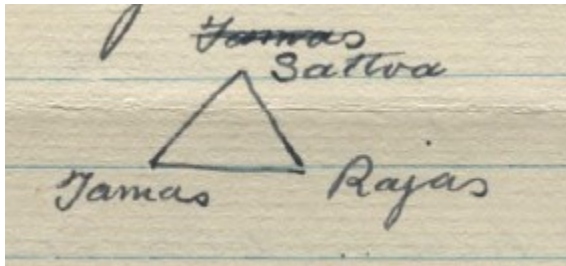
¹⁹⁷ Page 214

¹⁹⁸ Noted with a check mark and an X beneath, to the left of "I."

¹⁹⁹ Page 215, with an "x" to the left of "P.S."

Mind, existing without movement, is in darkness. π wills "Let there be Light," that is the first and "finest" vibration of Cosmic "substance"

With these primary tools π creates" and sustains all that is.



We might say that the numbers 1.2.3. hold the Cosmic secret.

L03.218

218 - 225

Letter from Bruce de Berniere Smith²⁰¹
4, Worthing Road, Southsea, Hants. Eng²⁰²
Dec. 6th 1946

Dear Dr Brunton,

First, I must thank you for your books; it is entirely due to you that I took up seriously the search for truth.

May I beg your help in one matter?

On²⁰³ two occasions lately I have reached a state of consciousness which seems akin to that described on Page 205 of your latest book.

In this state I have no body, environment, thoughts, memory or personality: I am in darkness yet I can see: I have no feeling²⁰⁴ of any kind; I seem to be nothing but a condition of pure awareness.

In²⁰⁵ the second experience I perceived some distance away three bodies about the size & shape of the prisms of old-fashioned candelabra with a flat side up: They were spaced as below:

²⁰⁰ Page 216

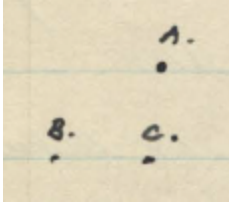
²⁰¹ Noted with a circled S at the top of the page.

²⁰² England. Added by PB himself.

²⁰³ Noted with an X, in pencil, to the left of "On."

²⁰⁴ Noted with a check mark in pencil to the left of "feeling."

²⁰⁵ Noted with a check mark and an X in pencil to the left of "In."



B. and C. were dark but A. was full of a glow which perhaps I might compare with the heart of a very hot coal fire, and seemed in some way to be alive. Between this bright body and my awareness there was a sort of telepathy and I knew it was mind and spirit - "Nous," and that it belonged to me.

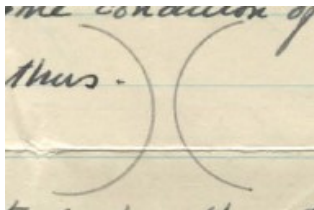
On thought again beginning to function on awakening I felt that these 3 bodies should fit together into one.

I²⁰⁶ would be deeply grateful if, out of your great experience, you would tell me how I should interpret this wonderful experience. Is²⁰⁷ it possible that I was shown a presentation of my "space²⁰⁸ & time" self - spirit - psychic - & earth bodies - from the point of view of the Overself?

I²⁰⁹ have several times seen my earth body from the outside and my²¹⁰ astral body twice. The second time it went into "reverse": Starting from my present age - 65 it went back rapidly²¹¹ and I ended up as a small naked baby, lying on my back. There were no incidents of my past life presented.

My first experience of the void was as follows: -

I²¹² was in the same condition of pure awareness when I perceived two half circles thus.



Those merged into each other # and separated three times and ended up thus -

²⁰⁶ Noted with an X in pencil to the left of "I."

²⁰⁷ Noted with an X in pencil to the left of "Is."

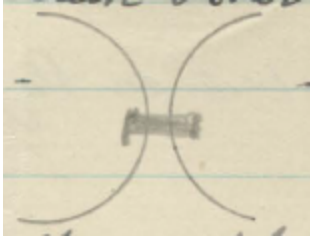
²⁰⁸ Noted with an X in pencil to the left of "space."

²⁰⁹ Noted in pencil with a check mark to the left of "I."

²¹⁰ Page 219, bottom

²¹¹ Page 220

²¹² Noted with a check mark, in pencil, to the left of "I was."



linked together by what looked like an iron bolt, complete with rust.

On thinking out the meaning of these symbols on awakening, it seemed to me to represent the waking world and the world of spirit and that, after I had been granted three more mystical experiences, those two worlds would become linked for me. I have already had one of these experiences, as described.

Since²¹³ the second experience I have felt as if I were at the end of a long invisible wire at the other end of which was the Overself, but there has been no special feeling of joy or awe. I²¹⁴ do hope you will forgive me for writing to you but I feel that what I am going through is of such importance that I have taken the chance of getting a reply from you.

I²¹⁵ have also been granted a glimpse of my last two incarnations. I don't mean that I had visions and thought that I was the person concerned. I actually was that person, occupied that body and thought as that body. In the first I had a brown body & was in a clearing in a forest, filled with holy wisdom and reverence, waiting for some revelation or realization. I believe that just as I was taken back 1280 years, so as I stood in that forest I had a glimpse forward into my present incarnation, in which what I had spent my life working for would be realized I²¹⁶ had to wait so long on account of spiritual or intellectual pride and had to go through an incarnation as a very dull²¹⁷ and stupid Irish gentleman. I had to compose and write some speech or important document which could not be left to another to do for me and this was causing me great trouble.

This trait has followed me, and there is nothing I dislike more²¹⁸ than having to write a letter, though you might not think so from the length of this!

I have also been on the earth so long ago that there were giant lizards and the ground on which I walked was undulating in waves.

I²¹⁹ have never mentioned my experiences, even to my wife. My friends would shake their heads & advise me to see a doctor, but I know that you will understand.

Again craving forgiveness for troubling you

I am

²¹³ Noted with a check mark to the left of "Since."

²¹⁴ Noted with an X in pencil to the left of "I."

²¹⁵ Noted in pencil with a check mark and an X to the left of "I."

²¹⁶ Page 221, bottom

²¹⁷ Page 222

²¹⁸ Noted with a check mark, in pencil, to the left of "more."

²¹⁹ Noted with an X, in pencil, to the left of "I."

Yours faithfully
Bruce de Berniere Smith

L03.226

226 - 227

Retyped extracts from a letter by Vera Eyton Wavell; another version of this is found on page 2 of Meditations with PB & pages 8 & 75 of Duplicates 34.
Undated letter

Vera Eyton Wavell, ____ :

I had an almost immediate realization of The Presence ... as penetrating and melting Bliss-suffusion, flooding all my being, but in a kind of pervading strength and peace and much confidence, with a sense of security. I realized what seemed like broad, quietly powerful waves steadily pouring out from (the Overself) over and through me, and I was very conscious of (It) in a most happy way, as though the long-sought for had been reached, achieved. (The Overself's) benign spirit enlightening and empowering me!... I feel this divine exaltation, Holy Spirit, pervading me in a kind of dissolution of every condition of me which is not Itself. How blessed am I!

L03.228

228 - 229

Retyped extracts²²⁰ from a letter by Vera Eyton Wavell; another version of this is found on page 2 of Meditations with PB & pages 8 & 75 of Duplicates 34
Undated letter

Mrs. Avril Weeks. ____ :

At moment of opening eyes, was met by great waves of something completely engulfing me and pulsating towards me. It gave a great calm, pleasantly relaxing, peaceful. I wanted to remain in that one spot until every bit of it had been absorbed - until I was IT. It polarized me for a week after... Expansion over the chest area; full-feeling like an expanding balloon. A sublime state of happiness... a most expansive, all pervading, deeply penetrating love. I was in love with all creation... Blissful state of happiness. I expanded at least two feet from body. This was a light airy experience like a bubble filled with breath. There is always a circular motion. (At one time) a pressure, a one-pointedness, in the center of the chest was noted... There was a sense of heat. A rigidity of the body developed together with a pressure toward the center (heart region). Hands on knees seemed to push, although silent. Slight throbbing in center of forehead between eyes. Sweetness, tenderness, love, quiet, a sacred hush. I wanted to examine it... leisurely.

²²⁰ There are ellipses between extracts in the letter.

L03.230

230 – 231

Retyped extracts²²¹ from a letter by Wallace Wood; another version of this is found on page 10 of Meditations with PB & pages 79 & 132 of Duplicates 34

Wallace Wood, ____:

...I was aware of a strong emotion as of great devotion, of freely giving all and receiving fully. This was very forcible. I let myself sink into a condition unconscious of desire and thought until I seemed to rest in a peaceful but conscious sleep. Some time later, I seemed to be more aware and for a while I was conscious of the immanence of a still Presence and Power ... large and overshadowing; this I perceived hardly in a physical way but in a remote other-state. With this presence seemed communication, silent, a pouring in, a giving and receiving not by word or thought, but by understanding ... Then the meditation was broken at intervals by pictures, small as if in perspective: the figure of a young man – I think myself – this figure very bright as of light ... there seemed little colour, only light; then, chambers, passages, halls, etc., and I was explaining the places; then, the earth in heaven, rose-pink ... I saw things that made me feel like laughter. Afterwards, I felt very light physically and light-hearted ... I had felt cold.

L03.232

232 – 233

Retyped extracts²²² from a letter by Kornel Bernatsky, Budapest; a reference to this is found on page 31 of Meditations with PB & page 81 of Duplicates 34

Kornel Bernatsky, Budapest, ____:

At the beginning ... a force lifted me. Then I saw a shining dark-blue color, at first with a moving black shadow that vanished, and the color turned to brighter blue. Calm and peace. Later I felt a tension in the back of the head under the crown; it forced me to lift my head. Then I grew bigger, as if I had risen. Breathing grew easier, the air refreshing and invigorating.

ENGLAND²²³

I had the feeling that if only the silence could go on for an hour that I should get clear ... (consciously) of my body. The thought that was predominant in my brain (evidently as I went out) was "I must keep perfectly still or I shall break the Spell." My

²²¹ There are ellipses between extracts in the letter.

²²² There are ellipses between extracts in the letter.

²²³ A line has been drawn above this paragraph separating it from the rest of the letter.

hands were crossed on my lap, but I had the sensation of them being suspended in the air and of no weight and perfectly joined together. That's why I felt I must not move.
USA²²⁴

An immediate consciousness of an exterior force penetrating to a deeper self than previously experienced.

Mantric sound definitely impactive.

An inner calm followed by a sense of inner strength and elation.

L03.234

234 - 235

Retyped extracts²²⁵ from a letter by Frau Luci Bernatsky, Budapest a reference to this is found on pages 4 & 83 of Duplicates 34.

... I felt I suddenly flew far away. This feeling lasted only a short time; then a current flowed into my limbs. This current came from the center of my head and later became warm. Then, after a while, I felt I was expanding and getting wider, like my body. It was as if I were made of some kind of aeriform matter. My body was inside me, small and much harder. Then, I suddenly grew way up, high above my body. My spinal column was wholly relaxed. The current, which streamed into the middle of my head, suddenly became very strong and it felt as if it would whirl swiftly the length of my spine ... I felt great inner peace and calm ... everything stopped quite still within me.

As Ibrought²²⁶ my consciousness down from my head to my heart, I gradually felt more peaceful. The last few minutes my head seem entirely separated from my body.

L03.236

236 - 239

Retyped extracts²²⁷ from a letter by Edwin C. Bolt, Cambridge a reference to this is found on page 9 of Meditations with PB & pages 85 & 131 of Duplicates 34:

It was in the early part of 1915 that I made my first contact with something or someone during meditation. It was sufficient to last me for years. Again in 1925, while in the midst of a large number of people, I was aware of someone or something very very beautiful, and again was recharged. (Now - this time - it has been) like entering into the most exquisite SILENCE I have known ... I was conscious of the noise of the gas-fire and yet it became as music. A wonderful ONENESS - the body was calm, and

²²⁴ A line has been drawn above this paragraph separating it from the rest of the letter.

²²⁵ There are ellipses between extracts in the letter.

²²⁶ A line has been drawn above this paragraph separating it from the rest of the letter.

²²⁷ There are ellipses between extracts in the letter.

a delightful aroma filled my senses. ... A beautiful face was there all the time. The body became very light and I felt to be sitting in mid-air. I saw many wonderful Lights ... How strange that one can wander as I have done for more than forty years and yet have such an opportunity at last. MEDITATION is so vital and deep that I want to go without any talk ... The Moments in Meditation are as doors into another world ...

Communique²²⁸ from Edwin C. Bolt, Cambridge:

BRIEF REPORTS

1st Group:

Mrs M. Dixon: "It has been of greater value to me than all the Theosophical books I have read. I know now what REALITY IS."²²⁹

Mrs Briggs: letter sent.²³⁰

Mrs Ripley: "It has given me an entirely new approach. My old world has gone."²³¹

Mr and Mrs Blackburn: letters sent²³²

2nd Group:

Mr Grenshaw: letter sent.²³³

Mrs Grenshaw: "It is impossible to tell you what it has meant to me. I have a wider horizon and clearer understanding."²³⁴

Mrs Dodd: letter sent.²³⁵

Mrs Armitage: "I am still a little bewildered. The experience is a milestone on the journey. I never realized that such Teachers could be found."²³⁶

Mrs Stocks: "I have had a PEACE in my daily life since I visited Dr {Brunton} . As you know, this means so much after the years of nursing and turmoil."²³⁷

Miss Hodgson: letter sent.²³⁸

Miss Collins: letter sent.²³⁹

Bucholdt: "It has been the One Experience of my life."²⁴⁰

3rd Group:

Miss Henderson: letter sent.²⁴¹

Mrs Griffiths: "I think I received most of all. It was like heaven opening."²⁴²

²²⁸ Page 238

²²⁹ Also Duplicates 34 87-1

²³⁰ Also Meditations with PB 31-1

²³¹ Also Meditations with PB 9-2, Duplicates 34 87-1 & 131-2)

²³² Also Duplicates 34 87-1

²³³ Also Duplicates 34 87-1

²³⁴ Also Duplicates 34 87-1

²³⁵ Also Duplicates 34 87-1

²³⁶ Also Duplicates 34 87-1

²³⁷ Also Duplicates 34 87-1

²³⁸ Also Duplicates 34 87-1

²³⁹ Also Duplicates 34 87-1

²⁴⁰ Also Duplicates 34 87-1

²⁴¹ Also Duplicates 34 87-1

²⁴² Also Meditations with PB 3-2, Duplicates 34 9-2 & 111-1

Mr Griffiths: "A great mental stimulus."²⁴³

L03.240

240 – 241

Retyped extracts²⁴⁴ from a letter by Nancy Bradburne, London – this also appears in Duplicates 34 89-1

... The strange and lovely peace stayed with me ... The memory (of it) and even Something more, persists, and gives me a certain courage ... I know that ... I have been given help ...

L03.242

242 – 243

Retyped extracts²⁴⁵ from a letter by Mrs Briggs, Cambridge, England – this also appears in Duplicates 34 91-1 & 134-5, and also Meditations with PB 11-5:

:

... I experienced during the meditation an exquisite stillness and peace ... Some hours later, I was very conscious of a great feeling of release, and of being on the verge of some realm where I had long desired to be. (For two days), although I lived outwardly my normal life, I was inwardly jubilant.

L03.244

244 – 245

Retyped extracts²⁴⁶ from a letter by Mrs Monica Bull, London – this also appears in Duplicates 34 10-1 & 93-1, and also Meditations with PB 4-1:

... My chief feeling was one of Peace. I felt my body leave me ... There was only Silence – as though the physical ... had gone. This latter feeling I had very strongly.

ENGLAND

I AM ETERNAL LIGHT! That is my new consciousness! I now cling to nothing and to nobody. At last have the Divine forces pushed me into the center of my Being so that I could see and recognize myself. I say "pushed" because I feel that they had to do some pushing to awaken me to the fact that I must not cling to anything.

²⁴³ Also Duplicates 34 87-1

²⁴⁴ There are ellipses between extracts in the letter.

²⁴⁵ There are ellipses between extracts in the letter.

²⁴⁶ There are ellipses between extracts in the letter.

Our lights in expression differ as does the light of the sun and of the tiniest star – but even there I must not limit myself – comes the inner admonition. Let go of form – let go of comparisons – let go of judging – let go of all but being the Light.

I must no longer give life to a negative unwanted concept about anything or anybody. For long I prayed and sought for Truth – Absolute Truth. It has been revealed. I am deeply grateful to PB for his words and his spirit which have helped lift the clouds, the veils of separation between the illusion of sense and the Reality behind existence.

L03.246

246 – 247

Retyped extracts²⁴⁷ from a letter by Florence Clarke, Doncaster – this also appears in Duplicates 34 95-1 & 128-2, and also Meditations with PB 14-2:

:

I simply could not speak ... I have never been in the presence of such great stillness – my voice sounded like a great blast disturbing harmony, and I felt such an appalling midget ... I begin to see things much more clearly – and I feel a powerful urge to ponder ...

L03.248

248 – 249

Retyped extracts²⁴⁸ from a letter by Mrs Marget Graetz – page one is at 348 below; the complete note appears in Duplicates 34 4-2 & 55-1, and also Meditations with PB 14-2:

(second page –)

... this being that I am, light, good and calm; neither big or little – big rather; in a beautiful landscape in deep dream, waking. And there is a tiny being standing staring at me as a curious tourist eyes strange things ... It is I who stand there, my ordinary self, my person ... So very tiny is it standing before me – really inside me – for I see into myself, into the Bodhisattva, as if I were glass. There it is on my lap, the ordinary I. ... I take it up into the interior of my spine, draw it up as if by a light wind. It is gone and disturbs me no more. It is as the powers of one in prayer have moved me. My hands get warm and alive; from the center of my palms rays stream out as power, a stream of energy, invisible rays like a pencil of lines from two searchlights.

L03.250

250 – 251

²⁴⁷ There are ellipses between extracts in the letter.

²⁴⁸ There are ellipses between extracts in the letter.

Retyped extracts²⁴⁹ from a letter by Marie Halliburton – the complete note appears in Duplicates 34 59-1 & 133-3, and also Meditations with PB 17-3:

... I was conscious of the touch of Divinity – that inner ecstasy²⁵⁰ which I can only liken to the happiness felt when some one with whom you are utterly in love comes into your presence. Only it so deeply stirs you, that human and personal love is but a pale shadow, for It is the reality of love. And I did have one distinct experience. I was suddenly enveloped by the most exquisitely fragrant perfume I have ever experienced ... It was “experienced” rather than limited to the sense of smell. Perhaps the term “vibration” is the one most applicable to (it). A current that flows through the body, so that it seems to be not physical, but made of light ... I have only to turn my thoughts to (the Overself) to be flooded with light – with harmony and spiritual blessing ... I have laid all of myself in surrender at the feet of God.

L03.252

252 – 255

Retyped extracts²⁵¹ from a letter by Stephen Hull – this also appears in Duplicates 34 61-1:

... I felt the uplifting presence of the Overself and ... concentrated on the abstract quality of “abiding faith” ... My consciousness soon became unaffected by passions, ambitions and worldly cares and desires, and the bodily senses receded until I experienced a sinking feeling, and of just being, impassively quiet ... Prior to this meditation I regulated my diet more carefully and was able to sooner acquire concentration of thought. This matter of diet and other physical preparations I believe are of importance and should be carefully adhered to ... My mind became quiet ... I concentrated on faith in the Overself. Then this was also repelled from the consciousness and I remained peaceful, all thought having been swept away. Then I became aware that there seemed to be a veil slowly rippling in the darkness before my inner consciousness ... The darkness seemed to be alive with the shadowy moving curtain which had a small geometrical design. Soon a long tunnel formed, piercing the curtain, wider nearest me and extending²⁵² and tapering gradually a considerable distance away, where, at the far opening, there was a light and moving figures ... While I watched these, trying to bring them closer, so I could identify them, my head became warm and seemed to build up an inner pressure. I felt a distinct effort to raise it to the highest possible extent so that my neck was stretched upward. A gentle warmth

²⁴⁹ There are ellipses between extracts in the letter.

²⁵⁰ “ecstasy” in the original

²⁵¹ There are ellipses between extracts in the letter.

²⁵² Page 254 “Stephen Hull, : (second page)” is typed at the top of the page.

pervaded my upper body, and a very inspired and satisfied feeling took possession of my consciousness. My body seemed much lighter, like it was gone or disconnected from my consciousness ... When the tunnel disappeared, I felt peaceful. A white hand also appeared upon my left side, extending toward me. It was about the height of my heart, and then this also faded away.

L03.256

256 – 257

Retyped extracts²⁵³ from a letter by L. O. St John Ives – this also appears in Duplicates 34 69-1:

Felt completely relaxed; was conscious of my hands becoming quite detached; ... had slight sensation of lifting, sort of soaring; liked it immensely ... felt as though my mind were quite detached from my body and as though my arms and legs were dead; ... felt as though I were looking down on myself, as though I were someone else ... Marvelous sensation! ... Feel wonderful afterwards.

L03.258

258 – 261

Retyped extracts²⁵⁴ from a letter by Eloise Moeller – a version of this also appears in Duplicates 34 3-2 & 65-1:

... I²⁵⁵ went to the state where a deep peace pervades, and in the deep peace, as I seemed to sit in it and be bathed by it, it seemed as though children's faces were thrown on a screen, and I was looking at them from my throne of deep peace and deep silence. Sometimes the faces and bodies would "build up" out of a vapour-like material; at other times they looked like children that one would see passing along a street. Colors were natural, in skin and clothes ... All that faded away and I was in "Nothingness," in an all -pervading silence ... I found my place of peace again ... I went on deeper and deeper, and suddenly found myself face to face with (the) Soul ... in fire like a golden neon light ... Then something about my consciousness began to rend. An integument, or web or veil ... pale-ish grey, like smoke, but with a definite texture, was suddenly drawn away from me ... and as it parted from my consciousness, I realized I was THERE - here where I am now - in the place I (was) seeking. I²⁵⁶ saw I was not flesh

²⁵³ There are ellipses between extracts in the letter.

²⁵⁴ There are ellipses between extracts in the letter.

²⁵⁵ Page 260, "Eloise Moeller, :" typed at the top. Pages or out of order in scan of physical but typed correctly here.

²⁵⁶ Page 258 "Eloise Moeller, : (second page)" typed at the top of the page.

and blood – at least the flesh and blood part of me became very infinitesimal in that great WHOLE ... I realized that I was CONSCIOUSNESS, and then I KNEW that I had been that way ALL THE TIME, only I had been blind to it. I realized and saw how I really was, in and through all things. I realized and KNEW that I was “HOME” at last ... I realized that I was Creative Energy, and the weight and RESPONSIBILITY of my ... position in INFINITY dawned upon me. ... I knew that whatever came I would be equal to it ... Then I sat in BLISS – utter CONTENTMENT – utter STILLNESS ... that I knew was INTENSELY ALIVE, the most alive thing I have ever known. I REALIZED THAT I was that ALIVE STILLNESS ... I felt a gushing through and down me of a light which seemed to come from above my head ... I did not see the light except inwardly, but it was white-yellow. I felt its WARMTH and there was a LOVE in it, a feeling of UNION with infinity, as though (my) cells (were) taken into this VITAL CONSCIOUSNESS which I had entered and become.

L03.262

262 – 263

Retyped extracts²⁵⁷ from a letter by Mr Charles Pottier – a version of this also appears in Duplicates 34 73-1 & 132-2, and Meditations with PB 10-2:

... Everything around became more intense. The mind watched the body and the effects of stillness upon it. The hands began to feel pleurably asleep; then the feet; (soon) both legs and arms. The mind then became “afraid” as if it were about to defend its stronghold; but it was trapped ... (The mind) gave a final struggle and ... a sigh escaped from the lips. Immediately a lightness came in the head. Everything seemed to recede ... Then fear. A fear as if one was on the brink of a great abyss and a dread to make the next step into? Each time after this the same place was reached, but instead of awakening to consciousness, the very opposite (took place) – a complete state of unconsciousness, no feeling of “where,” only a feeling of “long sleep.” Upon awakening, all the limbs were heavy; the mind was there but not thinking; the feeling was of utter peacefulness and a dislike to move limbs, mind or anything. Just a desire to stay like that for ever.

L03.264

264 – 265

Retyped extracts from²⁵⁸ a letter by Lady Clonmell, London – a version of this also appears in Duplicates 34 97-1 & 131-7, and Meditations with PB 9-7:

It was all peace – a being alive peace ... which I loved. I felt a great power ... with awareness of it in my mind – I mean outside awareness. It all just WAS, perfectly

²⁵⁷ There are ellipses between extracts in the letter.

²⁵⁸ There are ellipses between extracts in the letter.

natural, everything seem to BE. The body didn't exist. It is so difficult to express this BE-ness: I was existing without the body ... This at-one-ment with people and nature seems to be growing stronger ...

L03.266

266 – 267

Retyped extracts²⁵⁹ from a letter by Mrs R. Cobbold-Sawle, London – a version of this also appears in Duplicates 34 99-1 & 152-3, and Meditations with PB 7-3:

... a great clearness and peace ... numbness came over limbs. A tremendous power all round and congestion of mind ... I received messages. Then an impression of great peace and happiness.

L03.268

268 – 269

Retyped extracts²⁶⁰ from a letter by Mrs Jessie Dodd, Halifax – a version of this also appears in Duplicates 34 131-1 & and Meditations with PB 9-1:

(There was a) feeling of detachment from the physical body – not unaware of its sensations but detached from it – and ... a feeling of light and a wonderful feeling of happiness which persisted afterwards. There seemed to be moments when I was not conscious of anything ... A marvelous glimpse of the Path to the Overself. I do feel an immense urge to do my utmost to tread it. I think ... that the unimportant things in life must be put aside – that adjustments must be made – that all things that help towards attainment must come first, and that no opportunities must be missed.

L03.270

270 – 271

Retyped extracts²⁶¹ from a letter by Constance Journiaux,²⁶² Paris – a version of this also appears in Duplicates 34 10-5, 103-1, 154-3 & and Meditations with PB 4-5 & 6-3:

I was at once aware of a force that I have not encountered before, and a sensation of drawing in, or sinking inwards, and an awareness at my throat centre. Something seemed to exclaim in me, “Oh Love” and then “Oh Beauty” ... This was followed by

²⁵⁹ There are ellipses between extracts in the letter.

²⁶⁰ There are ellipses between extracts in the letter.

²⁶¹ There are ellipses between extracts in the letter.

²⁶² “Eoumarix” here but “Journiaux” in the other two instances.

bliss and ecstasy ... leaving a feeling of peace ... I tried to think about it, and put it into some words or form which I could keep to help me in my ordinary life, but ... I could not. ... I was aware of vibrations ... a new force ... very strong, and coming towards me rhythmically in waves.

L03.272

272 - 273

Retyped extracts²⁶³ from a letter by Cecil Grenshaw, Halifax – a version of this also appears in Duplicates 34 105-1:

At the close of the silence, I thought that I had not lost my conscious realization of what was happening around me and within my brain – but later thoughts convince me that I did “lose” myself; when and for how long I do not know. The predominant thought in my mind was, “I must not move or I shall break the ‘Spell’.” That may have been my last conscious thought or my first on coming back. I do not know. The ‘Spell’ was this: I had sat with my upturned hands in my lap and I became conscious that somehow they had lost their weight and were not two hands anymore, but were one part of myself, joined together. These I felt must not be broken. I seemed suspended somewhere ... I know something has happened to me, but, as yet, cannot describe it any further. ... (I am grateful) for this opportunity of touching a higher Rhythm ... A further sensation was the prickly “oozing” of something through the skin of my face.

L03.274

274 - 277

Retyped extracts²⁶⁴ from a letter by Mrs Grenshaw, Halifax – a version of this also appears in Duplicates 34 107-1, 151-2 and Meditations with PB 8-2:

... I knew the Power was there ... a most unusual disturbance arose like a sandstorm. All my limitations, littlenesses and bogeys of all kinds rose up and whirled round until I could have cried aloud ... they subsided and I felt again the rhythm I am beginning to recognize, and in its light I saw my weaknesses as unimportant as my virtues; and that virtues are just pathetic little flags we wave in the hope of catching the attention of the Self. When the God descends the half-Gods and reflections go, and one (has) no sense of virtue or vice ... The rhythm is entirely distinct ... It has nothing to do with a certain expansion one feels sometimes, when one goes out and out like a great AUM. One can recognise this other rhythm as distinct from oneself ... it wells up like Grace ... I calmly regarded IT ... it came like a living glowing thing ... I get a strange sensation of light that blinds and hypnotises me ... a most curious phenomenon! ... Even recognising IT, I

²⁶³ There are ellipses between extracts in the letter.

²⁶⁴ There are ellipses between extracts in the letter.

did²⁶⁵ not realise what had happened until (later). ... (I) had indeed touched Reality ... It was the realization of another life force which had merged with my usual stream – a precious beautiful thing which was none of my producing, and all I could do with it was to guard it until it came to birth ... it was a life force which would give itself to the world without my interference ... I realized that when one touches any ray of the Overself, there is no question of using it. It carries within Itself its own diffusion like a light ... it is not a personal intrusion but a response – a rhythm ... it came clear and lovely like cool, running water shining! ... I have wonderfully vivid thoughts ... There (is) a centre of consciousness at the heart which one can use. I can turn from brain consciousness to this other ... Something goes on watching, thinking, noting with deadly precision.

L03.274

278 – 279

Retyped extracts from a letter by Beth Griffiths, London—a version of this also appears in Duplicates 34 9-2, 111-1 and Meditations with PB 3-2:

Many months ago I began the meditation you advise, and within the first week, had, what seems to me a wonderful experience. There was a sudden internal illumination and a vast expansion of consciousness.

L03.280

280 – 281

Retyped extracts from a letter by Elisabeth Haich, Budapest—a version of this also appears in Duplicates 34 4-1, 11-1, & 113-1:

First I became bodiless and a force turned my body, seemingly, on its head. After a time, this feeling disappeared and then a power like a stick went up my spine to my head and y head seemed to open like a flower. Then, this, too, vanished, but I had a pain in my spinal column as if a large letter T were in my back and shoulders. This left me, and I felt as if a higher power wished to tell me that I should not make any more effort but, rather, surrender to it. It raised me above my thoughts. I heard nothing, saw nothing. I felt an absolute Presence, the “I AM,” and absolute rest and peace. This peace remained, and afterwards, I was in a serious and solemn state of mind – and still am. Others have noticed it and said that something good and peaceful emanates from me, and it does them good. I feel I penetrated much deeper into my Self.

²⁶⁵ Page 276 “Mrs Grenshaw, Halifax: (second page)” at the top of the page.

L03.282

282 – 283

Retyped extracts²⁶⁶ from a letter by Ella von Hild, Budapest—a version of this also appears in Duplicates 34 115-1, 127-1 and Meditations with PB 13-1:

I felt power under control, peace and stillness, and love. Love without an object. I could watch my thoughts – they passed and vanished. There were no emotions. All merged into peace. I tried to look deep down into myself. Then I felt as if the (Overself) was sitting in my heart ... radiating ... and in the hearts of others. ... There was a great peace. The thought came to me: "This is the peace which passeth all understanding."

L03.284

284 – 287

Retyped extracts²⁶⁷ from a letter by Mrs E. B. Prouty, Paris—a version of this also appears in Duplicates 34 117-1, 127-3 and Meditations with PB 13-3:

First (there was a) recentralization of consciousness from the head to the heart. Second: stabilization, which permitted receptivity. Third: a release, or outgoing. Fourth: registration and thanksgiving ... Vibrations seemed to be completely harmonious ... a crescent of bright light flashed in my head instead of the circle I usually see (in meditation). I soon ceased to be conscious of my body as a whole. Only the heart and its rhythmic pulsations were within the area of my consciousness ... As I relinquished preoccupation with the control of my mind and body, a period of tranquil receptivity began ... Instantly, a face flashed into sight, then faded at once. It was a man's face, dark eyes and dark or black hair rather in disarray around it ... My body seemed to come alive in the region of the throat ... My heart beat strongly ... (Suddenly) I felt a distinct change: a sensation of outgoing and release, accompanied by a kind of heightening of consciousness. I seemed to enter a new field of action, and to feel confident²⁶⁸ of my place in it, and of my power to be useful there. I found myself gratefully recognizing an increase of power and of life and of opportunity, and I know that a kind of joyful chant of thanksgiving uttered itself within me. The whole impression was one of outgoing consciousness and of liberated energy. There was no feeling of emptying myself, for I seemed part of an endless stream of energy. For several years I have been conscious of potent vibrations in my body during meditation, and, at other times, I have been aware of being a channel for force; but (now) the channel and the force were one, and at-one with all life ... All I realized filled me with joyous confidence. I was convinced that this realization was real, vital and permanent,

²⁶⁶ There are ellipses between extracts in the letter.

²⁶⁷ There are ellipses between extracts in the letter.

²⁶⁸ Page 286 "Mrs E. B. Prouty, Paris: (second page)" at the top of the page.

and that practical knowledge would eventually replace the intuitive acceptance and evaluation of what had taken place.

L03.288

288 – 289

Retyped extracts²⁶⁹ from a letter by Miss Geida Reinitzer, Gratz, Austria — a version of this also appears in Duplicates 34 71-1, 127-2 and Meditations with PB 13-2 & 23-1:

... I felt strongly aware for the first time of certain great truths ... I felt the consciousness expand ... Then I looked for the Overself. This was suddenly followed by a feeling of inner liberation. This was like the light of the Overself streaming from behind the Tree of Life. I was suddenly conscious of purification, freedom, as if the way was made clear inside for the influx of this spiritual force. I was completely aware all over my body as if a new life were pouring into it: it quite overpowered me.

L03.290

290 – 291

Retyped extracts²⁷⁰ from a letter by Countess R. zu Solms-Laubach, Germany — a version of this also appears in Duplicates 34 121-1, 154-2 and Meditations with PB 6-2:

I could not resist the strange atmosphere of Peace that was going out from (the Overself) during meditation. Perhaps if I had felt its influence longer it might have revealed Its secret to me ... I am not ripe for it ... But I shall not give up hope, and wait. I know that (It is) guiding me.

L03.292

292 – 293

Retyped extracts²⁷¹ from a letter by Mrs Szabo, Budapest — a version of this also appears in Duplicates 34 5-1 & 137-1:

... Such peace came over me ... I had the sensation of electric sparks flowing from my fingertips ... I thought (the Overself) wanted to draw me inwards ... I found myself as though in a very large empty space where there was a faint light ... a rose-colored gleam ... Peace and joy came into my heart.

²⁶⁹ There are ellipses between extracts in the letter.

²⁷⁰ There are ellipses between extracts in the letter

²⁷¹ There are ellipses between extracts in the letter.

L03.294

294 – 295

Retyped extracts²⁷² from a letter by John Utter, Paris – a version of this also appears in Duplicates 34 125-1, 153-1 and Meditations with PB 5-2:

A force seemed to be at work (in my heart) trying to push something away. Suddenly it was as though the stone had been rolled away, and light burst forth, diffused and brilliant light, which rose in me, expanding all through my being. I was light lifted into the universe – soaring in radiance – away from my body ... (There was a) realization of certain forces at work within me. Images of a Buddha-like figure and the lotus blossom welled up in me; all was serene contemplation. On arising my body was aglow.

L03.296

296 – 297

Retyped extracts²⁷³ from a letter by Dolor Vaghya, London – a version of this also appears in Duplicates 34 135-4, 147-1 and Meditations with PB 11-4:

When I reached the street, I seemed to plunge into a strange, hazy world. I did not see people around me. I did not hear the hubbub of town life. In mind and spirit, I was still sitting calmly ... enveloped in serenity. Once in my room, I felt dazed. Its familiar sight had become almost foreign to me. I sat down, feeling very weak, like someone who, having carried a very heavy burden along a steep road for some time, feels when the burden becomes lighter. At this stage, I had the vivid sensation that a turmoil, a disturbing ebb and flow of undefined thoughts, a sort of clearing – or rather of sifting – was taking place inside me ... Something had stirred in me and made me heave a deep sigh ... I had felt a breeze around me accompanied with a sensation of bliss ... Every day at five o'clock, a scent of incense pervades my room, reminding me to sit calmly for twenty minutes, and I obey the injunction.

L03.298

298 – 299

Retyped extracts²⁷⁴ from a letter by Mrs Edith Vasz, Budapest – a version of this also appears in Duplicates 34 143-1, 153-3 and Meditations with PB 5-1:

There was a power ... far away and above everyday life, peaceful and fervent. Happiness without emotion – may I say divine happiness? I felt ... wrapped in a veil of

²⁷² There are ellipses between extracts in the letter.

²⁷³ There are ellipses between extracts in the letter.

²⁷⁴ There are ellipses between extracts in the letter.

helping thoughts. ... An electric current began to vitalise my body starting at the bottom of the spine. Then came a feeling of outbursting devotion. I longed to kneel down and weep and adore the bliss (which) was nearly unbearable ... (There was) a reassuring warm pressure calming my nervous fingers. ... This feeling was a perfect synthesis of quieting, strengthening and uplifting power. My hands ... (became) humble servants of a streaming power ... transformed ... I felt the living and powerful existence of my Self collected in a marvelous unity of body, heart and mind, and the divine atom – growing and vitalised ... only happiness dominated. I felt ... so perfectly myself.

L03.300

300 – 301

Retyped extracts²⁷⁵ from a letter by Mrs Ruth Vaughan, Chelsea – a version of this also appears in Duplicates 34 128-1, 145-1 and Meditations with PB 14-1:

... I felt a most strange lightness within, as if I were filled with very light, clear, thin air and supported by it. It seemed to come from universal space, and penetrated me like a shaft, just in the region of the heart. I had a sense of being enveloped by the light clear air and joined with it. I also saw a momentary picture of ranges of mountain peaks, all in this same clear light ... A great feeling of utter rest, as though I abandoned all weight and care (was in me); and just at the end, a column-like cloud of thin smoke rose from me ... (There was a) profound sense of letting go of everything. I seemed to lose consciousness, though I was quite awake ... I had no thoughts, though at moments a queer mixture of thoughts, confused as when you wake from a dream rushed past me, but they did not come into my centre. I seemed to sink down and was in a great, quiet darkness ... as if I were hidden in the heart of the universe. I saw nothing and heard nothing, just this hidden sense... A very strong sense of power (ran down my centre).

L03.302

302 – 303

Retyped extracts²⁷⁶ from a letter by Mrs Helen S. Allen, Los Angeles, Cal. – a version of this also appears in Duplicates 34 13-1, 152-2 and Meditations with PB 7-2:

Attending parochial schools for many years, I was at an Easter Service with my mother, when in the midst of it, I suddenly burst into uncontrolled deep weeping. It is hard to define, as I was unusually strangely happy, though sobbing so hard ... I was lifted out of myself, my surroundings, completely. It was sort of holy and beautiful. I think I came closer to God then. ... So it was (now) during meditation ... Beautiful,

²⁷⁵ There are ellipses between extracts in the letter.

²⁷⁶ There are ellipses between extracts in the letter.

reverent emotions and a seeming “Presence” seemed to come and go ... just as in church long ago.

L03.304

304 – 305

Retyped extracts²⁷⁷ from a letter by Ernst Billerbeck, Santa Monica, Cal. – a version of this also appears in Duplicates 34 1-2, 51-1 and Meditations with PB 7-2 & 15-1:

My morning meditation periods are now being something to look forward to and have improved in this way – that a half hour seems but about ten minutes ... I am experiencing a great happiness, and a sense of sureness, and above all, a renewed enthusiasm.

L03.306

306 – 307

Retyped extracts²⁷⁸ from a letter by Patricia Opie Craig, San Francisco – a version of this also appears in Duplicates 34 17-1:

... I was aware of an overwhelming feeling of peace ... it was almost as if I were wrapped in a blanket of quiet ... As my thoughts started “seeping” in again, they were like the “slow motion” speed of a film ... The feeling of being “wrapped” in great depths of peace and quiet persisted ... A strong feeling of complete relaxation and utter harmony enveloped me. Almost like the feeling one has immediately upon awakening – half conscious and half in the dream state.

L03.308

308 – 309

Retyped extracts²⁷⁹ from a letter by Mrs Ettore Ferrari, West Springfield, Mass. – a version of this also appears in Duplicates 34 19-1:

... I felt in perfect harmony with God and the universe. I seem to have known (the Overself) all my life ... To see (It) is to climb high. To hear (Its Message) is to know that what is today a dream shall later become a reality.

²⁷⁷ There are ellipses between extracts in the letter.

²⁷⁸ There are ellipses between extracts in the letter.

²⁷⁹ There are ellipses between extracts in the letter.

L03.310

310 – 311

Retyped extracts²⁸⁰ from a letter by Madeleine Goss, Lake Arrowhead, Cal. – a version of this also appears in Duplicates 34 9-1, 139-1 and Meditations with PB 3-1:

... There came a feeling of outside force, or deep vibration, which grew stronger ... With this came an increasing stillness of the body, until it seemed a completely inanimate thing, and I felt myself detached and apart from it ... Fragmentary thoughts came at intervals. Some of these were analytical ... others were a definite effort to raise the Consciousness to a higher plane ... At the same time a great feeling of peace was evident, and an increasing detachment from the body. This sense of detachment was so strong that I felt a complete indifference at the thought of returning to the body – as if I could go on forever in the state of calm peace which possessed me ... (It) left me with an abiding sense of peace or inner poise, together with a deep joyousness ...

L03.312

312 – 313

Retyped extracts²⁸¹ from a letter by Fred Gronberg, San Diego, Cal. – a version of this also appears in Duplicates 34 133-1, 141-1 and Meditations with PB 17-1:

A tingling sensation soon asserted itself, beginning at the top of my head and going to the tips of my toes. It seemed to be in the nature of a very mild electric charge and carried with it an idea of expansion and well-being. Then there seemed to impinge on my consciousness an image of fleecy clouds. These were of such pristinely pure whiteness, that for the first time in my life I know what whiteness really is, although I cannot describe it. These clouds seemed to billow, but, paradoxically, without any shadings or gradations of quality. At one point, there seemed to be extraordinary activity, and soon out of this center there obtruded on my mind the image of an infant ... filled with the wisdom of the ages ... I experienced various phenomena of light. The whiteness merged into a golden glow, which again merged into azure, pinks, soft mauves. During this time all sense of (time) ceased ... I was not I, but was all things and knew the answers to all problems, in fact there were no problems ... It was truly ineffable.

L03.314

314 – 315

Retyped extracts²⁸² from a letter by Margaret Houghton, Los Angeles, Cal. – a version of this also appears in Duplicates 34 21-1, 149-1 and Meditations with PB 15-1:

²⁸⁰ There are ellipses between extracts in the letter.

²⁸¹ There are ellipses between extracts in the letter.

... A feeling of powerful thought waves enveloping me – a receptive acquiescence to these waves – then darkness. Then a feeling that the top of my head was opening to light. Mind and heart united in Light ... I saw the real self – naked-stripped of all illusion and leech-like thoughts and conditions. Great clarity of thought followed. Also greater sensitivity ... Entered Silence easily ... a tingling electric sort of sensation in the top of my head and then Light ... The most wonderful experiences of my life.

L03.316

316 – 317

Retyped extracts from a letter by Mrs Newberry, California – a version of this also appears in Duplicates 34 23-1, 150-1 and Meditations with PB 16-2:

(It) came in waves. I would come out of it a little and then sink in again. Once I penetrated deeply. That time I knew that the love one gives out is all that matters, not what one receives in return. A last remaining resentment against someone I cared for vanished; with relief I knew that I could still be fond of him, as I wanted to be. Tears came but not of sadness, more as a release.

L03.318

318 – 319

Retyped extracts from a letter by Barbara W. Parker, Beverly Hills, Cal. – a version of this also appears in Duplicates 34 25-1:

For a time the body expansion sensation was experienced, which left me feeling as if I were suspended in mid-air. The surrounding darkness gradually turned into a bright white light which engulfed me. It gave a feeling of complete quiet happiness.

L03.320

320 – 321

Retyped extracts²⁸³ from a letter by Mrs Sawin, Wilmington, Del. – a version of this also appears in Duplicates 34 9-3, 29-1 and Meditations with PB 3-3:

... A great peace came ... I released human thinking as far as I could and just drifted. The Allness of good, the supremacy of something outside myself, was present.

²⁸² There are ellipses between extracts in the letter.

²⁸³ There are ellipses between extracts in the letter.

L03.322

322 – 323

Retyped extracts²⁸⁴ from a letter by Miss Margaret L. Schirmer, Boston—a version of this also appears in Duplicates 34 27-1:

... This was a holy thing ... Suddenly I was crouched on my knees at the foot of a cross. I saw no cross, but it was there. I tried to get up and couldn't. Then I yielded and remained there. I wept – not in grief, not in joy – just humility. Then ... (it was as though) a hand upon my head brought relief (although) I saw nothing ... Tears gushed from my heart ... This Presence gently lifted me to my feet – a holy calm and feeling of power enfolded me. I think I saw or felt myself as I shall be when I come into my own ... Without an effort to do so – unconsciously – breathing became deep and very slow ... My spine loosened ... I found myself being uplifted with a sense of gratitude, of new hope, of tenderness for all living creatures, of love of life. Then I was lifted, not off my feet, but more like an extending of my whole being. I felt it most in chest, back and neck ... All burdens, perplexities, annoyances, hurts were gone. It seemed ... healing. Life seems only beginning.

L03.324

324 – 235

Retyped extracts²⁸⁵ from a letter by Michael Sheridan, Hollywood, Cal. —a version of this also appears in Duplicates 34 7-3, 31-1 and Meditations with PB 1-3:

... It was as if I were a bottomless well and a feeling of peace sank slowly thought me. I was conscious of outside noises and yet I didn't "hear" them; it was as if they belonged to another world. The only recurring thought was peace, peace, peace ... I was unconscious of the passage of time; it had ceased to exist. I thought I was fully "awake" all the time, yet ... it took me several seconds to return to consciousness, as if I were awakening from a deep sleep.

L03.326

326 – 327

Retyped extracts²⁸⁶ from a letter by Mrs Pearl Mitchum Smith, Pasadena —a version of this also appears in Duplicates 34 3-1, 33-1:

²⁸⁴ There are ellipses between extracts in the letter.

²⁸⁵ There are ellipses between extracts in the letter.

²⁸⁶ There are ellipses between extracts in the letter.

These personal sorrows that have been placed on the altar – purged of every tinge of bitterness – leave the distillation of pure gold. It takes all fear away from me. It is worth any price that one may have to pay for this understanding. ... for the moment what ineffable peace ... I know I would not be afraid to slip out of this envelope ... My mind seems cluttered with random thoughts – and yet there is a curiousness about this peace – deeper is this silence – such a rush of love for the whole world ...

L03.328

328 – 329

Retyped extracts²⁸⁷ from a letter by Harold Stacy, Arlington, Va. – a version of this also appears in Duplicates 34 35-1:

... I recall distinctly a loss of the sense of time. I concentrated upon the Overself or Higher Self or my heart, never allowing my trend of thought to stray ... My hands began to feel numb and there was a sort of ringing in my ears. There seemed to be a lightness in the head, a feeling of inner joy that continues long afterwards ... This feeling of numbness or asleepness²⁸⁸ in my hands rose to my elbows ... I (am) determined to grow spiritually.

L03.330

330 – 331

Retyped extracts²⁸⁹ from a letter by C. A. Stice, Los Angeles, Cal. – a version of this also appears in Duplicates 34 37-1, 133-2 and Meditations with PB 17-2:

... I felt the Divine Presence, and I distinctly received a blessing ... for the first time in my life, I caught the inner meaning – I heard the inner voice – I felt the attainment of the Goal itself ... It was a realization that I had never before experienced. ... I could learn to completely enter the Silence.

L03.332

332 – 335

Retyped extracts²⁹⁰ from a letter by Adelina Tovar, Los Angeles, Cal. – a version of this also appears in Duplicates 34 39-1, 152-1 and Meditations with PB 7-1:

²⁸⁷ There are ellipses between extracts in the letter.

²⁸⁸ sic

²⁸⁹ There are ellipses between extracts in the letter.

²⁹⁰ There are ellipses between extracts in the letter.

First – a sort of rushing strength, an awareness of other spirits, all in harmony with each other – an inward advance, a falling away of the usual, outside things of everyday life. A question of great importance to me in the ordinary, outside world was answered – completely – not by a voice but by an awareness – a widening of the scope of consciousness – a realization, too, of its true unimportance! A knowledge of a truer sense of values, of discrimination ... I saw that I was looking outside myself, and that within was all the help and wisdom and Reality for meeting any person or situation in the world ... Then a warm sense of peace came, and, like a ship, when the anchoring ropes are cut, all questions and answers disappeared, for I had sailed smoothly out and away from all such matters. I knew that I was nearing the heart – the core – the essence of Reality. ... I felt a great sense of peace, not an inert sort of consciousness, but a vivid, alive one ... I thought ... how our senses are given us to serve²⁹¹ us, not – O! never! – to master us. And through everything – underlying everything – was the sure knowledge of the Truth ... It is there – complete – in the Eternal – serene – impersonal – waiting for us to become aware of it. Then, curiously, I was aware of a sword of light, and I knew ... that it stood not for strife and warfare, but ... for Truth, which would destroy negative things – not by violence, but merely by being.

L03.336

336 – 337

Retyped extracts²⁹² from a letter by Alice Welch, Hollywood, Cal. – a version of this also appears in Duplicates 34 39-1, 152-1 and Meditations with PB 7-1:

... There came ... a stillness, and through my body from head to toe there seemed to flow a revivifying energy, akin, somewhat, to an electric current ... This seemed to flow through me in steady rhythmic waves ... I had a feeling of uplift and buoyancy. Somehow, I know that I shall never again feel absolutely alone.

L03.338

338 – 339

Retyped extracts²⁹³ from a letter by {Milton Sliter}²⁹⁴ 5272 Hollywood Blvd., Los Angeles – a version of this also appears in Duplicates 34 150-1 and Meditations with PB 16-1:

... (There was) a rapid gliding of the consciousness, as though gently propelled, into a harbor of repose. It was so gentle yet so speedy and direct that my attention was caught

²⁹¹ Page 334 “Adelina Tovar, Los Angeles, Cal.: (second page)” appears at the top the page.

²⁹² There are ellipses between extracts in the letter.

²⁹³ There are ellipses between extracts in the letter.

²⁹⁴ This is not identified here, but is identified in “Meditations with PB.”

... (Again I was) caught up by the inflowing current to a state of such stillness it seemed one must hear something! ... I became conscious of a drawing sensation on my forehead at times extending back on a line above my ears – affecting them somewhat – and an upwelling spirit of worship ...

L03.340

340 – 341

Retyped extracts²⁹⁵ from a letter by Lydia Bilbrooke,²⁹⁶ – a version of this also appears in Duplicates 34 47-1, 132-3 and Meditations with PB 10-3:

... I felt almost overwhelmed by a great spiritual peace; this feeling was very strong ... I knew that I was surrounded by some strange power, a power entirely beneficent and above all, healing ... I felt that something was being brought to me. “Peace, be still” echoed through my mind. “Deeper peace” ... Then a quiet dreamlessness followed by a glimpse down the long arched tunnel with the pale white light at the end ... I have known a rare quietude ... Contemplation will be easier in the future ... I feel on the borderland of remembered truth ...

L03.342

342 – 343

Retyped extracts from a letter by Emme²⁹⁷ Douglas, – a version of this also appears in Duplicates 34 11-3, 135-3 and Meditations with PB 49-1

(There were) divine like vibratory waves that your words seemed to carry and alight upon one’s consciousness.

L03.344

344 – 345

Retyped extracts²⁹⁸ from a letter by May Ely – a version of this also appears in Duplicates 34 10-2, 51-1 and Meditations with PB 4-2

The first change was in the breath, which became much slower and deeper with no conscious effort on my part ... During the first few moments, the mind was restless and active even though I tried to let it sink into the heart ... Later, again with no conscious effort, the mind ceased all activity and seemed to rest in the heart. I might

²⁹⁵ There are ellipses between extracts in the letter.

²⁹⁶ “Bilbroobe” here, but “Bilbrooke” in the other versions.

²⁹⁷ “Emma” here but “Emme” in all other occurrences.

²⁹⁸ There are ellipses between extracts in the letter.

best express it by calling it a feeling of awareness in the heart ... a deep quiet and peace prevailed, more profound than I have yet experienced.

L03.346

346 - 347

Retyped extracts²⁹⁹ from a letter by B. R. Faulkner – a version of this also appears in Duplicates 34 53-1, 136-2 and Meditations with PB 12-2

I distinctly smelt incense ... all knowledge of my physical body deserted me. Nothing existed but an unplumbable void within ... Then I felt a great light spread around me; it was white and of greater intensity than ever I have known before. A tingling sensation became apparent in ... my spine ... My mind was keenly alive, and I found that I could glance from this state to the existence which I had previously known ... I did not experience fear or any other unpleasant sensation, not even astonishment. ... An added significance of my life had been granted me, and it seemed indeed that life until that moment had held no significance at all ... I rested in absolute peace, and it seemed that my form spread until it embraced all things.

L03.348

348 - 349

Retyped extracts³⁰⁰ from a letter by Mrs Margit³⁰¹ Graetz – page two is on page 248 above; a version of this also appears in Duplicates 34 53-1, 136-2 and Meditations with PB 12-2

... (The thoughts) seem to surrender willingly to peace. The head is light, relaxed. A feeling as if a beneficent hand were drawn freely across the forehead and smoothed it. There is a fleeting image of ... someone sitting cross-legged on the sand – African sand – an unknown aroma mingles gradually with it ... Wind blows the sand about; white garments softly stir; the hand lets sand trickle through the fingers. All is timeless. Whether I am that, where it is, when it is, is all one. It is ... I feel thanks, true thanks out of pure rightness ... The forehead is a lofty white cathedral rising up into the blue sky ... In me it is calm, life is sure ... I am a gigantic mountain or a god seated on a mountain, hands and legs grown out of rock; around me is wind, storm, world, sun and moon; far below is a magnificent valley, hills, trees and people as seen from a plane ... I

²⁹⁹ There are ellipses between extracts in the letter.

³⁰⁰ There are ellipses between extracts in the letter.

³⁰¹ "Marget" here, but "Margit" in the two other versions.

see everything unroll and repeat itself ... I am calm ... I am a Bodhisattva ... (I feel a current of goodness – a warm golden light enter my breast ... I feel ...³⁰²

L03.350

350 – 351

Letter from Trueman E. Bishop,³⁰³ M. D.
Suite 701, Medico-Dental Building,³⁰⁴ Third Avenue and A Street, San Diego, California
May 17, 1955

Dear Dr Brunton:

If convenient to you I shall arrive at your apartment Tuesday, May 24th about 2 p.m.

I love fruit, cereal, toast and tea and shall be happy to accept your hospitality before going to my daughter's home in Beverly Hills for the night.

I do look forward to seeing you and feel that I am the most fortunate of men to have such a guide and friend to help me. I do sincerely thank you.

Trueman

L03.352

352 – 355

Incomplete letter from Trueman E. Bishop, M. D.
Suite 701, Medico-Dental Building,³⁰⁵ Third Avenue and A Street, San Diego,
California³⁰⁶
Dec. 15, 1938

I thank you from the bottom of my heart for the help you have given me.³⁰⁷

Dear Mr Brunton: –

Your letter has just arrived. I am very pleased that you give me an opportunity to show my willingness to do a very slight service to show my very deep appreciation of what you have done for me already. I have much greater peace of mind and great expectations since I have met you. {...}

³⁰² Extract ends here.

³⁰³ Noted with a circled B, in pencil, in the top right corner of the page

³⁰⁴ "Eye, Ear, Nose and Throat" and "Phone. Main 3774
Res. Jackson 7112" are included in the letterhead.

³⁰⁵ "Eye, Ear, Nose and Throat" and "Phone. Main 3774
Res. Hillcrest 7973-W" are included in the letterhead.

³⁰⁶ "Offer 20 min meditation" added by PB himself at top of page.

³⁰⁷ This typed sentence was cut out and pasted to the top of the letter.

...
...³⁰⁸ my other readings. So I believe I have been working a little more intelligently since then. I do not believe as effectively however, but I do not know why. Feb. 17th I was operated upon. For a few days I was rather low physically. During³⁰⁹ this time I seemed to be very conscious of your presence helping and protecting me; not in a physical way but in some respect which I cannot describe. You will undoubtedly understand. It was a very helpful feeling and I can assure you I am grateful; for I believe there was more to it than just a sensation. I believe you are constantly helping and protecting me, and words cannot express my thankfulness. But I still do make so many mistakes, that I sometimes wonder if I have the capacity to attain my goal. I have the quality of persistence however and have been so specially favored so far that I shall continue doing my best.

With my very best wishes and appreciation of your help I am

Yours truly,
Trueman E. Bishop

2.³¹⁰ What³¹¹ is the future of Japan? Will she dominate Asia: A. No! The future of Japan is ghastly. China will in the end dominate Asia. She will rank amongst the Big Three after the war is over.

L03.356

356 - 357

Letter from Trueman E. Bishop³¹² to Mr Frantz
Suite 701, Medico-Dental Building,³¹³ Third Avenue and A Street, San Diego, California
Aug. 27, 1945

Dear Mr Frantz:

Very belatedly but none the less sincerely I wish to thank both you and Mrs Frantz for the extreme kindness shown me at your home while I was in Los Angeles some time ago. I should have written you some time ago but I have been so driven until a short time past that even a short letter seemed a somewhat serious effort.

Regarding the Koans you gave me. "Why should one avoid regret about past incidents?" Had you not given this to me to think over I am afraid I should have been truly depressed for seemingly I make more "mistakes" than anyone I have ever met. I

³⁰⁸ Page 354, previous lines missing.

³⁰⁹ Underlining in this letter is in orange by PB himself.

³¹⁰ Page 355

³¹¹ Appears upside down and backwards in blue type, this is pasted on the last page of the letter by PB himself. The fact that this refers to WWII as not finished strengthens my view that this is page two of his letter from 12/15/38. - TJS '16

³¹² Noted with a circled B, in pencil, at the top left corner of the page.

³¹³ "Eye, Ear, Nose and Throat" and "Phone. Main 3774
Res. Jackson 7112" are included in the letterhead.

know that a thought lightly held has no creative effect or unfavorable karma. So I thank you for foreseeing what regrets I was going to be brooding over and forestalling them to at least a degree. In regard to "What can I do to cooperate in the unfolding of intuition" my response seems to have been in the negative pointing out to me that I am not working at it sufficiently earnestly. If there is truth in this response it is due to my difficulty in choosing problems of the proper kind to use in trying to get an intuitive response. And it may be that I just need lots of practice and perseverance.

A few weeks after seeing you I came down with a rather sharp illness keeping me in bed about a week. One morning during this time while I was only partially awake the Overself for the first time revealed itself to me in slight degree showing me what a loving essence it is and also allowing me a mere glimpse of what it would be like to live in conscious union with it. This wonderful experience profoundly affected me for a couple of days but is now only a memory. I hope however that my outlook is now sufficiently changed that I may not make any more serious "mistakes."

Now that gas rationing is over and work is easing off rapidly I am hoping I may see you before too long. And I believe I do know now a little better than I did how to appreciate the kindness shown me by you and Paul Brunton. I hope I may be a better pupil from now on.

Yours Sincerely,
Trueman E. Bishop

L03.358

358 - 359

Letter from Trueman E. Bishop, M. D.

Suite 701, Medico-Dental Building,³¹⁴ Third Avenue and A Street, San Diego, California

Jan. 22, 1947

Dear Doctor Brunton:

A few minutes ago I received a letter from Mr Spicer informing me of your arrival in California, and giving me your address.

Will you please grant me an opportunity of seeing you at any place and at any time convenient to you?

I cannot properly express to you how pleased I am to know that you are back in California again. I hope that you are in good health.

Yours truly,
Trueman E. Bishop

L03.360

360 - 361

³¹⁴ "Eye, Ear, Nose and Throat" and "Phone. Main 3774 Res. Jackson 7112" are included in the letterhead.

Letter from Trueman E. Bishop³¹⁵, M. D.
Suite 701, Medico-Dental Building,³¹⁶ Third Avenue and A Street, San Diego, California
Sept. 29, 1941

I am making progress but I also feel that my progress is not due to my own efforts but that I am being acted upon by some strong good influence. And I have gratefully ascribed this influence to you.³¹⁷

Dear Mr Brunton:

I have intended to write you when I finished reading your book, but I have now reached page 365 and feel that I ought to write you now.

When I began the book I soon developed a very great discouragement to find that what I had thought to be the ultimate goal is only a way station on the path. Later this feeling gave way to a feeling of increased reverence for the whole layout. And I have been wondering if it is possible for human beings to advance through the mental to higher spiritual and ultimately to tune in on THAT. Whether that may happen to us from this planet? I can hardly control my longing to read your next book.

Your chapters on Relativity and From Thing to Thought have helped me a good deal. I knew absolutely nothing of Relativity but now I believe any average mind can understand the idea if not able to grasp the mathematical details. The chapter "The Magic of the Mind" has taken me weeks to read but I believe has improved my outlook a good deal. I have long known the importance of developing a consciousness of the oneness of all but I am sure now I shall not forget this lesson.

And now on page 365 I read "We shall find (by Philosophy) that God whom meditating mystics and trance-wrapped yogis Prematurely grope for within their hearts:" Now I believe I understand better your reference to Zen in the earlier part of the book. My meditations from now on will be less an attempt to gain mystic experience and more an attempt to sharpen my perception of things. I believe reading this book marks a definite turning point in my life, and I give you my personal thanks for having written it. I wish I could talk to you but I shall hope to see Mr Frantz someday comparatively soon and he may help me again. When I saw him before I was surely in a bad way.

I have until recently had the feeling that I could advance by my own efforts and preferred to do so. Now I believe I have been wrong and shall welcome any help extended to me; and shall appreciate it to the full.

I have written this hurriedly and have very sketchily touched on my thoughts; I should expect others to misunderstand but I know you will grasp my meanings better than I do myself.

³¹⁵ Noted with a circled B, in pencil, at the top left corner of the page.

³¹⁶ "Eye, Ear, Nose and Throat" and "Phone. Main 3774
Res. Hillcrest 7973-W" are included in the letterhead.

³¹⁷ These first two sentences were cut out and pasted to the top of the letter by PB himself.

I cannot properly express to you how much your personal help and books have meant to me but they are great.

I hope all is well with you on the physical plane.

Yours Sincerely,
Trueman E. Bishop

L03.362

362 - 363

Letter from Trueman Edward Bishop, M. D.
Suite 701, Medico-Dental Building,³¹⁸ Third Avenue and A Street, San Diego, California
July 17, 1945

Dear Dr Brunton:

I have intended for some time to write you but circumstances have made it very difficult for me to do so until this time. I feel that you are interested in my spiritual welfare so I should like to give you a sort of progress report.

When I last wrote you I was not doing very well as far as I could judge and was indeed most discouraged; probably more so than I have been before. After some time I met Mr Frantz in Beverly Hills and he seemed to help me wonderfully, among other things answering some questions which at the time seemed to me to be rather important. So I began again to at least try to intelligently cooperate in making progress. So I have since that time been more encouraged. A couple of months ago I had an illness lasting several days. During this time one morning while waking from sleep the Overself itself revealed itself to my consciousness in slight degree. In my last letter to you I believe I mentioned that it is pretty hard to love the Overself knowing so little about it. As if in answer to this the Overself showed me that it is mother love itself. In addition it showed me what it would be like to unite with it - how carefree and satisfied that all is well. Of course I was permitted only a light fleeting glimpse of what reality might be in this respect and the effect it immediately produced has now faded; but it was very encouraging. And I believe to a considerable degree at least, it has removed a mental obstruction which was possibly a most important factor in the "mistakes" which I have been so prone to make. I have no doubt that this evidence of grace on the part of the Overself was in answer to an intercession by you on my behalf; and you may believe I am thankful to you. The effect of this grace lasted rather strongly all the following day, but of late it has faded and is now a memory only; and at the present moment I am feeling anything else than uplifted. But at least now I do know that I wish strongly to unite with the Overself, whereas before it was somewhat like jumping off a cliff in the dark. Another lesson which I believe I shall now accept fully instead of just

³¹⁸ "Eye, Ear, Nose and Throat" and "Phone. Main 3774
Res. Hillcrest 7973-W" are included in the letterhead.

on the authority of the one stating it is that unpleasantnesses in this life are really due to one's own self-made karma and I think this firm knowledge may be good for me.

In one of my letters I mentioned that during *trataka*³¹⁹ a light glowed above your photograph. That light has long since become a canopy of light blessing me. Again I have to thank you. And I should like to thank you by being a good pupil too. But here again I do not seem to have what it takes even to the degree I formerly had. I cannot tell whether this is due to my increased age or to having practiced incorrectly. But I shall at least keep trying.

Mr Frantz and Mr Spicer have told me that you have taken the time to bring yourself back to a better state of health. I hope this is true and that you may from now on maintain a state of better health. I hope too that it may not be long now until you return to the State of California.

I am now going to try seriously to cooperate in the development of intuition. It seems a little difficult to know just what type of problem to work on but I believe a little practice will be good for me.

I do appreciate your help and hope I may be given the power to help myself enough to get a good reaction to my efforts so I may be a credit to you.

Yours Sincerely,
Trueman E. Bishop

L03.364

364 - 365

Letter from Trueman Edward Bishop, M. D.
Suite 701, Medico-Dental Building,³²⁰ Third Avenue and A Street, San Diego, California
August 20, 1943

Dear Doctor Brunton:

A few weeks ago I received a copy of your new book "The Wisdom of the Overself," and I feel that I should let you know just what I am doing in the light of the new knowledge gained.

I don't think I ever looked forward as eagerly to obtaining a book as I did this one. And as far as the book is concerned I have not been disappointed for it seems to me to contain everything that anyone could find in a book. But on the other hand I now know very well indeed what you meant when you said a certain degree of advancement is necessary to obtain anything more than an intellectual understanding. And in this respect I am deeply disappointed in myself that I have not been able to advance sufficiently to get more than a cold worldly consciousness of what it means. And on account of this viewpoint in my first reading the final goal of total inaction

³¹⁹ A meditation of gazing at a photograph or other image. – TJS '16

³²⁰ "Eye, Ear, Nose and Throat" and "Phone. Main 3774
Res. Hillcrest 7973-W" are included in the letterhead.

seemed hardly attractive enough to compensate for the unpleasantnesses of experiences in untold numbers of incarnations. However I began a rereading at chapter 12, and am pleased to say I believe I am already beginning to get a somewhat increased consciousness of what this indescribable state might mean. I do however find it hard to overcome a certain amount of depression and discouragement from my lack of ability to do more in the way of making progress.

In my last letter I mentioned that I was meditating on "What is the meaning of this world experience." I found in a short time that I was involuntarily brought to enquire as to What is Truth. After reading this new book of yours however I have in my ordinary meditation only attempted to still the mind at the same time maintaining a state of expectant awareness; and with some attention to the heart center. I began also meditation No 2; once or twice a day for a short time I am beginning to try Meditation No 4. I should like very much to try exercise No 1 but in my circumstances this is not at all practical. In these exercises I do not as a rule seem to have a very great power of visualization but shall do the best I can.

Since writing you I have had a couple of hours with Mr Frantz, while he was at Pasadena. I believe the meeting was helpful to me and I wish I could see more of him.

In your last letter you advised the development of mystical intuition, rational intelligence and active usefulness. I am trying to pay attention to these matters, and the chapter dealing with the development of intuition is particularly interesting.

I believe this book of yours gives humanity an opportunity for proper advancement such as it never had before and I should like to send you my personal thanks for having written it. It does give me a goal to try for, no matter how distant, and that I think is better than drifting or striving for an unknown destination.

With my highest regards and best wishes.

Yours Sincerely,
Trueman E Bishop

L03.366

366 - 367

Letter from Trueman Edward Bishop, M. D.

Suite 701, Medico-Dental Building,³²¹ Third Avenue and A Street, San Diego, California

June 24, 1944

Dear Dr Brunton:

A short time ago Mr Gronberg was in my office and told me you had had a very severe illness, and that you had not yet fully recovered. This came as quite a shock to me. I am really sorry and do hope you have not been left with any permanent impairment of health. I believe all your friends here will feel that another period of

³²¹ "Eye, Ear, Nose and Throat" and "Phone. Main 3774
Res. Hillcrest 7973-W" are included in the letterhead.

residence in California might be worth while; the change itself would be stimulating, and it seems the cooler temperature might be very beneficial after the extreme heat of India. Self interest might influence one in dwelling on this thought; and possibly it may be inconvenient or impractical to come now; but I hope this may not be true for too prolonged a period.

I sometimes wonder if you are planning to write another book. I am still studying your last book and am being benefited by it constantly. And I feel that it is the most useful book extant. But there are so many things one would like to know that a voluminous library would be needed to satisfy one. And I am not sure that anything less than personal instruction or personal experience would be satisfying. However I surely hope impaired health may not be the reason for a cessation of revelations to the world from you.

I am still practicing the same exercises as when I wrote you last, but am soon going to see if cannot improve my daily conduct and help me overcome a rather impersonal attitude towards the overself and those helping me. I find it hard to love an overself of which I know so little, with the world about me seemingly so unsatisfactory. So I shall try harder to understand the real facts and to appreciate influences from higher authority than myself.

During³²² trataka after a few minutes an illumination now appears a few inches above your photograph. This is gradually extending to include the whole photograph and for some distance about it. I hope this may denote progress on my part.

I cannot thank you enough for what you have done in helping me to overcome my temper. For although I shall not try to pose as an example of equability and mildness I do believe there is a definite improvement, and for this I definitely do thank you.

I began this letter intending it to be only an expression of regret and sympathy as to your illness and any possible after effects, and have almost without volition on my part have been writing again of myself. But I believe that basically I do not wish to burden you too much with my problems, but to extend good will to you and to hope for your physical improvement. And to express appreciation for your help to me.

Yours Sincerely,
Trueman E Bishop

L03.368

368 - 369

Letter from Trueman Edward Bishop,³²³ M. D.
[Offered any day from Sat 21st on]³²⁴

³²² "{it is} psychic {reitus} see Jack Masson letter 18 June 44" added in the margin by PB himself.

³²³ Noted with a circled "B" in the upper right corner of the page.

³²⁴ "Offered any day from Sat 21st on" added by PB himself at the top of the page. NB the first Saturday in 1955 which is a 21st is in May!

Suite 701, ~~Medico-Dental Building, Third Avenue and A Street,~~³²⁵ San Diego, California
Feb 1955³²⁶

Your letter Dr Brunton arrived a couple of days ago, and I do thank you from the bottom of my heart for the wonderful help you are giving me. And I thank you for your kindness in sending me this reassuring message. I shall try to show my appreciation by being as good a disciple as possible.

I was very glad to hear that conditions have been favorable for you physically, and for your efforts along other lines. Your diet would hardly be adequate for ordinary people but to get life strength directly is wonderful.

I am looking forward to reading your new book when it is published. In the meantime I have I believe received a great deal of good from reading the Gita which you advised for me. My copy has commentaries by Shankara which I have found very helpful.

I am looking forward to meeting you again and if agreeable to you shall be pleased to go to Beverly Hills or Westwood.

PB note: (I offered to give interview at Vista but he rejects it)³²⁷

I don't think anyone could receive a more welcome letter than yours. I have been much afraid that I might make another serious "mistake" such as I made nearly twenty-five years ago. Now a more positive attitude and the simple method of handing over the problem to you and the Overself makes me feel that at last my progress is to be properly taken care of...And my amazement to receive such assurance, and my joy have hardly allowed me to come down to earth yet. I do thank you for what progress I have made and for my hopes for the future.

Yours affectionately,
Trueman

Note³²⁸ n/l address him as such, not as Dr Bishop

L03.370

370 - 371

Letter from Trueman Edward Bishop,³²⁹ M. D.
Suite 701, Medico-Dental Building,³³⁰ Third Avenue and A Street, San Diego, California
Undated letter

³²⁵ "2310 Presidio Drive" added by PB himself. Address in letterhead partially crossed out.

³²⁶ Handwritten by PB himself.

³²⁷ "(I offered to give interview at Vista but he rejects it)" added by PB himself.

³²⁸ Added by PB himself.

³²⁹ Noted with a circled "B" in green ink in the upper right.

³³⁰ "Eye, Ear, Nose and Throat" and "Phone. Main 3774
Res. Jackson 7112" are included in the letterhead.

Dear Dr Brunton:

Thanksgiving Day! And I do send you my best thanks for the wonderful help you gave me last Tuesday; not only the kind of help I was seeking but also showing interest and extending general kindness as well.

You may be interested to know that my partner here seems to have had a change of heart and now seems to be deeply appreciative of your help to me. She now seems to accept my resignation as having been the right thing to do, and appreciates your having advised me as you did. I hope you may meet her again and I believe you will note quite a change.

I am enclosing the old photograph. I believe it has been of great help to me. And I do feel thankful to have the new one.

Will you please give Mr Smith my thanks for his skillful and somewhat exciting drive to catch the bus. The bus driver was inclined to be a little annoyed at first but later thought it a clever maneuver.

I do hope you have a pleasant visit to the islands,³³¹ and that I may see you on your return.

Yours Sincerely,
Trueman E. Bishop

P.S. I shall phone your permanent-address to Mrs P. B. (Christina) Roberts.

TEB

L03.372

372 - 373

Letter from Trueman Edward Bishop,³³² M. D.
Suite 701, Medico-Dental Building,³³³ Third Avenue and A Street, San Diego, California³³⁴
Nov 15, 1954

Dear Dr Brunton:

I do thank you for the letter received a few minutes ago.

Yes, I should like very much indeed to see you before you leave Santa Monica. Now that I have retired from my office work I can leave at any time at your convenience.

I am pleased that you find your Santa Monica residence satisfactory.

I thank you again for your kindness and am looking forward to seeing you again.

³³¹ Probably referring to Hawaii. -TJS '16

³³² Noted with a circled "B" in the upper right

³³³ "Eye, Ear, Nose and Throat" and "Phone. Main 3774
Res. Jackson 7112" are included in the letterhead.

³³⁴ Letterhead address partially crossed out by hand. "2310 Presidio Drive" added by hand.

Yours Sincerely,
Trueman E. Bishop

L03.374

374 - 375

Letter from Trueman Edward Bishop,³³⁵ M. D.
Suite 701, Medico-Dental Building,³³⁶ Third Avenue and A Street, San Diego, California
March 31, 1947

Dear Doctor Brunton:

I cannot think of anything that would make me more happy than I am at this moment in receiving your letter.

This week I could go to Palm Springs on Wednesday, April 2nd if convenient to you and you think it advisable. Tomorrow and the latter part of the week seem to be fairly full for me here in the office; some of it rather important work. From noon April 6th to noon April 12th I expect to be in Los Angeles. After returning from Los Angeles I have all my time free. So I shall do whatever you advise.

Words fail me in properly expressing my pleasure and appreciation of your kind letter. I hope destiny may allow me to do something to really show my appreciation, soon.

Yours Sincerely,
Trueman E. Bishop

L03.376

376 - 377

Letter from Trueman Edward Bishop,³³⁷ M. D.
Suite 701, Medico-Dental Building,³³⁸ Third Avenue and A Street, San Diego, California
April 9, 1943³³⁹

Dear Dr Brunton:

Some time ago I received through Mr Frantz, your letter dated May 21st, 1942. I had a short time before your letter arrived, written you so our letters must have crossed. It may be superfluous but I would like to express to you that it means a great deal to me

³³⁵ Marked in pencil with a "B" in the upper right

³³⁶ "Eye, Ear, Nose and Throat" and "Phone. Main 3774
Res. Jackson 7112" are included in the letterhead.

³³⁷ Marked in pencil with a "B" in the upper right

³³⁸ "Eye, Ear, Nose and Throat" and "Phone. Main 3774
Res. Hillcrest 7973-W" are included in the letterhead.

³³⁹ Date added by PB himself.

to hear from you. In the first place because I am interested in you personally; and secondly because I know now better than at any time before, that if I am to make any real worth while progress in this incarnation, then the help can only come from you. And I do appreciate your help. I should not like however to add to your present load so I shall be content if you do not reply to my letters, and shall look forward to your return to California to see you personally.

I have been for some time trying to follow your directions, to develop rational intelligence and usefulness, but I have not been satisfied with my meditations. I have been somewhat disappointed that I have not been able to attain the second degree of yoga. I have been reading "The Quest Of The Overself," & trying to practice as while you were here. But I am afraid I have been too passive. at any rate I have made a pretty good try along these lines, and am now convinced I have a pretty poor chance of attaining the second degree; at any rate in time to help me when I begin to study your next book. So I have begun cautiously to practice the Zen method with "What is the object of this world experience" as my koan. Perhaps I should have been working along this way sooner, but it has seemed to me this is the method for those who do not expect to attain much advancement in this incarnation. I do not know but I have this impression; and it may be I have had more ambition and aspiration than ability or worth.

A short time after receiving your last letter, on two different occasions, I believe I was conscious of your presence, in dream. It seemed to me on each occasion, that you only wished to check up on me; and at any rate I was too filled with diffidence and awe to attempt to speak to you. Afterwards I had the feeling that I had not come up to requirements. So I felt anything but egotistical for some time thereafter. I have not had any such experience since that time.

I am looking forward eagerly to the time when your new book is available; Mr Spicer tells me it is in the printer's hands. I am afraid my first reading of it may only give me a coldly intellectual contact with it but I shall do as with your last one, read it a couple of times and then begin to really study it. The Hidden Teaching Beyond Yoga in this way is growing in my appreciation all the time. The chapter on Relativity though has me completely stopped except for a very superficial understanding of its general principles. I shall continue to think about it some more.

Longfellow says "Trust no future howe'er pleasant" but just the same I am looking forward to the time when world hostilities cease. And I am hoping it may not be too long a time until you return to California. In the meantime this is a letter of appreciation, good wishes and affection to you from me.

Yours Sincerely,
Trueman Edward Bishop

Department of Public Health, City of San Diego, 739 Fourth Avenue, San Diego
California
January 13, 1939

TO WHOM IT MAY CONCERN:

This is to certify that Trueman E. Bishop, M.D., is duly qualified to practice Medicine and Surgery in the State of California and is registered with the Department of Public Health, San Diego, California.

Alex M Lesem, M.D.
Director of Health
AML:LE³⁴⁰

L03.380

380 - 383
Letter from {Beren} R.³⁴¹
Martin Top. Latimer, Buckinghamshir^{342e}
20/3/51

My dear PB—

Thanks for your letter of March 6th. I was not depressed over the future of my activities here – but trying to sort out the best moves to make for the achievement of my aspirations for the work. I am never convinced that England is a suitable spot regardless of any small signs to the contrary & also whether there is or is not to be a war.

It would be nice to go to Rome if Maestro {Suki} ever makes up his mind. While I think of contacts I must mention that I did go to see Mrs Kingsley-Tarpey. I thought I had mentioned it before but she tells me that you wrote to ask her if we had met yet.

I have been besieged with letters from Mrs Helen Bridgman. Marie³⁴³ answered one of her letters for me as my secretary & made some mention of the note in your writing, on one of the numerous Bridgman letters, to the effect that you no longer wished to keep up the correspondence but was passing her on to me for spiritual direction. This information seems to have brought on one of her emotional storms again. She says that you declared yourself to be her teacher in a letter written Nov. '49. I find this hard to believe in view of your remarks that you had refused to become her

³⁴⁰ There is an embossed seal of the Department of Public Health of the City of San Diego in the lower left.

³⁴¹ Noted with a circled "R" in the upper right.

³⁴² "Bucks" (abbreviation for Buckinghamshire) in the original.

³⁴³ Page 382, noted with a "2" at the top of the page.

guru. Would³⁴⁴ you care to give me some explanation to pass on to her in my final letter to her? I may add that I have refused to teach her myself – she is most unsuitable. I have no intention of giving her the decade of attention you gave to her.

With peace & fondest regards to you –
Fraternally,
{Beren}

L03.384

384 – 385³⁴⁵

Letter from Saswitha³⁴⁶

Antwerpsestraat 16, Scheveningen, Holland
2th March 1953³⁴⁷

Dear Brunton,

It is long ago, I have had written you. I hope both of you will be healthy and happy.

I have some news for you. My karma ended in Holland. I have had done my duty in this country and will soon leave the place.

Where I must go is not yet clear. Perhaps Australia calls me to enter, but the difficulties concern the crossing payment and the enter permit are many. I am waiting for informations from there.

Because Australia is not fixed, I write you this letter for making researches into the possibilities to pass by you, traveling to Australia. I do not know what I need to enter America, in interrupting my traveling to Australia. I would like it very to meet you and then talk about the Svabhava³⁴⁸ {self-nature}, etc. etc. May I importune you to trace about the necessities for enter America? My passport for all countries is ready. I am in sorrow about your health and especially for your lungs. Please take care of your self. I hope to hear soon from you and with my respects to Mrs Brunton, I remain

Yours,
Saswitha

Mr³⁴⁹ P Brunton
Box 34 Casper station
New York (City)

³⁴⁴ This sentence has been underlined presumably by PB as it is in the same green ink as the circled “R” at the top of the page.

³⁴⁵ Letter from Saswitha contain numerous spelling errors and have been corrected throughout this file.

³⁴⁶ Saswitha, Saswitha, Sint Annaparochie, September 1901 - July 1 1988.

³⁴⁷ “Scheveningen” added as current location preceding the date.

³⁴⁸ “Swabhawat” in the original.

³⁴⁹ PAGE 385, outside of aerogram envelope.

U.S.A.
Boedhi-Priesters
Hoofdkwartier. Nederland
Antwerpsestraat 16
Scheveningen

L03.386

386 - 389

Letter from Saswitha

Boedhi-Priesters, Scheveningen. Antwerpsestr 16³⁵⁰ Nederland
25th Jan 53³⁵¹

Dear³⁵² Mrs and Mr Brunton,

Many thanks for your lovely offer. It is very sorry, that I cannot come to Italy, where you both and the sun call me. Just in this time, so many patients call me with dangerous cases. A little boy, 2 years old, have every day his attacks, and I must quiet him. An old lady with heart attacks cannot, sleep if I don't help her every night. An old gentleman, who have had an embolism, just the same.

A lady, cannot eat food, if I do not help her, because her belly will be enormous thick, if I have not given her first the power to digest. After Mrs Brunton leave us, many patients are came in. I wonder, the time she was here, I have so less dangerous patients, that I have had the time to have that nice time to teach her. So you will understand, that it's is impossible to come to you. It³⁵³ is very hard for me, but duty is stronger. There is no person who can take over my job here. In Holland I am a lonely wolf, howling in the forest of misunderstanding. Nevertheless it is nice to be so useful for so many people. I help myself by, Hatha Yoga and rest, to be not so overworked that I must stop for some time.³⁵⁴ Idzada's work in Australia goes better and better. So the time will appears, that I can finish the job here and take some rest, before I start again with her, in that big country. I thank you for the care in my case, but I am in care for you too. You need some long rest. But a lonely rest, not to be surrounded by people.

³⁵⁰ "Melbourne. 2 Hopetown road Toorak, Australie" alternate address included in letterhead.

³⁵¹ "Scheveningen" included with date.

³⁵² "School voor:

OOSTERSE WIJSBEGEERTE.

VOEDING voorlichting.

MAGNETISME." typed above body of letter.

³⁵³ The section beginning with "It is very hard" and ending with "for some time" is marked with red ink. At the top of the page it says "(Red-inked paras have been copied)" both added by PB himself.

³⁵⁴ The section from "It is very hard" to "for some time" is marked with red ink. At the top of the page it says "(Red-inked paras have been copied)" added by PB himself.

Your {tropical} sprue shows that strongly. Sprue means the cells are rubbish. You need much Vitamin B12. The white of eggs. milk casein, yoghurt, tomatoes, strawberries, old beer yeast, and many fresh fruits. It takes long time your intestines will be free. Never mind you will feel you much better, it will not yet stop inside you. That takes a long time to cure.

I don't mind the harsh climate here, soon it will be better in spring. For compensation, I cannot go to you, sudden my oldest daughter from Canada came in. That goes to make up for a lot. I have not seen her for 3 years and now she is traveling to Paris. So life goes on and I must wait better days, learning to do first my duty in every form, it appears.

It is a pity we cannot discussed about Svabhava, and speak about Costa Rica too. Nevertheless we will do it other time. Costa Rica can wait, and if you have read the Swabhawat in France the discussions will be better after.

In case of the Secret Heart of Buddhism" you know the best way. I like to follow the way you judge of. If it must be transformed, or published first in English, never mind which way, I will follow your judgment.

It is not, that I will charge one with something, but I do not know the way. I cannot see the differences if you show me several ways to fix it. I will be grateful if you will show me how to do it.

I³⁵⁵ have never published books and you have do it for long time.

So I know nothing about that business and you know all about it.

I know³⁵⁶ also, we are in the beginning of the work together We cannot stop, what is running on now. The Svabhava will push you even strong as it push me.

No one can stop wisdom. No one can put Svabhava away, if once touch by it.

I am only the creator of the Western form of the Svabhava. Svabhava is not an Eastern Wisdom, only Life.

The Stanzas, put in the beginning of "The Secret Doctrine" from Blavatsky already shows the Svabhava and from that I created the form it is now.

The books in Tibet are not written books, but only images ones with pages like this.

. 0 --- + : : : and so on.

Study that way is the most difficult way, but the most pure. Therefore you cannot find them like written books in the East. No one can show you the Svabhava in the East. When I came out with my Svabhava the masters in Tibet call it "Written by a golden pen" and The golden book of Logica" but call me a fool too. They mean, I am too quick with that wisdom, not understanding by them self, in the whole sense.

Nevertheless all their objections, I cannot rest by their keep back-mind.

Now some of them study the Svabhava too. They use mine.

³⁵⁵ Page 388, Noted with a "2." at the top of the page.

³⁵⁶ Starting here, there is a red bracket extending to where I have marked several paragraphs below, added by PB himself.

So student turn in teacher. But for me it will be easy, 20.000 years ago I teaches a sort of Svabhava in Kathmandu.

Therefrom I planned mij³⁵⁷ new one. And the world need it strongly. Now the time is up for religions and faiths. We need hard stuff. The world need your pen to explain, what I have set up in the Svabhava.³⁵⁸ But first, make your self a home, and study the Svabhava while you take rest. We will met us again.

I hope you will have a nice rest in Italy and a good journey to America.

I will have mine after some months.

I hope to hear from you soon

With my respects and affection to your both

Yours,

Saswitha

L03.390

390 – 391

Letter from Saswitha

c/o Mrs van Gennep.Kapelplein 4 a. Scheveningen Holland.

Undated letter

To Mr Dr P. Brunton
Box 34 Casper station
N. York City. U.S.A.

Dear Brunton,

Controlling your photo I understand you will not be in good health.

The most I am sorry on is your blood pressure. That should came too high after some time. Take, please, good care for your self.

For your health you need more rest than you are given yourself in this time. Try to renew yourself by empty your mind. Try to think about “nothing” and no more. Mrs Brunton’s health is on a good state. She shall be able to help you just as I try to do. It will be my duty to announce you, that you must be very careful because soon your time will be up.

Taking rest can give a lengthening of your life-line. People need you to day, your work and duty in the world is not yet finished.

The³⁵⁹ coming three years shall be terrible in this mind-war, that started a year ago.

Many of our workers are proofed by the power of the black side of life. Black magic is growing strong today just as in the early days of Atlantis. Therefore the world

³⁵⁷ Dutch for “me.”

³⁵⁸ Red bracket from above ends here.

³⁵⁹ This sentence and following paragraph are marked with a bracket in red ink in the right margin, beginning with “The coming three” and ending with “on both side” by PB himself.

needs every worker on the good side. It will be a hard fight with no consideration on both side.

My penetration in Australia with the Swabhawat conducted by Idzada, has turned in a failure. She takes the wrong way and will be lost for me. She have not had power enough to stand against the black magic with the glamour of life's wrong side, So she is no longer my wife and help and no more in the Swabhawat way of living. It will be very hard for me to lost so many people and my wife at the end of all, but I am going straight on my way.

I stand alone but the Swabhawat is the power to push me through the bitter gates of failures towards the higher meanings "to understand Myself"³⁶⁰ This are all experiences to learn to be human being. To be too attached to my wife gives the results to lost her. She had the duty to learn on the wrong way to be powerful against the glamour of the black magic.

After 2 months I hope to be free from all my bindings here. The Mahachuan ask me to go to Australia to correct the failure. I do not promised him to go, nevertheless he has no others who will be able to do the work there. First I like to take rest for renew myself. Second I have not the money to go. The crossing and equipment of Idzada was very expensive for me with no results. Therefor the Mahachuan himself still be oblige to wait for the causes and effects that will give the possibilities in that way. Then I will enter Australia.

I hope I can start the Swabhawat in a strong way in words and writings. The Mahachuan ask me only about one year to work in Australia and then turn my way to America U.S.A. I am anxious to learn how it will turn after all. Knowing³⁶¹ so much what will happen in the future, I always understand in the same time, that I only see the possibilities of the causes but the person who acts will made out³⁶² of these causes HIS OWN results, conducted by his personal capacity of world conception. So I am waiting still till the causes will come in my hands to turn them in results for the best way I can see.

I hope you will not be depressed by my letter. The only security in life when we are born is "to know that we will die."

Temporary phases in the Eternity of life. I hope to hear soon from you For my address see on top please. Soon I will have closed my shop of wisdom³⁶³ in Holland. What Next????

Life is very interesting in such a way. With many greetings from Beb and me for Mrs Brunton and with my best wishes

Yours,

³⁶⁰ Marked with a bracket from "I stand" to "understand Myself" in red ink in the left margin, by PB himself.

³⁶¹ Marked in the margin with a bracket from "Knowing so much" to end of paragraph added by PB himself.

³⁶² "can affect or alter the {self} and" is added in brown ink between the typed lines and is difficult to decipher.

³⁶³ Page 391

Saswitha

L03.392

392 – 393

Letter from Saswitha

Boedhi-Priesters, Scheveningen. Antwerpsestr 16³⁶⁴ Nederland

Undated letter

Dear Brunton,

Thanks for your offer about recommendations and introductions. It is a big joy for me, teach the Swabhawat, to your wife, because, notwithstanding my poor English, she understands it intellectual. I am very glad, the³⁶⁵ way to teach the Swabhawat broader to mankind, will be open now, if you will put it in your books.

The world needs it so much. It will give peace to many people. I wish you very nice days in Italy and more health in 1953.

Yours respectfully,
Saswitha

L03.394

394 – 395

Printed Christmas greetings from Dorothy Kerin³⁶⁶³⁶⁷ at Chapel House detailing an expansion but not specifically asking for donations. It is signed by hand.

Extract: It is now being made abundantly clear that our Lord is asking for a further venture of faith, in the enlarging of Chapel House to meet the increasing demands upon its accommodation. Every room is now occupied, and the waiting list of those who would fain come grows longer than I think it ought to be. I therefore ask your prayers that I may be kept in His Will and given the grace to perform the same.

L03.396

396 – 403

Letter from Diana Nicolaus³⁶⁸

³⁶⁴ "Melbourne. 2 Hopetown road Toorak, Australie" an alternate address included in letterhead.

³⁶⁵ Marked with a bracket from "the way to teach" through "world needs it so much" by PB himself.

³⁶⁶ Page 395. Noted with a K in the upper left corner of the page.

³⁶⁷ Dorothy Kerin (1889 – 1963) was regarded by many as a modern-day Christian saint.

³⁶⁸ Noted with a "N" in the upper right added by PB himself.

London
September 22nd 1935

Dear Mr Brunton,

I came away on Thursday feeling that you had not answered my question as to the focal point within me which should be drawn by magnetism to and from the great Force. Probably my own thoughts were too confused for the question to be clear. I do not mean just the words I used in formulating that question. They seem to mean so much less than the mental pictures in these cases. I tried to give you the picture but it was not clear enough, I think.

My question has been answered quietly and quickly in my own room. May I tell you about it? for although I feel I should not impose on your kindness, I feel this experience of mine may be of service to you with future pupils.

You may remember that I told you of my first steps on the path, first with deep breathing, then an exercise told mentally to me in which I seemed to stabilize vibrations round three centres of light, from the centre of the solar plexus, up through the front of my throat, and over the top of my head, and back, the whole movement forming a figure eight.³⁶⁹ This seems to bring my whole body into stillness and perception. Quite a long time after this, I was drawn down and inwards to a secret place within me before which hung a dark and heavy curtain. As I drew aside the curtain, I felt impelled to cast aside my shoes, and I passed into a sort of chapel, very dimly lit, and filled with a strange atmosphere of peace, which fell in blessing on my bewildered anxious soul. It seemed to emanate from a mysterious shadowy figure before the altar, in front of which I fell in tears and longing. I have never seen that Figure clearly, but the faint light which was round it at first sight diminished, or intensified according to the quality of my daily spiritual experiences. I have heard again and again this gentle, calming blessing; "Be still, and know that I am God." I have received advice, illumination and reproof from that Presence. I have sometimes been happy and content in my inner sanctuary, but more often cast down, and ashamed of the failures of the day. I have heard in answer³⁷⁰ to my earnest prayers that the light may become stronger and dispel the shadows of this temple so that I may see the face and form of³⁷¹ its High Priest, that I alone can cause this to happen. That only by my own faith and efforts can the hidden radiance shine forth.

Of late, I have been depressed and alarmed. I have found it difficult to attain the calm necessary before raising the curtain, and even then, I have no longer sensed the Presence. I became frightened and bereft. My nerves were shaken, my equilibrium upset. I had a horrible sense of partial disintegration, and of utter failure. I sought eagerly for the focal point. It seemed to be lost in the shadows from which it came.

³⁶⁹ A classic Qigong exercise.

³⁷⁰ Page 397. This page is the same as 396 but shows the last two lines that were cut off on page 396.

³⁷¹ Page 400

Only in my darkest hours, I saw occasionally a bright golden light, above and before me....like a shining bar, yet apparently, of no density. On the night of your class, at my silence hour, my trial mercifully and suddenly ended. I was taken once more to the shrine, but the curtain was drawn back, and looking within I saw it was empty. I felt almost that I might see a heap of grave-clothes there, but it was utterly empty. I heard a voice telling me to follow the light, that my watch in the tomb was ended. And then a great white light drew me up, out and above my body to a fusion in the golden beacon I had previously seen.

I realise that focal point has changed. It is no longer within, but without my body. I still cannot understand it. I never felt that the inner shrine was a tomb, although I longed for light. It was always a temple of stillness and instruction for me. But now I feel very light and calm. The tension and anxiety have gone. The awful sense of soul isolation which so haunts man in his experience of individualisation, is leaving me. I feel the all-embracing light around me. It seems as though it is focused on me in three clear, powerful rays. I have a glorious sense of protection and unity. It seems I hear that I shall nevermore walk in conscious loneliness.

How deeply grateful I am to you for your help! You were used, I think, to bring some power to help me to cut my bonds, for my deliverance came on the day of your lecture.

Yours sincerely,
Diana Nicolaus³⁷²

L03.404

404 - 405³⁷³

Letter from Saswitha³⁷⁴ and Beb
Boedhi-Priesters, Scheveningen. Antwerpsestr 16³⁷⁵ Nederland
27th Jan 53

Dear Brunton,

Yesterday night I receive your express letter from 23th with the arrangements of your leaving Italy for America.

So time gives a development and cross your arrangements. We must bring the new differences to equality again. It is pity, for your time in Italy will be shortened. The next time of our meeting should be longer and therefor more useful.

Perhaps³⁷⁶ it seems I am too matter-of-fact for it, but so the Swabhawat teach me.

³⁷² Page 401 is a repeat of Page 400, but with the complete signature.

³⁷³ Saswitha's spelling is terrible; so we have corrected all the obvious errors in this letter.

³⁷⁴ Noted with a circled "S" in upper right of page added by PB himself.

³⁷⁵ "Melbourne. 2 Hopetown road Toorak, Australie" an alternate address included in letterhead.

I always wait and see what IT IS and now how it seems to me only.
It always turn the best way after all.

Inside I send you my photo and after some days a photo of Idzada will be ready and send to your address in N. York. Mrs van Gennep and Mrs Westers and her whole family send warm greetings and best wishes to Mrs Brunton, remembering her lovely visit.

If your travelings ones came to Holland, they like it, if you will stay in their houses. They like to see the author of the books, that have given them strengths for life, so many times. Mr Broekhuysen have translate some of my pamphlets and start now the translation of the "Tao Te Ching."³⁷⁷ I will send you all he has finished.

He follow all my lessons and is hardly touched by the Swabhawat. Even his mother came sometimes to hear me.

So I am satisfied in the job, because it grows every day. Idzada will regret I can't go to meet you, but if I am going to Australia, perhaps it will be possible to take my journey through America and see you in California. There will be sun enough, space, and time to talk all-over about the Swabhawat.

Our best greetings and wishes for your journey
yours
Saswitha
Beb

L03.406

406 - 407
R.³⁷⁸
1950³⁷⁹

My dear Mr Brunton,

I received your letter last Wednesday. You must please forgive my dilatoriness in replying immediately, much as I should have wished to, but this has been due, partly to my inability to think reasonably owing to a nasty cold (which I very rarely have) that seemed to weigh heavily on my head like a leaden impediment and partly because I wished to gratify your request in regard to a photo of Martinus. Last Sunday Martinus³⁸⁰ paid us a visit (the first time I have had the pleasure of seeing him in my home and he fortunately seemed to feel so much at home that he stayed until midnight) bringing with him an enlargement of a snapshot taken recently at Klint, and which he

³⁷⁶ "Perhaps it seems...best way after all." These three sentences marked with a bracket in the margin by PB himself.

³⁷⁷ Underlined in pencil, presumably by PB himself.

³⁷⁸ Noted with a circled "R" in the upper right corner of the page.

³⁷⁹ Year added in another hand, presumably PB's.

³⁸⁰ Martinus Thomsen, referred to as Martinus.

has enlarged. This he thinks himself is a goodly presentation of himself, it resembles him pretty well and he sincerely hopes that you will think likewise.

To you I must convey his very sincerest greetings and wishes and reiterate the pleasure and delight your company afforded him, and he will write to you personally as soon as he gets time.

I, for my part, can assure you that it was an ineffable pleasure to make your acquaintance, dear Mr Brunton. Your books have always given me much inspiration and I have thought that you too must be endowed with cosmic consciousness. I did not know that you have actually striven to acquire this knowledge. Am I not right in concluding this from our talks? Your book "A Message from Arunachala" I have read twice, many a time and oft going through your appeals to mankind. If man could but see his Oneness with God and use the wonders of technique to the common good of us all, perhaps just a little grain of this vision would avert the catastrophe which now seems to impend and threaten us all, bringing us yet deeper into the misery which so many millions are plunged in!

May I Mr Brunton tell you and talk to you as I would to one whom I knew well and dare impart my thoughts. I feel that there is a great affinity and must be because we are working for the same thing! You with far greater power and force having the gift to bring to millions the ability to open their eyes into their own souls and learn of their making thus enabling them to love their fellow creatures. I am trying to work for the same thing but in a much smaller way but I pray to God to help me in this my endeavours.

If I may permitted to say. So far, although to me of the greatest value because I can see the intuition behind all these writings, I have not encountered any writings which analyse to the extent that Martinus does and gives explanation for our eternal doings, our actions and the cause of all things. With the knowledge I have of Martinus writings I can see behind all the wonderful things you have written, what has urged you on and therefore derive the full beauty and joy form your works, moreover those of other poets and writers in whom I see the most wonderful things. But it is no good telling people to act in the right way until they know why they have behaved in the wrong way. I make mistakes often simply because the knowledge I have is only theoretical and not a 100% real knowledge. In the last event I could not fail; where knowledge is complete there Divinity has no further lesson to impart to us. In my studies of Martinus analysis I think he has in a logical and conceivable way, to those hungry, accounted for the whys and wherefores of existence and if only I had a complete translation of all his works, how happy I should be to let you have it.

and from this you could form a justified impression of his life's picture.³⁸¹

L03.408

408 – 409

³⁸¹ This last sentence was added by hand. The letter ends without a signature or closing.

Postcard³⁸² from Murshid,³⁸³ Casoran and Ali
{1951}³⁸⁴

Mr Paul Brunton
c/o Thomas Cook (Bankers) Ltd
Berekely St, London, W.
England

Dear³⁸⁵ Paul Brunton –

This is where we are spending a few days in the sea air, it's very nice here, but not very quiet – yet we have a very quiet place out aways – with best thoughts from

Murshid & Casoran Ali

L03.410

410 – 413
Letter from Margaret Gordon Moore³⁸⁶
65, Pont Street, S.W. I
23/3/35

Dear Mr Brunton

Your letter was most interesting – and I hope the 20th brought you great enlightenment. You are home. Do tell me your experience if you can, at least it is unique. Do not let your mind receive the envious thoughts sent out. After all, the others failed and were sent back in confusion. Your³⁸⁷ method of approach was so far as I know never {been} thought of – fasting and prayer – but it is the obvious one to a thoughtful spiritual mind.

I have seen Mme Richardson. She is interesting – also on non-duality I read for first time on {Hamills}. But so far have not had any information from him. He had a letter from you with him curiously enough & next day my husband gave me the one you addressed to us both here which he had opened and read.

My own life has been very busy as usual. We go to the country for the next few weeks before³⁸⁸ coming up for May with Peggy who loves town. The daffodils and

³⁸² “Le Touquet Paris Plage – La Piscine Marine (Arch. Berard)” on the front of the card page 408.

³⁸³ Noted with an “M” in the upper right.

³⁸⁴ Estimated date. The copyright on the postcard is 1951 and since many letters in this file are from the 1950s.

³⁸⁵ Page 409

³⁸⁶ Noted with an “M” followed by a small triangle and a checkmark at top of page.

³⁸⁷ Page 411

³⁸⁸ Page 412

violets and hyacinths are all bursting into bloom, and the young green is a silvery veil on the trees already and I long for the quiet hours – listening – in the gardens.

There is no further message for you so far as I am concerned – except {Taumm,} Mr Richardson friend said he read all the {Search in Secret} Egypt together at one time –

Your next book should be tremendously interesting – and illuminating if you may include certain things in the...³⁸⁹ The peace of Egypt is surely an atmosphere of literary progress & it is fortunate to have {Richard} the {brilliant} and microscopic thinker to talk {to} you. He has always been interested in psychic matters, but is he a believer? I do not know and ask sincerely.

He tried To go to a Mr Rawson in Regent Street during the War and later wrote about it in a book – not sympathetically. I saw him there – when taken by a friend who had to go there for silent prayer. Life is a long Journey, looking back, it seems unimportant – but no doubt healing

My good wish and {regards}

Sincerely yours
Margaret Gordon Moore

L03.414

414 – 417

Letter from E. M. Roberts³⁹⁰
89 Thingwall Pk, Fishponds, Bristol
May 31st

To Mr Paul Brunton

Dear Sir.

Please forgive me for writing you.

But having read most of your books, some young friends & myself have become very interested in your teachings. & so far have derived great help.

We have tried to find further enlightenment but it's all commercialism. I really wondered if you know of any one in Bristol³⁹¹ who could help us. There are many nationalities here being a big University City.

Thanking you
Yrs Faithfully
EM Roberts

L03.418

418 – 421

³⁸⁹ Page 413

³⁹⁰ "refer to Gordon" noted at the top by PB himself.

³⁹¹ Page 416

Letter from Geoffrey Mather³⁹²
419 Blackburn Road, West End, Oswaldtwistle, near Accrington, Lancashire³⁹³
Undated letter

...³⁹⁴ Brunton

For several years now – since {I}³⁹⁵ visited Egypt and Palestine – I have been a follower of the Yoga Teachings. Your books – “The Secret Path” and “A Search in Secret Egypt” “ - have been a great help, as also has “Yoga Method of Reintegration” by Alain Danielou. I have also studied the Sutras of Patanjali, part of the Upanishads and the Bhagavad-Gita.

But now the road appears to end; either that or I lose myself hopelessly on the side tracks. I am uncertain where I should go from here.

In my³⁹⁶ work as a newspaper sub-editor I review books. But now I find it no longer interesting. My one aim seems to be the pursuit of the philosophies. This,³⁹⁷ as you know, is not {particularly}³⁹⁸ easy in England. One can {buy}³⁹⁹ technical works dealing with the various yogas and methods of reintegration, but unless the road ahead is clear, it is easy to become disheartened.

Now, for instance, I am undecided whether to study the Egyptian Book of the Dead or turn to the writings of Lao-Tzu.⁴⁰⁰

I possess little except a tremendous desire to seek truth. Is it possible to become Doctor of Philosophy by a systematic study of a set number of books? I feel this is worth-while in life; whereas my actual work is becoming less real, less worth-while as my knowledge of the philosophies increases.

Yours sincerely,
Geoffrey Mather

L03.422

422 – 423

³⁹² Noted with an “M” in pencil in the upper right.

³⁹³ “put in touch with Duckworth or Gillies” added at the top by PB himself.

³⁹⁴ Upper left corner of the page is missing leaving an incomplete salutation.

³⁹⁵ Word missing due to tear.

³⁹⁶ This sentence has been underlined in pencil and marked with a large X in the left margin for emphasis by PB. At the bottom of the page he has written “for my new book” with an arrow pointing to the sentence.

³⁹⁷ Page 420. The upper left corner is also missing on this page.

³⁹⁸ Part of the word is missing because page is torn.

³⁹⁹ Part of the word is missing because page is torn.

⁴⁰⁰ “Mao Tse” in the original, but given the context I believe he meant Lao Tse, which we spell Lao-Tzu.

Laozi (also Lao-Tzu or Lao-Tze). –TJS ‘17

Incomplete letter from Mr J. Kumeroa with the address and a small part of the letter on the back of the scrap. [refer to Gordon⁴⁰¹ London and put in NZ seamail or send his address to Gordon] ⁴⁰²

23 Landsowne Rd., Holland Pk., W11
Undated letter

Dear Dr Brunton,

...⁴⁰³ eligibility.⁴⁰⁴

So far I have confined my efforts to studying your books. In all humility I think I can say that your books have opened ...⁴⁰⁵ of life for me. ...⁴⁰⁶

L03.424

424 – 429

Letter from Roger Aoraman
79, Church Road, Stretton, Burton-on-Trent, Staffs⁴⁰⁷
14th February 1958

Dear Dr Brunton,

I feel an urgent desire to express my deep and sincere appreciation of your dedicated life's work.

From early school days I have been aware of Man's search for truth and knowledge, and this coupled with a scientific education led me to believe science to be Mankind's saviour and only hope for the future.

But recent contact with your teachings have profoundly affected my way of thinking. For several months I have been following the path of self-enquiry but⁴⁰⁸ progress seems to be slow, due probably to the existence of certain psychological complexes, however I am not dismayed for there are signs that I am beginning to break through this barrier.

While I realise that mysticism is an essential discipline for the true understanding of the Higher Philosophical Teachings, does the premature study of this philosophy interfere with progress in the lower degree of mysticism?

Among my small circle of friends I am appalled at the lack of real interest in the meaning of the universe and man's place in it. While I appreciate that Truth can only

⁴⁰¹ I believe this refers to Margaret Gordon Moore whose letters are in this file.

⁴⁰² "refer to Gordon... address to Gordon" added by PB himself.

⁴⁰³ Subsequent lines are missing.

⁴⁰⁴ Page 423

⁴⁰⁵ Parts of the sentence are missing.

⁴⁰⁶ Subsequent lines are missing.

⁴⁰⁷ "put in touch with Gordon" added at top of page by PB himself.

⁴⁰⁸ Page 426, noted with "2/" in the upper right corner of the page.

be realised by one's own self effort, it⁴⁰⁹ would be most encouraging to speak or write to people who are following the same path, I would be most humbly grateful if you could possibly put me in contact with such a person.

I must apologise for my impetuosity in writing, but I feel so strongly about your teachings that I had to thank you for the knowledge you have introduced to the Western World.

Yours sincerely,
Roger Aoraman

L03.430

430 - 431

Letter from A. MacAlast⁴¹⁰

2, Cilgerran Crescent, Thornhill, Cardiff. U.K.

March 8th 1958.

Dr Paul Brunton Ph.D.
Box 34, Cooper Station
New York

Dear Sir,

A decade has passed since I met you, and very likely you will not recall that afternoon I spent with you in London July 1948. For me, however, it was a most memorable event which I never shall forget.

Allow me first then, to present my respects, and express the hope that you are well. For even now, with such great distances between us, I think of you very often.

I fear very much, because of my own lack of spiritual progress, that I have little justification in making this request, but because I am so conscious of the fleeting years, and because you mean so much to me, I humbly but very urgently ask you to grant me an interview should you visit this country later in the year. It may be that there are others too, that would like to have the opportunity and honour of meeting you. Where I thought it would count, I have told a few people about you and your Books. At least, I hope you will remember us all in your prayers.

I trust your good friend Samuel Lohr is also well and still with you. I think very often indeed what a pity it is that one should approach so close to a person yet live and perhaps die without ever meeting. Forgive my mood, it is but a passing one.

Yes, the years slip by, and your Books and photograph are still my most treasured possessions. I still have some of the Incense sticks you so kindly gave me, a few I gave away. My family - and your namesake - Neil Brunton, are all well. Again, I hope you are too; your publishers - Rider & Co., are a little concerned however, as they wrote you last summer but had no reply.

⁴⁰⁹ Page 428, noted with a "3/" in the upper right corner of the page.

⁴¹⁰ Noted with an "M" in the upper right corner of the page.

Please do accept the deep regard and best wishes I have for you. Whether or not we meet again know that you are nearer to me than any other person – always.

A MacAlast

L03.432

432 – 433

Letter from James F. Brailsford⁴¹¹

20, Highfield Road, Edgbaston, Birmingham, 15

May 30th 1959

Dear Dr Paul Brunton.

Very many thanks for your letter. Since writing to you I have received rather painful disciplinary emotions but I thank God that with your aid I am beginning to see the light. By Divine intuition I was led to read again the Life of Sir Robert Jones and⁴¹² I found that in studying his good life and his miraculous results that I got a quiet mind. I am contemplating writing a short account of his life wherein I hope to embody some of your teaching.

Thank you & God bless you for the good you have done.

Yours ever

James F. Brailsford

see over

By⁴¹³ what I now realise was divine guidance I was led to work with Sir Robert during the war & since to embody some of his teachings into my work. I have pride, I trust not earthly, in having been awarded the Robert Jones Gold medal & the Robert Jones Golf Cup, which I feel gives me an urge to try and propagate his teachings.

L03.434

434 – 435

Letter from James F. Brailsford⁴¹⁴

20 Highfield Road, Edgbaston, Birmingham 15, England⁴¹⁵

May 27th 1955⁴¹⁶

⁴¹¹ James Frederick Brailsford MD, FRCP (8 July 1888 – 28 January 1961).

⁴¹² Sir Robert Jones, 1st Baronet, KBE, CB, TD, FRCS (28 June 1857 – 14 January 1933).

⁴¹³ Page 433

⁴¹⁴ Noted with a circled “B” in the upper right.

⁴¹⁵ “International College of Surgeons” and “Treasurer and Secretary British Isles” on letterhead.

⁴¹⁶ “put in touch with Gordon at once” added by PB himself at top of page. May be referring to Margaret Gordon Moore whose letters are in this file.

Dear Mr Brunton.

I have read and reread your book "The Quest of the Overself" lent by a friend & now ordered by me.

I have found it very considerable help in quietening my own mental disturbance. Since 2 years ago after a holiday in Brittany I suddenly went down with a depression and have learnt what Matthew Arnold meant in his poem Ruined Life. I am often as a radiologist face to face with some incurable conditions and would seek some consolation that I might pass on to patients & relatives. I have tried orthodox measures but so often they would appear to be mutilating and painful whereas un-orthodox methods try to spare mental anxiety & physical pain but are often thought to be mere charlatanry.

If you can help me in any way, I shall be grateful. Have you published any later books than the one above mentioned, if so I would like to purchase them.

Thanking you for the help you have already brought me.

Yours sincerely
James F. Brailsford

L03.436

436 - 437

Handwritten⁴¹⁷ note on full page⁴¹⁸

Undated

Extract: Void page

L03.438

438 - 439

Letter from M. D. Sudowski (1st Lt)

Germany

3 January 1946

Dear Sir

Today I received your letter of 3 December 45. I am very grateful to you for the answer and the address of Maharshi. I was I was very surprised with the news, that you are not already by him. I may not ask for the reason, for it is private matter. But I believe that your book was written on the base of your essential survival and therefore it does so great influence.

I am seeking the truth and therefore I ask you for the one true answer:

Do you think, that the way and method of Maharshi is proper and leads to the aim?

⁴¹⁷ File placeholder.

⁴¹⁸ Susan Meeder volunteered for the PBPF for a time. -TJS '17

I would not err, and you know this way and are acquainted with Master Maharshi...

The lasting till now my half-year work, according to your indication gives me peace and the hope for the good results.

At the same time I write a letter to Maharshi. During six years of this war I lost all, and saw the death near before my eyes; but this all is of no importance for me.

I am seeking, as always, – only true Light.

I send hearty, brotherly greeting and wishes of happiness and peace to you

Grateful
M Sudowski

Exp.: I-st Lt. M. D. Sudowski,
Polish Camp Wesuwe n/Meppen,
British Occupation.
Germany

L03.440

440 – 441

Letter from Albert G. van den Berg Dorjie⁴¹⁹.

43 Djogaweg, Batavia, Java-Indonesia⁴²⁰

Jan 10 1951⁴²¹

Dr Paul Brunton:

Dr H. R. C. Fransson

132 Colorado Blvd.

Monrovia, Calif., USA

Dear Friend and Brother,⁴²²

At the beginning of this year I wish you all what is good for you in 1951. Naturally, this will happen, even without any wish of anybody, because the causality lies in our inner self. But still,

Dr H. Fransson wrote to me, that he send to you my “talks.” Do you enjoy them? The object is not to accumulate mental knowledge, but rather to promote that inner feeling of Universal Unity, until it is as it were becomes tangible, and through that, vitalizing.

⁴¹⁹ Noted with a “D” in the upper right.

⁴²⁰ “Operation Network (Astral)

For the Forthcoming of the New Era

And Race and Universal Brotherhood” from the letterhead.

⁴²¹ “not answered” written at to by PB himself.

⁴²² There is a hand drawn star in ink next to the comma.

And, this, my dear friend, brings my letter to a close. My friends here, benefit greatly by your books. Often people come to me through the reading of your books. So, we see, that MOVEMENT is primal and eternal.

With the wish to hear more from you, I remain, meanwhile, your servant and
friend,
Dorjie

From. A. G. Van den Berg (Dorjie).
43 Djalan Djoka
Djakarta.
Indonesia⁴²³

L03.442

442 – 447
Letter from Robert Speller
35, Glebe Road, Barnes, S.W.13⁴²⁴
29th Oct. 62

Dear Dr Brunton,

For several years now I have been following your excellent published works on philosophic yoga.

Whilst I can not claim to have practiced your instructions for all of the time, for long periods I have with some success.

The study is essentially individual, I know, but I am at a stage where the meeting of other practitioners would be welcome.

Please forgive me if I⁴²⁵ appear to be treating you as a friendly society, but I was wondering if you could put me in touch with a group if such exists.

Yours very sincerely,
Robert Speller⁴²⁶

L03.448

448 – 451
Letter from Margaret Gordon Moore⁴²⁷
MGM, 65, Pont Street, S.W.1.
Thursday Morning 17/1/35

⁴²³ Address from the envelope has been cut out and pasted here in the lower left corner of letter.

⁴²⁴ “put in touch with Gordon?” added by PB himself at top of page.

⁴²⁵ Page 444

⁴²⁶ Page 447 – 448 is a self-addressed stamped envelope, front and back

⁴²⁷ Noted with a check in the upper left and a “G” with a triangle in the upper right.

Dear Mr Brunton,

I have just telephoned to you but your very kind housekeeper was charmingly solicitous about your not being disturbed by telephone and asked me please to write. She seems to be devoted to you, and I am so glad – however I would be glad also if you would telephone me any time after 8. A.M until 10. or late this Evening after 8. – 10.30 as⁴²⁸ it would be a pleasure to arrange our little evening if you have time to see us.

I was unfortunate in walking too far on a cold day at Bournemouth, although it was not really at my desire and had neuralgia in my head & face & was a prisoner for 4 days! We came back on Monday evening and I hope to go out today.

Thanks for your letter. I was so glad to have it. Peter {Miles} is a dear kind thing, but he is ever seeking new proof and ever finding it. Marvellous – but not sufficient. I believe he could be very useful. {Darian Lore} has a greater interest with his⁴²⁹ searching – I need not however tell you anything. You will have learned all I mean in that charming kind man whom we all like so much, & who is so convincingly unconvinced as to be a paradox. I hope you are well, and that it is not adding to all your many details to ask you to telephone here. Ken 8083

Every kind thought
Sincerely yours
Margaret Gordon Moore

I read your letter in Light

L03.452

452 – 453

Letter from Margaret Gordon Moore⁴³⁰

MGM, 65, Pont Street, S.W.1.

Thursday Morning 1/2/35

Dear Friend,

Here is your book and I hope it may carry repose and strength to many seeking closer relations with God. It is beautifully written and full of poetry – apart from all it teaches.

You must be happy to have finished this work, and to be going on to the greater task of exploring⁴³¹ Egypt.⁴³²

I wish you God Speed and blessing and will remember you and your work in my quiet moments

It has been a great pleasure of much interest meeting you.

⁴²⁸ Page 449

⁴²⁹ Page 450

⁴³⁰ Noted with a check in the upper left and a “G” and a triangle in the upper right.

⁴³¹ Note –this must be before he went to Egypt to get the experiences which are in SSE. –TJS ‘17

⁴³² Page 453

Margaret Gordon Moore

L03.454

454 - 461

Letter from David M. Foot
10, Drummond Road, Ilkeston, Derbyshire⁴³³
30th March 1959

Dr P. Brunton
c/o Rider & Co.
47, Princes Gate
London. S.W.7

Dear Sir,

I met an acquaintance of mine the other day and we were surprised and delighted to discover that we are both keen students of your works. The conversation wandered from one thing to another but came back every so often to the important fact that we had found your books, as if by an inner necessity, quite independently of one another. I think both of us felt that there was something remarkable in this, something like a working outwards of a force hidden within our mutual circumstances and surroundings. Such an idea, I suppose, would not be at all strange to the Eastern mind but to us of the West it seems quite magical, even uncanny.

Since⁴³⁴ reading "The Hidden Teaching Beyond Yoga" and "The Wisdom of the Overself," I have felt myself to have been led to writings, notably the poems of Tagore,⁴³⁵ which have dealt with the same magnificent theme as they but in a different way. I suppose it is our ingrained habit of mentally analysing everything which makes the natural synthesis of all things appear so remarkable. It is a very satisfying "appearance" however, and one which, were it brought to the pitch of reality in consciousness would, I feel sure, do a deal of good, far more good than a dogmatic assertion of principles or a sentimental confession of faith which are all too easily inflicted upon the world.

I am finding mentalism as set forth in The Hidden Teaching of immense help, not yet as an experience but as an idea necessary to⁴³⁶ the understanding of much that is obscure without it, for example, R. Steiner's exposition of Goethe's world conception and of the philosophy of spiritual activity. As I cannot read German, let alone the philosophical variety of it, I am bound to study translations which are sometimes none too clear. To have the facts of mentalism set down in good plain English is a tremendous help to the student.

⁴³³ "refer to Gordon" added by PB himself at top of page.

⁴³⁴ Page 456, noted with a "2" at the top of the page.

⁴³⁵ Rabindranath Tagore (7 May 1861 - 7 August 1941).

⁴³⁶ Page 458 noted with a 3 at the top of the page.

The Wisdom of the Overself helps me to cover an uncomfortable hole in my understanding & encourages me to attempt to travel farther than I had dreamed. The directions for meditating given in it are beautifully clear but, of course, the results are to be obtained by the grace of God alone. While studying them I was also⁴³⁷ reading Robert Louis Stevenson's "Inland Voyage" which contains, in the chapter called "Changed Tunes," a delightful parody on meditation – refreshing to read if one is disposed to take one's own efforts too seriously.

With kindest regards and very best wishes, I remain,
Yours sincerely,
David M. Foot

L03.462

462 – 467

Letter from Jack Thomas
91 Chequen Rd Loughton Essex⁴³⁸
9th July 1962

Dear Sir,

About four years ago whilst somewhat idly searching the shelves of the local public library I saw your book "A Message from Arunachala" and, having spent some fifteen years in Southern India, recognized the word Arunachala as a name sometimes used for "Tiruvannamalai" and possibly expecting some sort of a novel with an Indian setting I withdrew the book. That evening I made a⁴³⁹ start and did not put it down until I had read the final paragraph. I have read it several times since.

This experience lead me to seek out your books and I subsequently obtained "A Search in Secret India," "The Secret Path," "The Hidden teaching beyond Yoga" and "The Wisdom of the Overself." I have just completed my second reading of the last two.

Much of the teaching in this last book co-incides most remarkably with Ideas and thoughts of my own which have developed over the past 30 years but which⁴⁴⁰ I always considered to be rather fanciful imaginings and one or two isolated experiences which I put down to half dream or hallucination. Things to be dismissed entirely or at best kept secret lest they lead to others to think me slightly queer in the head.

These Ideas, however, have been so real to me and so persistent that the doctrine of Mentalism seems ready made for me in a way that neither Ordinary religion (Christianity, Islam or Hinduism) nor plain agnosticism is.

⁴³⁷ Page 460 noted with a "4" at the top of the page.

⁴³⁸ "ref to Gordon" added at top by PB himself.

⁴³⁹ Page 463, noted with a "(2)" at the top of the page.

⁴⁴⁰ Page 464, noted with a "(3)" at the top of the page.

This⁴⁴¹ being so I am compelled, often willy nilly to return in thought to the ideas you put forward and have, for several months now, had an urge to write to you I do so because I need help in getting "On my way." I have tried to get others interested but have, so far, met with only Argument, intolerant rejection or amused astonishment. Is there no one to whom I can turn for help? Or must this be worked out in loneliness and isolation?

I can understand that much⁴⁴² of the way must be travelled alone in an introspective sense but surely like minded persons, can, in some way, help one another?

Can you help me or show me where to obtain help.

Yours sincerely,
J Thomas

L03.468

468 - 469
Letter from Ella Maillart
c/o Volkart Bros. Madras
25 oct. 1940

Dear Mr Brunton,

Sir Radhakrishnan told me that he has just seen you in Mysore. So I decided to get in touch with you. I find myself in Madras partly because of your 'Quest of the Overself.' I have decided to follow the same path if possible, Though it seems To me that for us Westerners, it is a specially difficult one. I want to go for a while to Pondicherry and Then to Arunachala. But I hear that you are exploring a new line of inner development which might be more philosophical and not so mystic. If⁴⁴³ you feel that you might have a word of advice to give to me, I should be most grateful to read it. Perhaps you might be coming this way soon? I am a woman of 37 searching for deeper reality. I have the hope that if I find it I might be able one day, to help all of those around me who are lost or miserable.

Sincerely yours,
Ella Maillart

P.S. I am told to go to Sardar Swami Saiwan Singh near Beas District Amritsar. Have you met him?

L03.470

470 - 471

⁴⁴¹ Page 465, noted with a "(4)" at the top of the page.

⁴⁴² Page 465, noted with a "(5)" at the top of the page.

⁴⁴³ Page 469

Letter from Wolter A. Keers,⁴⁴⁴ 1st Lt.
Arnhem, February 19th, 1947

Dear Mr Brunton,

About a year ago I bought Your "Search in Secret India," a few weeks ago "Discover Yourself," and "The Quest of the Overself " (which I have not read yet), but reading about Your experiences I decided to write to you.

I am a starting writer myself, 24 years of age, Hollander, "Indian-minded." From my 5th or 6th year of age I was forced towards India, and Indian way of thinking. Nearly everything you write has been found by me as well, especially as far as the "theoretical" side is concerned.

For instance: at the moment I'm writing a play. Some of the verses will give you a proof.

I am the flower, waving on her rank stem,
I am the bird, flying into far skies,
I am the sorrow, that once slapped and kicked this divine body,
I am the joy, that nobody can bear without tuning his wavelength in the
rhythm⁴⁴⁵ of "Ocean of Life,"
I am the Father and the Son
I have no name - my name is God,
Heaven for which I was looking, laid hidden in myself, etc.

May be there are more differences between your and my conclusions (?) than I can see, but: the great difference for me is that You found it by experience, and with a Teacher, mine are only by intuition. That fact makes it very difficult for me. Sometimes I thought that a Master was with me, but....

Anyhow: could you show me a way to get into contact with somebody who could help me?

I know many "voyants" etc but they have not found enough,⁴⁴⁶ and mostly they keep on at the same level they reached, quite satisfied with their half-gone way. And of course, that is quite a thing already. But not THE thing.

Mr Brunton, excuse me that I didn't typewrite this letter, but our typewriters have been stolen during the evacuation of our town, 1944/45.

I sincerely hope that you will help me.

Faithfully yours
W.A.Keers

Wolter A. Keers, 1st Lt.
~~Hollyday address:~~

⁴⁴⁴ "Airform" is written in the upper left and underlined twice, and a circled "K" is in the upper right, both in pencil added by PB himself.

⁴⁴⁵ Spelled "rythm" in the original

⁴⁴⁶ Page 471

~~Tooropstraat 10~~
~~ARNHEM HOLLAND~~⁴⁴⁷
Normal address: Hotel "Oxford & Cambridge,"
13, Rue D'Alger,
PARIS - 1

L03.472

472 - 481
Letter from Swami Madhavtirtha⁴⁴⁸
Pithadia (via Jetpur) Kathiawar
24 - 3 - 44⁴⁴⁹

Dear Dr Brunton,

Thank you very much for sending me the new Appendix to the Hidden Teaching, also for your loving gift.

2.⁴⁵⁰ The new Appendix clears up some misunderstandings in a way which is agreeable to advanced students. Yoga or mysticism gives a good detachment from erroneous life and insight leads to wholeness. The first is a necessary path leading to the other. The spirit which is detached can secure wholeness very easily. If the Truth of both the methods is kept before our eyes, we will not wander in wilderness. I had the fortune to come in close touch with some good saints who were well-advanced on the path of final insight. One such saint was living here, where I am now living. He breathed his last here 9 years ago.

3. I tried to find the paper on which I had noted the inconsistencies but I am sorry it cannot be traced. Probably I tore it off under the impression that it was not part of my business to criticise other authors. However, I have made some question marks in the book itself and from these I send you some notes herewith which are worth your attention.

4.⁴⁵¹ Russell⁴⁵² in his "Culture of Philosophy, when dealing with relativity - (I do not remember the page numbers) throws off one uniform cosmic time and this sets a great obstacle for a uniform cosmic observer to create anything. In the Indian scriptures we have many cosmic observers according to the time and the space in which they have to work. One European writer {Richard} Ericksen in his book "Life, Consciousness and

⁴⁴⁷ This address has been crossed out in pencil and the address below has a large penciled arrow pointing to it

⁴⁴⁸ Swami Madhavatirtha is the author of the Gujarati book The Life and Teachings of Ramana Maharshi.

⁴⁴⁹ Noted with a circled "M" in the upper left.

⁴⁵⁰ There is no first item to this list.

⁴⁵¹ Page 474, noted with a "2" in the upper right corner of the page.

⁴⁵² Bertrand Arthur William Russell, 3rd Earl Russell, OM, FRS (18 May 1872 - 2 February 1970).

the Fourth Dimension" (which treats of relativity in psychology) also treats of many kinds of simultaneity according to the space-time continuum.

5. As there are many relative times according to the Relativity, Creation of the World becomes a myth. Three months back I had an occasion to discuss this matter with a learned Swami of Shri Ramakrishna mission who had well-studied relativity. He agreed with me that Modern Science does not support the doctrine of Creation which requires one uniform time. The result is that the Creator & the Creation become one in the supreme experience.

6. Gentile in his book "The Theory of Mind as Pure Act" begins with Berkeley's cosmic observer and after showing the defect of that doctrine, unites the one & the many in a mystic way with the help of relativity.

7. The Indian method is that what is negated by subsequent experience is not true even as the time of the first experience although good for practical purpose at the time. What cannot be negated⁴⁵³ at any time is the only true substance. This is variously called God, spirit soul etc. Here otherness is fully overcome. At the same time, we become one with the true substance of the world and of all other things. Therefore, insight covers oversight also. The spirit thus experienced is self-existent. Personal effort does not condition its existence. Personal effort, reason and even meditation are necessary to remove the obstructions created by false habits.

8. The following books written by Indian philosophers are also useful for making the understanding clear: -

(1) Thought & Reality by Prof. P.T. Raju, published by George Allen & Unwin (London). He defeats Hegel with the help of Bradley and defeats Bradley with the help of Shankara and establishes the non-contradiction principle of Shankara.⁴⁵⁴ The book is metaphysical.

(2) Philosophy of Hindu Sadhana by Nalini Kanta Brahma M.A. (available at Dasgupta & Co book-sellers, College Street, Calcutta, also at Kegan Paul Trench, Trubner & Co, London). He gives details of different kinds of intuitions and is a well-balanced work.

(3) Eastern Lights by Mahendranath Sircar (published by the Arya publishing House College Street, Calcutta).

At some places, he makes clear the values of concentration of mind and of relocation of mind.

9.⁴⁵⁵ It is very difficult for men busily engaged in works beginning with the ego centres to arrive at ultra-mystic state. Therefore they have to be guided so as to become pure in heart by good works and devotion etc. Therefore, Government help is necessary to guide the masses in the right direction.

10. When a man begins with ordinary feeling and ordinary intelligence taking his body as his self, when he is {distressed} often by animal nature within, he naturally

⁴⁵³ Page 476, noted with a "3" in the upper right corner of the page.

⁴⁵⁴ Adi Shankara early 8th century CE.

⁴⁵⁵ Page 478, noted with a "4" in the top right corner of the page.

requires God's help and God gives such help if sincerely prayed for but on the higher reaches of the spiritual life, the disturbance becomes very small & the soul of this individual is found to be the soul of the {Eminence}. In such condition the help of a cosmic observer is not necessary. In the Mandukya Upanishad, we have through cosmic observers, Brahma for creation (where yogis generally go), Vishnu for preservation (where devotees generally go) and Shiva for destruction. The last cosmic observer has two aspects: where Shiva destroys sins, the devotee goes to the said cosmic observer. Where Shiva destroys ignorance, the individual becomes the absolute, and then there is no cosmic observer.

11. The world reconstruction, Mr Wilkie⁴⁵⁶ in his book "One World" appears to be very hopeful of freedom for all which is a near approach for a world-state and the fact that more than a million copies of this famous book have been sold shows that even in the West, people like this idea although⁴⁵⁷ it may not be possible to work it out in the immediate future. The duty of men like you and me is to spread good ideas which help men to advance further inwardly and outwardly. These ideas will germinate sooner or later.

Yours in Truth & Love
Swami Madhavgirtha

P.S. Sri Aurobindo believes in the cosmic observer and a cosmic measure but after 34 years of yoga, he has not been able to overcome the physical nature, whereas the modern western scientists, by means of relativity have been able to overcome the physical nature. These scientists are now giving us real and valuable help to remove many obstructions on the spiritual path. You are quite right in saying thus Relativity has a great future.

L03.482

482 - 491

Letter from Swami Madhavgirtha
Pithadia via Jetpur (Kathiawar)⁴⁵⁸
23 - 2 - 44

Dear Dr Brunton,

Received your letter of the 18th.

2.⁴⁵⁹ I received your book "Wisdom of the Overself" from the Delhi book-seller mentioned by you in your first letter. I read it hurriedly once and had noted the

⁴⁵⁶ Wendell Lewis Willkie born Lewis Wendell Willkie; February 18, 1892 - October 8, 1944.

⁴⁵⁷ Page 480, noted with a "5" in the top right corner of the page.

⁴⁵⁸ Noted with "((partially))" in the upper left by PB himself.

⁴⁵⁹ There is no item "1." in the letter.

inconsistencies found therein on a piece of paper and wanted to write to you thereon but the paper has been mislaid somewhere.

3. I have read the Hidden Teaching Beyond Yoga and the supplementary appendix printed and bound therein.

4. Both the books certainly give some useful hints to those advanced on the path. The first book, however, appears to be better than the second. The second contains more inconsistencies especially in the following respects: -

I. The idea of a world-mind will appeal better to the Western Readers than to the Indian Readers. The⁴⁶⁰ idea of a cosmic observer was put before the public by Berkeley but since the theory of Relativity has come, that idea has been found to be defective especially by Gentile⁴⁶¹ and Russell⁴⁶² etc. Even if the word 'God' be substituted, the arguments give an objective view-point which are good for beginners but not useful for advanced persons. Therefore, the chapter on "The birth of the Universe" will not be liked by advanced persons, looking to the relativity of time given in the first and the second book.

II That dream world is personal and waking world is common to all men is also not convincing. Although many owls may see darkness where there is sun-light, it does not prove that darkness is a fact and is common to all observers. There may be darkness in America when there is light in India. A hill is not a hill for all observers. As the observer, his measure and the thing measured cannot be separated at any moment, waking world is also a private world.

5. The real difficulty for advanced persons is not in finding the truth about⁴⁶³ God or the world or the individual and in realising the same but in guiding the masses who can only understand the objective stand point. Several saints in the modern times wish to find a way to give a proper spiritual lead to the masses by combining the subjective and the objective methods but in their way create an unnecessary objective outlook. I had many personal discussions on this point with Sri Aurobindo at Pondicherry between 1919 & 1924 when he was freely speaking. The masses are not now in a position to accept a new turn to life because the economic and political conditions of all countries have put them in great anxieties and difficulties to secure the bare necessities of life. People, in general, have not, at present, sufficient leisure to understand and digest higher ideas. Therefore, Sri Aurobindo & the Mother⁴⁶⁴ (who is managing his Ashram) are, together, by their combined yogic power trying to give victory to Russia and those nations who stand on the side of truth & morality and⁴⁶⁵

⁴⁶⁰ Page 483, noted with a "2." In the upper right.

⁴⁶¹ Giovanni Gentile 30 May 1875 - 15 April 1944.

⁴⁶² Bertrand Arthur William Russell, 3rd Earl Russell, OM, FRS 18 May 1872 - 2 February 1970.

⁴⁶³ Page 484, noted with a "3" in the upper right.

⁴⁶⁴ Mirra Alfassa (21 February 1878 - 17 November 1973), known to her followers as The Mother.

⁴⁶⁵ Page 485, noted with a "4" in the upper right corner of the page.

then to guide them by the same power with a view to create new conditions for spreading spiritual atmosphere.[//O]⁴⁶⁶

In any case it is necessary to guide properly those political leaders who possess power and to guide the masses. The large sale of your books is an indication that people want to receive new expressions of ancient truths in a way by which the modern man may understand. In that respect, your books are certainly useful.

6. I have also written about 10 such books in the Gujarati language and two small booklets in English. The two latter, I am sending to you by book-post as presents.

7. I shall be glad to receive from you a copy of your pamphlet printed in India which contains the corrected supplementary Appendix to the "Hidden Teaching Beyond Yoga." The best part of both the books, I find, is your useful application of relativity towards the experience of ultimate truths.

Yours in Truth & Love
Swami Madhavgirtha

L03.486

486 – 491

Notes on Wisdom of the Overself by Swami Madhavgirtha
Undated

Notes on Wisdom of the Overself

1. page 50 last para. We find continuity from one waking day to another.

Note. This is only apparent. We do not bathe twice in the same river and we do not see the same world twice. Yesterday's knowledge is not the knowledge of today. As measure of knowledge changes, the thing measured also changes. Eddington says in his book "New pathways of Science" that we must now study science of knowledge instead of knowledge of science.

2. page 55 1st para. We can examine our waking experience as something occurring in the present time but we can only examine and study our dream experience as something which has occurred in pass time.

Note. When sometimes we get a dream within another dream, and we wake up from the second dream, we think we have woken whereas in fact we are within the first dream. Here waking is an illusion. Similarly, our ordinary waking also becomes an illusion from the point of unitary experience.

3. page 50 Last para. Dream matter is indeed precisely like waking matter, only the latter is long-lived.

Note. Waking is not longer lived. Its life depends on the condition of the observer.

4.⁴⁶⁷ page 74 Last para: He who witnesses the events of a dream, he who participates in them and he who creates them are one & the same entity.

⁴⁶⁶ Noted with a double slash in pencil by PB and an "O" in the right margin—indicating the stop point for the passage he marked on 482 with an "á."

Note – {illegible} – The witness is different from the observer who takes part in the dream. The last is temporarily created with his temporary instrument and his temporary creation. These then are witnessed by the second observer who remains aloof from the dream play. Similarly when we awake a new observer, a new instrument and a new world is created for the temporary play of the waking state which is witnessed by the same observer who observes the dream and the sound sleep. As the observer with his instrument and his creation are all negated in another state, they are all relative and false from the Absolute point of view.

5. page 191 para last but one: The one has produced the many out of itself, not out of some extraneous substance.

Note – the one appears as the many in the waking state as in the dream.

6. page 213 para last but one: The I and its transcendental father, the ego and the eternal witness must somehow wed.

Note. Wedding is required when there is real⁴⁶⁸ separation. Where there is apparent separation as in dream, we have only to remove the illusion.

L03.492

492 – 493

Retyped extracts of Swami Madhavtirtha's letter to PB 23 Feb 44. Extract consists of the portion marked with slash and ending with double slash in the above letter. The reverse side of the extract (p. 493) is part of another letter regarding a package of letters sent on a passenger train.

Extract: "Both the books certainly give some useful hints to those advanced on the path. The first book, however, appears the better than the second. The second contains more inconsistencies especially in the following respects: -

I. The idea of a world-mind will appeal better to the Western Readers than to the Indian Readers."

L03.494

494 – 497

Letter from Erik Møller⁴⁶⁹

Frimodtsvej 5, Hellerup, Copenhagen, Denmark
20th September 1945

Mr Paul Brunton, PhD.
London

⁴⁶⁷ Page 488, noted with a "2" in the upper right corner of the page.

⁴⁶⁸ Page 490 noted with a "3" in the upper right corner of the page.

⁴⁶⁹ "Erik Møller" in the original, diacritical removed, noted with a circled "M" in the upper left corner of the page.

Dear Mr Brunton.

Now, that it is again possible to communicate, I should like to take this opportunity of conveying my most heartfelt thanks for the great help I have found in your inspiring and practical books, in my effort to develop spiritually - It was only during the German occupation of my country I got the necessary time and sufficient rest to take up the study and practice outlined in "The Secret Path," - later, by chance I found "A search in secret Egypt" and from that I ordered "The Wisdom of the Overself" which went beautifully through the German Censor's hands. (It was British edition)

For the third time I started in January 1944 to put meditation into daily regular practise which have been kept up ever since with decreasing difficulty. -

As I feel that I am now rapidly⁴⁷⁰ approaching the point of complete thought control I should appreciate very much if you would kindly guide me a little & correct me if you find I do something wrong. - When I do reach the "turning point" I should like to make sure that I do not fall into this emptiness only, but that I really do continue towards the joining of my Overself. -

I have noticed two items lately which I should like to mention for you. Whenever a thought does intrude during my meditation on the serpent's path, if is not felt in the head but somewhere about the throat, neither is it as "loud" ordinary thinking - another point is, that I often feel an intense tension about Solar Plexus, it is felt as if a fly wheel was slowly set in motion and gradually increasing speed. - Quite apart from the above I have lately noticed an all round decreasing interest of the daily life with the exception of my interest for music, together with this, I have also noticed a decreasing of my various desires touching such things as sexuality, smoking and eating. - I should like to mention also, that my exercises are now an absolute pleasure and that I only very rarely have difficulties to overcome in this respect.

I⁴⁷¹ have so many questions that I should appreciate your view upon and I do hope that you will permit me to visit you sometimes.

I do sincerely wish a closer kinship to my Overself. I should like too to help others to reach the same, as I firmly believe, that peace for the individual and for the masses may be found in this way only.

Whenever I succeed in a perfect thought control now I let this follow by a thought series that in this appearing blackness, somewhere the pure Self is to be found. I endeavour not to expect it to appear in any particular way but I try just to keep aware and expecting "something." It is at this point the sensations in or about Solar Plexus occur. A vague daily thought may disturb this attitude, which I take up again immediately after the disturbance has been noticed. Even though this whole exercise, lasting about an hour, does require my utmost strength, - I feel as if the "listening - awaiting" attitude is taking a lot of strength, - it always leave me with a comfortable calm feeling. - I wonder if this exercise as reported here is as it should be? Once

⁴⁷⁰ Page 495

⁴⁷¹ Page 496

however, I fell in a sort of sleep or at any rate I⁴⁷² had a rest for about an hour and a half in this "state of no thing."

Messrs Rider informed me, when I ordered some of your books some time ago, that you were at present in India, should you meet again, after you receive this letter, the Maharshi, would you mind to convey my respect to him.

I shall take no more of your valuable time but ask you lastly to receive my profound thanks.

Sincerely yours,
Erik Moller

L03.498

498 - 501

Letter from Erik Moller⁴⁷³
Frimodtsvej 5, Hellerup, Denmark
29th October 1945

Mr Paul Brunton, phil. Dr,
c/o Messrs Rider & Co.,
46 Princes Gate,
London S.W.7.

Dear Mr Brunton.

Allow me, please, to write you again placing before you my new experiences since I wrote you last.

On Sunday last I performed my second meditation exercise, about 17,30 o'clock. The exercise was a meditation on "The serpent's path" at which I have lately become rather good, the result today, however, was worse than it has been for months, my thoughts definitely won the battle. I may have felt a little depressed as one usually does when suffering a defeat but I found consolation in reading about the Overself in "The Wisdom of the Overself," the remainder of the evening. The study I felt as being filled with life, it was as if I somehow got further into the stuff, than I had ever done before.

Before bedtime I went to my study for the last exercise of the day, I was rather tired, which, by the way is always a benefit to my meditations. I sat down in a small easy chair instead of using the usual lotus pose. I put the light out and closed my eyes. My thoughts now stopped immediately and I waited for a few minutes to make sure that they did not show up again, which they did not. I now formed a sentence something like this: "I am not without any object thoughts or thing but all the same I do exist, what is it that exists and wherefrom does this feeling arise when I wake up in the morning?" I kept an intense attitude of "listening in" - a feeling of expectation. I was now as if my consciousness softly drew downwards, but I could not locate the exact

⁴⁷² Page 497

⁴⁷³ "Erik Møller" in the original, noted with a circled "M" in the upper left corner of the page.

position; at the same time as this, I felt, just behind the breast bone a feeling of growing tension while I noticed that my breath decreased. Having noticed these various items, I repeated the question as before and upheld the feeling of expectation, the tension immediately increased in strength it grew and grew rapidly and I had now to put every inch of effort to keep up with the unpleasantness of the sensation, eventually I could not stand it any longer and began to breathe normally, immediately before I took up my normal breathing I noticed a faint light in the head which central point was somewhere in the breast this was combined with a moment of superawareness; when it had disappeared I had a feeling of extended space and this was succeeded by a feeling of beautiful peace. I put the light on, the tension in⁴⁷⁴ the breast – solar plexus I presume kept on for a minute or two and then died down. I thought the whole thing through to make a correct record in my book. The exercise had lasted one hour and half I noticed. I had not noticed any feeling of fear as I did on a rather similar experience about six months ago, - then, however, there was no tension but only a feeling of intense drawing downwards. I decided to try the experiment once more. Exactly the same thing took place, but my power of resistance was considerably weaker this time.

Since then I have experienced the same thing all the week more/or less pronounced. But last night again the same thing happened in the same strength but this time without my seeing any light, neither did I notice any feeling of extended space nor peace, there was only an overwhelming feeling of tension probably like cramp just below the breast bone. I had spent the night together with a friend, we had been discussing “The secret path” and a discussion group which I have formed on the basis of “The secret path.” It may interest you to know that your books are now being sold in this over-materialistic country in an increasing number. I do hope, that others may get the same benefit of your inspired and practical works as I have done myself.

What I have experienced lately appears to me to be rather similar to a phase in your own experience inside the pyramid and which you describe as “something like a heart attack,” but I do not feel certain about this, so – if you would be good enough to let me have your view upon the matter it would be a great comfort to me indeed. If I am only certain, I am on the right way I shall undoubtedly overcome also this obstacle.

I have often wondered, if there was any connection between the various students of your works?

Thanking you in anticipation please receive my very best regards.

Yours sincerely,
Erik Moller

L03.502

502 – 503
Letter from Alonzo Limb⁴⁷⁵

⁴⁷⁴ Page 500, noted with a “-2-” at the top of the page.

⁴⁷⁵ Noted with a circled “L” in the upper left.

Heath House, 2 Ingram Avenue N.W.11, Golders Green, London, SPEEDWELL 5035
Sunday. April 9th '44

Dear Mr Brunton,

I would ask you to forgive the liberty I am taking in intruding upon you but I have a feeling that what I am about to ask will be readily & willingly given. Though your name and reputation have been familiar to me for a very considerate time, & I must confess that I have had a glimpse at several of your books – I have never until quite recently really got down to studying any of them. Now I've commenced in earnest and I am very serious! Somehow I think I must have started at the wrong end as the book I am at present endeavouring to read & understand "The Wisdom of the Overself" is just miles & miles above me! It is a wonderful effort & I love every minute I spend reading it – I struggle desperately hard to get the full meaning of your teachings without,⁴⁷⁶ I am afraid, very much success. I am one of those individuals who must understand what I am reading – just scanning over a book is not a bit of use where I am concerned – especially a book like the one I am reading: Now I come to the point where I crave your help – You are, I know, the acknowledged expert in the Western World of the Yoga Cult – I want to study the Yoga Philosophy & should be most grateful if you would advise me how to go about things. My knowledge of it is infinitesimal – practically Nil – just what I have read in articles & heard in discussion. Could you help me please?

I shall look forward with the keenest interest to hearing from you.
Believe me to be,
Yours very Truly,
Alonzo Limb

Telephone: Beaconsfield 1100⁴⁷⁷
Mr Alonzo Limb,
Joint Managing Director
CC Wakefield & Co., Ltd.
West Ridge,
Knotty Green,
Beaconsfield, Bucks

L03.504

504 – 511
Letter from Alonzo Limb⁴⁷⁸
Heath House, 2 Ingram Ave, London N.W.11.

⁴⁷⁶ Page 503

⁴⁷⁷ Business card attached to the bottom of the letter.

⁴⁷⁸ Noted with a circled "L" in the upper left and a check mark.

Dear Doctor,

I am deeply grateful to you for having taken so much trouble in writing me. Your kind action is keenly appreciated. Strange to relate your letter arrived some days before your airgraph. I am ordering the three books you kindly advise and after studying them I shall, perhaps, be better able to appreciate "The Wisdom of the Overself" which to say the least has proved the stickiest proposition I've ever taken on: I'm afraid, I have a certain persistency about me which is bordering on stupidity. When I tackle a difficult job like reading your latest book – I am most unhappy – unless I can thoroughly satisfy myself I understand it. Hence, my reading certain chapters a dozen times or more with, I am afraid, very little success. Though you may not be an exponent of Yoga in the Orthodox sense it is widely agreed that your knowledge of this science exceeds that of any other Westerner. It would be very interesting to⁴⁷⁹ know why you consider Yoga is not beneficial or practicable to the modern Western people. Is it that the mentality of the Westerner is so different from that of the East? I have even heard that it is dangerous – quite apart from it being very difficult. Is this correct? I am only too happy to answer the questions you ask me to the best of my ability and anything else you wish to know. You ask what attracts me in this teaching. This is a bit of a poser. Though I've read a good deal about Yoga – I must confess my knowledge is infinitesimal nevertheless. I am very intrigued & interested in it. It appeals to me as being sound & logical. It seems to get you somewhere. I've only just realised how little I know about myself. I feel this teaching will help me to do so. I have for some time practised my breathing exercises morning & evening & have no hesitation in saying that it has done my body good & daily wish they would teach this in schools instead of stupid subjects like Euclid etc. ----- & also my mind. I have been brought up in the Christian faith – very beautiful but not 100% satisfying to my way of thinking. Too much dogma & creed about it! Doesn't give you the real idea & the conception of God. The great⁴⁸⁰ majority of people, I am sure, just think of God as a super personal being living up in the Skies & the Devil in the opposite direction. All this nonsense comes about through wrong teaching. I must confess that I looked at things like this myself until I commenced to analyse things & tried to get to know more about "myself," and I am now beginning to see life in a truer perspective. I suppose most men would say that I've been a success in life, having attained the position of Managing Director of a world famous concern. I'm honest when I tell you, I don't think I have been a success. I have neglected the higher life which is the only thing that counts. When I have succeeded in putting this in order I shall perhaps feel I have done something in a humble way. Some of my friends would smile at me writing like this – I don't mind. I can afford to smile in return because I know I'm right. I am not afraid to tell you that in the past material

⁴⁷⁹ Page 506, noted with a "2" at the top of the page.

⁴⁸⁰ Page 508, noted with a "3." at the top of the page.

things are the only things that counted with me. I've now learned that⁴⁸¹ a mixture of the essential ingredient 'Spiritual' is necessary to make a perfect elixir: I am happier for knowing this: when you ask me what I hope to get out of the teaching – I would answer – wisdom & knowledge of life. I am not satisfied with a theoretical understanding but desire to put it into practice: I would like to attain 'inner peace' 'moral' power & develop my psychic faculties. I shall delight in giving the necessary time to meditation. It will be a grand tonic. In answer to your question how far am I prepared to travel in quest of the Overself, I can only say there is nothing I would like more than to travel to India, China, Egypt, etc. but I am afraid this must come into the category of "pleasure deferred" for the next few years as I'm rather tied down for the time being at any rate. I will conclude this epistle by again thanking you for your kind & generous offer of friendly help. It will not be readily forgotten.

Wishing you every joy & happiness
Yours Very Sincerely,
Alonzo Limb

L03.512

512 – 513
Letter from Martin Small
c/o 46 Bellview Rd, Flat 1, Mt Eden, Auckland
14 July 1965⁴⁸²

Dear⁴⁸³ Mr Brunton,
in reply to your last letter dated 16 June 63 in reply to my previous letter!

"To state is to relate
hands then tied, implies
duality is then!"
So what the hell!
It's only this!
Phew!

"Martin Small"
Some wall!

L03.514

514 – 521
Article about Charlie Chaplin⁴⁸⁴ and his estrangement from the U.S.A., written by Louis Berg in *This Week*, issue dated 1954 December 5.

⁴⁸¹ Page 510 noted with a "4" at the top of the page.

⁴⁸² Date added by PB himself.

⁴⁸³ "Topics" added above salutation by PB himself.

Extract: There is a great coolness between Charles Chaplin, world famous comedian, and the people of the United States. ... The biggest mystery ever to come out of Hollywood is how this one-time American idol turned against the U.S., exiling himself and hobnobbing with Reds. Here THIS WEEK's movie editor gives little-known facts about this bitter man who even despised the lovable character he himself created.

L03.522

522 – 523

Letter from Paul Job⁴⁸⁵

Kusnacht-Zch, Propahandachef, Traubenweg 5 den

5 August 1947

Herrn

Dr Paul Brunton

Box 34, Station D

New York

I⁴⁸⁶ am obliged to Rascher & Co., publishers in Zurich for your present address. As a zealous reader of your books and at the same time a young beginner with the exercises presented in your last published book, "The Overself," which brought me great inner gains in a short time (about a year) and as I hope will advance me even farther, I have a request to make of you. Is there in Switzerland, perhaps even in Zurich itself, an adept, a teacher with whom I could talk and who could help me progress further? You would do me a great factor if you would write me a few lines and perhaps you will be glad also of the opportunity to hear an echo again from a Swiss to whom you have given so much through your books. Thank you in advance for your reply and greetings

With deepest respect

Paul Job

L03.524

524 – 525

Letter from Swami Madhavtirtha⁴⁸⁷

Kumbheswar, Post. Chandkheda, Station Sabarmati Via Abrundabad, India

19-11-46

⁴⁸⁴ Noted with a circled "C" in the upper right corner

⁴⁸⁵ Noted with a circled "J" in the upper right.

⁴⁸⁶ This letter is entirely in German but a translation has been typed at the bottom of the letter and is transcribed here.

⁴⁸⁷ Noted with a circled "M." "copied" added by PB himself at top.

Dear Dr Paul Brunton,

Received your letter of 19-9-46

Please ~~note~~⁴⁸⁸ ~~change of my address as above.~~

2.⁴⁸⁹ Sir James Jeans and others are doubtful as to whether there is a world where there is no observer. But the very thought of such a world will bring the thinker as the necessary observer. Besides, such unknown world must have some space-time division. But space-time are relative and require some observer as they are not part of the objects. A relative world has existence only when known. There is nothing that is unknown in a dream. Even the self is wrongly known. The condition of my knowledge is the condition of my world in dream as well as waking state.

3. There are not many dreams. Other persons in the waking state are in my day-dream. Self-knowledge does not allow the existence of many individuals. The origin of ignorance is⁴⁹⁰ in the mind of the man who puts the question about this matter.

4. The ultimate state does not exclude anything. The infinite does not exclude the finite yet, there is no conceivable relation between the two. There are no relations except between things finite. There can be no relation between the Absolute and its appearances.

5. There are bound to be temporary world upheavals but a wise man remains stead in the true vision. A third World-War may be possible because of the psychological chaos which is being seen everywhere by means of ordinary observers' knowledge, which⁴⁹¹ is a kind of ignorance. If I put my knowledge in the right condition, it is not necessary to think of others although that knowledge will have a wide spread effect.

6. One American writer Mr Ushenko⁴⁹² writes in his "philosophy of relativity" that Sociality is compatible with physical independence of different attitudes towards oneself precisely because the Social Agent takes all of them except his own in imagination. He does not actually disintegrate into a multiple being because the imaginative attitudes are only supplementary appendices to the single physical attitude connected with the state of his body. But an event which is physically split into several perspective agencies is a group and not a single event. Furthermore, it is not a unified group but a sheer multiplicity of appearances.

B. Russell is of the same opinion. He says that the same reasons which led to the rejection of substance lead also to the destruction of things and persons as ultimately valid concepts.

⁴⁸⁸ This line has been crossed out, presumably by PB as it is in a different color ink.

⁴⁸⁹ There is no item "1. in his list of points."

⁴⁹⁰ "his" in the original.

⁴⁹¹ Right hand side of page 524 noted with a circled "2" in the upper right corner of the page.

⁴⁹² Andrew Paul Ushenko wrote about philosophy at this time. He appears to have been a professor at Michigan University in the 30s.

Schrodinger also says that consciousness is never experienced in the plural. Ordinary consciousness is connected with the body and as we have acquired many apparent bodies since childhood, the one consciousness appears to be plural and that consciousness sees plurality outside also. What seems to be plurality is merely a series of different aspects of our consciousness. This⁴⁹³ means that when one is thinking too much about others or is living in such atmosphere, his consciousness is apparently in a false position. This is proved not only by the highest Indian wisdom but also by the new science.

Yours in Truth & Love,
Swami Madhavtirtha

DrPaul⁴⁹⁴ Brunton
Box 34 Station D. New York
~~via Toronto~~
(Canada)
Swami Madhavtirtha
Kumbeshwar⁴⁹⁵
Post. Chandkheda
Station Sabarmati
Via Ahmedabad
(India)

L03.526

526 – 529

Letter from Denise E. B. Bell⁴⁹⁶ D. C.
4, Sydney Terrace, Staplegrove Rd., Taunton, Som.
Undated letter

Dr Paul Brunton.

To answer your questions: -

1. What have I since found out about this subject of healing.

Health of mind, emotions and body (perfection for everybody is intended or possible.)

That it can be acquired partially in the human, hence negative manner.

By giving poisons to fight other poisons (medicine)

By removing disease and a part (surgery)

By holding darkness up to light (psychology and psycho-somatic medicine)

⁴⁹³ Page 525 noted with a “3” along the center fold.

⁴⁹⁴ Addresses are written on the outside of the aerogram.

⁴⁹⁵ “Kumbheswar” in the original.

⁴⁹⁶ Noted with a circled “B” in the upper right corner and “suggest deKock” written in pencil at the top of the page added by PB himself.

By normalizing the nervous system so the mind conscious and subconscious and the controlling factor of the body is freed to do its proper work (Chiropractic)

By artificially supplying deficiencies....limbs spectacles teeth or part teeth ..by using other parts of mind or body to supply deficiencies...orthopedics oculists dentists, physiotherapy, occupational therapy etc.

That it should be acquired completely by giving mind body and emotions to God and leaving the effortless and perfect consequences to His Law.

The symbol of this being the non-resistance of evil or darkness of Christ giving himself to the cross (the accepted positive sign) (+), commanding...Daily take up this cross positive method of living, throwing all negative or material onto God or Law and not taking such into consideration oneself The it will be used positively for the {evolvment} of creation.

Easier said than done...it's what I believe but not what I have inaugurated into.

Whom have I met...

No-one who has attained.

I have read Rebecca Baird's books, indeed I met her 2 - 3 years ago, but feel, although it's grand, it's a mixture of Psycho-somatic medicine and religion.

I have contacted Harry Edwards,⁴⁹⁷ a spirit guider, and rejected this because I'd rather have Christ or Buddha than any lesser spirits helping my patients and it's the lesser spirits used by God's guidance it's OK but I don't want Harry Edwards to direct them, nor myself.

I have read a bit of Thomas Merton but though I liked some of the information I don't like his introduction of darkness into a subject which is glorious light.

The kind of healer I would like information about & to meet is one who has given wholly and consequently is as infallible as the spirit with which he was born and overflows with the universal spirit of God with which healing of mind body and emotions of folk are healed. Failing⁴⁹⁸ such a person, then someone who thinks along these lines and does it.

You see I'm aiming this way but haven't the fruits thereof, therefore I'm just so much whitewash. I do try not to diagnose even to myself... only to cure or alleviate but it's where "I" can, not Law.

Enclosed are thoughts I've written down over some past years, use any of them if you wish...they show my trend of thought but not me ... yet.

Perhaps I have made one step forward since I first wrote to you. I chose to go to prison rather than pay a fine for practicing Chiropractic in the Province of Quebec, I was with all sorts of characters for a month and I found them good in principle even although amoral as regards the laws of man... and subsequently I really see good predominating in contacts which shows up my darkness rather well so I see messes to clear up more clearly than I used before this experience.

⁴⁹⁷ Harry James Edwards 29 May 1893 - 7 December 1976.

⁴⁹⁸ Page 528

If I had an example of the perfect healer I would so like it and perhaps the knowledge and observance would make me follow adequately... I believe I am willing (I'm not sure about this) to give up Chiropractic and the wisdom of my experience and deductions if I saw someone healing by the power of God and could emulate this. I do, in giving treatments put my work in God's hands. I say inside I lay my hands on the sick and they recover because I believe..... but mostly it's obvious I don't properly believe.

Anyway I will because it says seek and ye shall find. Perhaps you, in reading this letter can pick the places which prevent me from systematically healing adequately? Lovely if you'll do that.

Yours sincerely
Denise E. B. Bell

PS. I was stymied from going to India because of a South Africa passport. Therefore undertook an established practice of Chiropractic here. During this time I've contracted a Miss Bryant to whom I'm teaching what I know of Chiropractic and she is planning to go to India - and will be a far better gift to India than myself because she was born there & has 2 Indian languages & a real love of & knowledge of the folks & their thinking - she is one of the "brethren." Came to me originally for treatment. I wanted what India could give me - poor show & reason for going? Denise

L03.530

530 - 531

Letter from Denise E. B. Bell⁴⁹⁹
4, Sydney Terrace, Taunton, Somerset
Undated letter

Dear Paul Brunton,

It's sorry I am not to have heard from you - you were going to tell me of someone in England whom I could contact - better than I am - further along this way from finite to infinite -

I sent you a few of my thoughts so you could judge the relative needs - of myself the pupil and ?? - the teacher -

I⁵⁰⁰ suggested, if you wished, you could use those thoughts everyone's approach on this route must be slightly different and one thought synchronizes with one person and might not touch another.

Please let me know the name and whereabouts of the person I'd like to contact - or am I too far off the beam?

Yours sincerely

⁴⁹⁹ Noted with a "B" in the upper right corner of the page.

⁵⁰⁰ Page 531

Denise E. B. Bell

L03.532

532 – 533

Letter from Denise E. B. Bell⁵⁰¹
118 Ware Av. East Point, Georgia, USA
Oct 23rd. 1951⁵⁰²

Paul Brunton Esq.
c/o Rider and Company
47 Princes Gate. London 7. England

Dear Mr Brunton,

With interest I have read two of your books, In search of secret India and The secret Path.

Since I was eleven and I am now 50, I have wanted to go to India but different obstructions have offered until now. Now, I can go, as soon after February 1952 as I can work for the fare.

My object in going is to find a means...the means of healing that Christ used. I believe that some people could use this means without needing to go and be around folks who accept the power naturally and use it without exhibitionism. I have as yet been unable to get rid of inhibitions sufficiently. I've taken too many trainings along health lines, the final of which is Chiropractic, which I completed 2 years ago to, without demonstration, to omit my knowledge. Which, of course is dull in the extreme but which makes me realize I must go and find this demonstration of power.

When I get to India I shall be working under the directorate of health, in some capacity, but in my free time I would like to find the people who have this power without wasting time. Could you advise me where to look or who to look for. In your search you were not looking for what I am looking for but you may have come across the kind of "arrived person in healing others" for whom I am looking.

Would⁵⁰³ you be so very kind as to give me this information if it is not too much bother for you.

Thank you for your consideration.

Yours truly
Denise E B Bell

L03.534

534 – 535

⁵⁰¹ Noted with a circled "B" in the upper right corner

⁵⁰² Date added by PB himself.

⁵⁰³ In the left margin here, PB has written "Yes Deep Narain Sing" with a line for emphasis.

Letter from Denise E. B. Bell⁵⁰⁴
4, Sydney Terrace. Staplegrove Rd. Taunton. Somerset. England⁵⁰⁵
Undated letter

Dear Dr Brunton,

Thank you for the two letters I received and thank you, also for the third (the first you wrote) which I have never received. I was moving and it cannot have been forwarded.

The subject of your next book I need and I look forward to reading it. I have been most interested in previous books of yours, without having adverse criticism for them. Forgive me for mentioning, previously, only the book I did not want to study.

Having a South African Passport, I was prevented from going to India, It was disappointing. However, everyone is primarily alone in searching for truth and power to live abundantly. To turn the trick of giving the whole of oneself to God seems the only way to do the work I want to do (laying hands on the sick and they recover)

I haven't turned the trick.... I get ordinary results, mostly, which attend Chiropractic.. nursing, etc, the wisdom of my experience to date, not the results which I know are available if a person gives themselves, their knowledge and experience, their preconceived deductions to God. That my work done in the adequate manner (giving oneself so that the glory of the power of beautiful creation is permitted to work) I know is possible because in isolated cases needing help, it has been given through me. It shouldn't be the occasional and wouldn't be if, daily, I turned the proper trick.

Therefore I am on the outlook for people who have arrived in my contacts and reading... Rebecca Baird... Fox,⁵⁰⁶ Harry Edwards (though I have discarded that for myself, believing that it's possible to get direct to God without depending on spirits of dead departed... & leaving the work to them, if I leave it to anyone it's to God or Christ or Buddha but preferably I would do the work myself .. driven by the Power of God... I read your books with this application.

I would very much value contacting person in England now; or on the Continent (but that would have to be next year) who could help my search and if you could let me know how and where to contact them, thank you indeed.

When I could not go to India, I took over an already established Chiropractic practice, hence am daily contacting people in need of healing. I give them what I have in the line, I know more is available for them.. I'm out to find it.

Under separate cover I will send you my principles and beliefs⁵⁰⁷ to date, so that you can decide the stage.

⁵⁰⁴ Noted with a "B" in the upper right corner

⁵⁰⁵ "tell her see in UK G deKoch" added at top by PB himself.

⁵⁰⁶ There is an arrow from "Fox" pointing to "Harry Edwards" written in author's hand in the right margin.

⁵⁰⁷ Page 535

If any of them are useful to you in your work, you are most welcome to use them. I write or sketch when things seem to crave expression or importance. I send you only the indicative ones.

Again thank you for the three letters.

Yours sincerely
Denise E B Bell⁵⁰⁸

L03.536

536 – 541

Writings from Denise E. B. Bell⁵⁰⁹

Undated

To Dr Paul Brunton – preceded by air card⁵¹⁰

Truth in daily living.

I look into these cold eyes, deeply

And am drawn with dragging weighted

Steps, resisting.

I see but scorn, nor can I linger.

One by one and day by day my coverings

And camouflage are stripped.

Nakedly stand I, spurned.

Finally, bruised and crushed, seared and torn

I cry No more, it is finished

Yet, the morrow, again, I rise

An offering.

(I don't always find it so uncomfortable, in '39 when I wrote this, I did)

These lovely things.

Take all life gives.

With outstretched hands

And grateful hearts.

The love of trusting friends,

And sounds of happy birds and voices dear,

The scents of fragile flowers and rained on earth,

The colours of the sky and earth and sea.

The rest, the clearness of the night,

The peace and quiet content with those we love.

⁵⁰⁸ The bottom half of the page is PB's PO Box in NYC address and the writers address.

⁵⁰⁹ Noted with a "B" in the upper right corner of the page.

⁵¹⁰ Presumably referring to the letter above L03.534. Note is hand written where the rest is typed.

Take too, these other gifts
With balanced mind
And thankfulness.
The shattered hope which gives us truth.
The hate of ugliness which cleanses dirt and wrong.
Take wounds, which, while they hurt, teach values and realities.
And these uncertainties, injustices of life which purify.
And death for loved ones dear, for them it is security and joy and knowledge too.
These hard gifts are but for growth
And hurts in life don't gnaw and fester when we know
The reasons for our pain.
So
Take these gifts and grow
In understanding. And, with compassion
Walk with others on the way.
(Rather think that others, like yourself, don't require the harder gifts to accept, surely none of us would if we first gave then received fully what is offered?) Nevertheless this was a landmark in growth for me, in '43.

Free Will.

Take all God gives,
Himself.
The offering of His gift to us (free will)
Is all He asks.
The love He brings is joy
His Peace, serenity.
His power is infinite
And⁵¹¹ beauty manifests
The radiating Light
That brims our born capacity.
So
Gladly give this (will)
And thus dispel all fear.
He wants to be in us
So to express Himself
That others, too, may know
His happiness.
(These words were a kind of gift to me I sat down and wrote without my thought. Others things I've written I carved out sentences and words to fit my meaning...this came with no effort, hence I believe it as one believes something obviously further

advanced than oneself. Its inauguration that is a different matter ... and where difficulties arise.) 1950.

Meditation

Silence ... teaming with power.

Unearthliness ... tangibly real

Light... dispensing routes to infinity.

Love... discerning beauty in Itself and all creations; creating warmth, near, friendly, reaching beyond time.

Serenity...filling space and in its consumption, its peace a single line of stillness, God filled.

(written 1953)

The⁵¹² Seventh Day...written for Elsie Bell.

On the seventh day, which is mine own (for 6 days are for work but the seventh is made for man to fill as he will), I set out to seek for truth.

I took with me food and raiment for the journey and Words to direct me on my way.

An April day it was, the sky alternatively filled with racing clouds and patches of blue which held, immeasurably, infinity.

The wind brought chill which pierced my raiment; gusts of rain cleansing bare face and hands; an intermittent gift of warmth from the sun, fleetingly uncovered.

The words drove me to a hill and a tiny path led me, discursively up amongst depressions and onto shoulders, by tiny streams and wider pools.

In the depressions I saw new blades of grass pressing up through last year's sodden mass and knew these fresh greens were built on the accomplished death of these dear ancient efforts of other Aprils

I could not regret the death nor the effort of their past...nor mine own; so; I left the past behind and climbed the shoulder.

On the shoulder I paused and clearly saw the majesty of height etched above me. I knew the etching of my vision, so impressed left no space for superfluities. I cast the burden of the food and raiment down and with lightened foot found the path more direct for I could choose mine own, freely.

But I stayed by a tiny pool, sheltered with bare banks of clay. The water mirrored each changing now of gray, white and silver cloud each patch of blue from the sky above. I looked closer and saw mine own eyes seeking for the true depths. The pool was shallow, although, to capacity, on its Stillness, it reflected the immensity of heaven. I knew, too, myself and was aware that on those 6 preceding days the surface of myself was troubled with waves of effort, with shadows of depressions, with weight of cares, but today, now, I knew myself uncrushable as the water nor could I be divided as water which is lifted in part, pulled down to rush madly to valleys, dispersed by

attraction to the earth below. I, myself, a spirit created by greater love than Mother Esther's or Father Frank's; created and secure in God my Father's Love. I could permit this love to enter, I could entertain this Guest of Light and Beauty in my dwelling and with instantaneous arrival, each heavy burden accumulated and stored, would, with Power, be lifted; each dark vacillating fear be banished and Peace descend.

The water sparkled. Great joy welled and overpowered me. The music of a lark could but indicate not express the music in me; the Love, the warm understanding in my being.

Now, unconsciously I again trod on and up. Bathed in air light and stillness; resting on solid earth, all effort fled. With gladness I gave the past, the future away, living Now.

The bread and cheese, a lovely feast shared by ants and a gull swooping in his course from river to the sea. The water present for my thirst and theirs. The earth a solid path for me, lightly to tread. Six more days of work, imprinted with the seventh are abundantly lived.

For to seek for truth is to find God who Fathers his creations.

L03.542

542 – 543

Letter from Herbert M. Shelton, D.P., N.D. explaining that with the specific grant Shelton has, he requires a name in order to send out a subscription to the *Review*.

Extract: "I explain that the money with which this book was published was given by a well-wisher of the cause with the stipulation that it be used only with which to get new subscribers – two for a book."

L03.544

544 – 545

Letter from Herbert M. Shelton, D.P., N.D. thanking PB for the name, and stating that he will forward a copy of *Recovery* when he receives another name.

Extract: "If you give me the name of your other subscriber, I will forward to you your copy of Recovery."

L03.546

546 – 547

Christmas poem from Samuel Lohr
This is typed on a small page and signed by author

Extract: "The night was clear and so very bright"

*A shining star that was still and light
Then came a cry of a baby boy.
That filled the air with wonders and joy"*

L03.548

548 – 549

Letter from Samuel Lohr⁵¹³

Undated letter

Dear Paul:

May the LORD guide you and protect you.

With Peace and Affection,
Samuel

L03.550

550 – 551

A poem from Samuel Lohr⁵¹⁴

Undated poem

A Cheerful Face
A Cheerful Thought
A Cheerful Smile
A Cheerful Heart.

Yours in Oneness,
Samuel Lohr

L03.552

552 – 553

Birthday card from Samuel Lohr⁵¹⁵

November 27, 1954

To

Paul Brunton

May your birthday and all the
days of your life be as
bright as the stars
that are in
Heaven.

⁵¹³ This may (or may not) have originally been attached to the preceding Christmas poem L03.546.

⁵¹⁴ Noted with a circled "L" in the upper right.

⁵¹⁵ Noted with a circled "L" in the upper right.

With Peace and Affection.
Yours in Oneness,
Samuel Lohr

L03.554

554 - 555

Letter from Samuel Lohr⁵¹⁶

11710 Collins Street, North Hollywood, Calif.

December 27, 1954

Dear PB:

I hope and pray you are in the best of health, in good spirit, and in oneness.

In reference to your letter dated December 18 of this year, it made me happy to know that you are building up your physical body for that is very practical and most necessary to do. No doubt, you will live to be one hundred and one.

With deep appreciation for your gesture in wanting to give me a Christmas present; that you have already done in more ways than one in giving me your true inner friendship. To me, that is worth more than all the combined wealth in the universe for in THATNESS I see GOD everywhere and feel HIM in everything. Surely, no man would want any more than that.

As I was successful in my inner aim so I will be outwardly in establishing my own independence and under my own conditions; in doing so I will be free without any domination and dictation of doing GOD'S work the way I feel and with a greater service to GOD and my fellow man.

I have already acknowledged on behalf of yourself as well as myself regarding the fruit-cakes.

There were many invitations for me to on Christmas Day but again I followed GOD'S guidance. Now I find myself in the home of Georgia Beth Spencer. There I have spent seven hours with her; we both meditated. I let myself completely go and I was beyond the depth of all holiness. Forty-five minutes after meditation I came to but Beth was unable to come out of it. It took me approximately another hour before bringing her back to life. She has gone beyond the stillness of nature and at a spiritual experience of finding GOD within her heart. When she came to she told me she was at the top of the world and again after forty-four years in a wheel-chair, for the second time she stood on her own two legs. How GOD moves in mysterious ways and only through the power of her own FAITH was she able to achieve such a miraculous feat.

I feel and believe with your help Margo will achieve greater spiritual understanding.

In reference to Jack & Diana I will talk to you about that when you return.

With Peace and Affection.

⁵¹⁶ Noted with a circled "L" in the upper right.

Yours in Oneness,
Samuel Lohr

L03.556

556 – 559

Letter⁵¹⁷ in French from Raynaud de la⁵¹⁸ Ferriere⁵¹⁹

It is asking PB to send addresses of Gurus that he knows, dated November 26. 1949 sent from 44 WEST 77th. Street New York.

*Extract:*⁵²⁰ “Je recois communication des Indes qu’un Frere Sprituel (roger Simeteys) Sinayassin frances depuis 1947 dans ces contrees recherche des addresses de Gurus que vous connaissez.”

L03.560

560 – 561

A small label likely used in archiving organization
Void page

Extract: None

⁵¹⁷ Letter is written on Aquarian Mission stationery with names and addresses of the New York Section and indicating that there are three locations, in Kwen-Lun, Tibet, Maracay-El Limon, Venezuela and Hortontown, New York.

⁵¹⁸ Serge Raynaud de la Ferrière (18 January 1916 – 27 December 1962) was a French philosopher.

⁵¹⁹ Noted with a circled “F” in the upper right.

⁵²⁰ Page 558 – 559 is a pamphlet from The Universal Great Brotherhood Mission of the Aquarian Order (New Age Movement) that explains their mission and how to join.

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