

Readers' Letters 12

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 1979.

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

L12.001

1 - 2

Letter from Robert Whitehead¹

Maple Lodge, Park Road, West Dulwich, London

October 10th 1934

Dear Mr {Hurst},²

I am pleased to learn that you are not leaving England till mid-November for that will give a little time longer for us to develop our acquaintance. - which - I think - is destined to be of some value - which - I cannot foresee. - except, you are going to carry away something - I know not what - for - someone, not yourself, far, far away - who awaits it:

All of which sounds vague and very mysterious, and I do not love the mysteriousness of mysteries. For me a mystery is but a plain thing badly seen: they cause me to chafe a little at the poorness of my spiritual vision and to look about me for

¹ "W" and a small triangle are written in the top right corner.

² "Hurst" has been rubbed out.

the spiritual spectacles I have mislaid. Yet such is the secret but proper nature of a mystery, the hiding of something in order to induce a search. Mysteries are not supernatural: they all lie in the realms of the phenomenal, phenomena not rightly comprehended.

I wonder. Did you ever meditate upon this series of asseverations?

1. There is nought but God: "In Him all things live and move and have their being." All things "seen" and "not seen".

2. God is. Man exists. (Latin ex-out sister - to make a stand)

3. God is, and against the background of God man and all things living and dead stand forth in the Great Game and Spectacle of Creation.

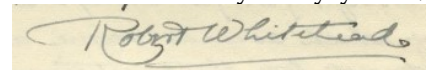
Existence - an appearance - within - or - against; the background of Being.

I suppose you have. As I have, very often.

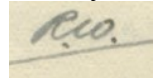
I³ shall be very pleased to meet you next week for lunch at the {Augel} - Thank you for the invitation. I propose Monday at my office, say 11.30 and 12.30 to lunch.

I like the idea of your rushing out a book in this wild fashion. It should at least show signs of vivid force. I trust a force for the piercing of armour-joints and the slaying of false gods.//

With every good wish,
Very truly yours,



I think my people will have sent a receipt for the Cheque. Thank-you.



L12.003

3 - 4

Letter from Robert Whitehead⁴
Maple Lodge, Park Road, West Dulwich
Dec 26th 1934

My dear friend

I was very pleased to receive the beautiful Xmas Card you sent me. My sincere thanks for it. Thanks too for the Pamphlet - "The next three years" - sent to me at your suggestion.

With the Philosophy embodied in it I am in considerable agreement, but I think such Philosophy needs no organization for the spreading of it, that indeed much harm is done by such methods, and that the only way for Truth to spread is by contact with

³ Page 2

⁴ "W" and a small triangle are written in the top right corner.

Truth-Livers. One cannot achieve truth by buying a book or joining a society, or subscribing to a cause. One must first find in oneself a desire for Truth which is as it were "a consuming fire" driving one to action and that action should be and ultimately must be to find a living Teacher. That Teacher will not be of the kind that takes a fee, asks for a subscription or seeks to make a profit by selling a book to the aspirant.

You will be going away very soon I expect: I would like to send to you this copy of a Note I made when first I read that Chinese Book of Life "The secret of the Golden Flower."

I know it runs counter to much you will meet with in your Pilgrimage. Perhaps it will serve upon some occasion to keep you to attain that Balance to which the Upanishad⁵ refers: Equilibrium, that is Yoga. At any rate, here it is, with my sincere good will.

Observe the Religions and all their Sects for ever seeking to attain a state of soul, lifting them high above all the miseries of life.

The Buddhist cries: I take refuge in Buddha.

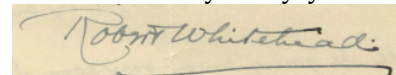
The Hindu: Harih Aum Tat Sat, - Deliver one from the Pairs of Opposites O Thou who art true.

The Christian wails: what shall I do to be saved?

How much wiser, nobler, and ultimately how much richer, the soul which seeks no escape, but accepts the conditions of the moment, plus the strength and capacity of the moment, as the Will-of-God-for-the-Moment; and makes that will its own will showing itself in glad acceptance of the Challenge of Circumstance and the Unknown.

With all good wishes,

Very truly yours,



L12.005

5 - 10

The Ladder of Souls by Robert Baeda⁶

Undated

The Ladder of Souls

Jacob dreamed a dream, and behold a ladder was set up on earth and the top thereof reached unto heaven; and lo! The angels of God ascending and descending upon it. And he said. Surely the Lord is in this place; this is none other than the House of God and this is the gate of heaven. And he called the name of the Place Bethel.

Descending⁷

⁵ Page 4

⁶ "by Whitehead", "W" and a small triangle are written in the top right corner.

Strong Souls there are who strip themselves of God
And downward plunge into the deeps of Man;
Some to the realm of keen hard-fighting saints;
Some to the quite peace of pious folk;
Some to the sordid worlds of toil-for-pain;
Some to the peevish lusts of gain-for-naught;
Some to the states of stranger misguided sex lower than brutes; and some down,
down again.

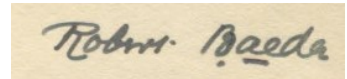
And there content they bide, not heeding loss
But filled with love; each in his own disguise
Loosing a Gleam of God for a new Paradise.

Jacob: These things I saw, and gave myself for lost:
Who have no gleam and am but a tempest - tossed:
Yet happy still that allwhere Christ is formed
And even Hell with him is hallowed ground.

Ascending⁸

Feeble and foul souls climb up out of Hell,
Sate desire impelled, whatever its name,
Lust, pirate greed, ambition, good report
Or the fierce zealot's battling for his crown
Always one rung above is smiling Heaven
Always one rung below is brimstone Hell,
And high, o'er-topping all a Shining Light, -
A Shining Place, perhaps - or stay! - a Living Man.
Swift change the forms. Only the Light remains:
Light lit for every man. Light-? Life! O earth-born clod
Life breathed through Dust-of-Earth: Soul-Dust a gleam with God.

Jacob: This too I saw, - God's dealings with Desire
Filling each soul at last with Love's pure Fire
Working in all His loving, living plan,
Making a Son of God out of a sinful man.



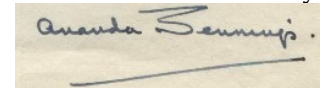
Letter from Ananda Jennings⁹ to Melva Cluff
Whole Rock Ranch, {Mc} {hill} road, Hi
Thursday 1947¹⁰

Dear Melva Cluff

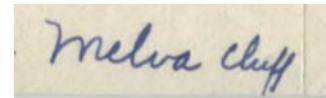
Please forgive my delay in answering your kind letter, but I have been waiting to see just when to {stall} the Sunday morning Talks than decided to {illegible} in 6 Talks from October 12 on, at 10.30 am in my home here.

It will be so very nice to have you with us.

With every good wish
Sincerely

A handwritten signature in blue ink that reads "Ananda Jennings." followed by a horizontal line.

For¹¹ the past year, I have not eaten any cooked foods, eating mostly fruits of all kinds - I have never met anyone to consult on this subject, but I have kept very well and strong. I will promise to be worthy of a great Teacher.

A handwritten signature in blue ink that reads "Melva Cluff".

L12.013

13 - 14

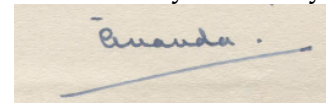
Letter from Ananda¹²
Whole Rock Ranch, {05Hi}
Jan : 19 : 48

Dear Paul

How very kind of you to make a "Middle way" meeting possible.

I shall look forward to being with you between 10.30 and 11 on Monday morning Feb 2.

With every good wish
Very Sincerely

A handwritten signature in blue ink that reads "Ananda." followed by a horizontal line.

⁹ "J" is handwritten and circled in the top right corner.

¹⁰ "1947" is typed at the top of the page.

¹¹ Page 12.

The rest of this letter is a note by the recipient.

¹² "J" is written in the top right corner of the page. "Sage" album" is handwritten by PB at the top of the page.

L12.016

15 - 16

Letter from Ananda¹³

Whole Rock Ranch, {Mc} hill Road, {05Hi}

Jan 24.48

Dear¹⁴ Paul

Thank you very much for your very kind invitation - but I have been made to realize that The Town House is not quite the place for this sharing of "The Gnosis of the Buddha."

I know you will completely understand - for a very delicate and yet far reaching thing is taking place here.

I know how very busy you are - but if it were possible for you to come to {illegible} 05Hi - I would¹⁵ be so happy to meet you in my own home and go more deeply into the spirit of this great teaching.

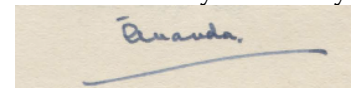
It is quite easy to get a room at the {illegible} {Robler} Hotel here (anytime except Easter.) Their telephone is 05Hi 434)

There is a very good Greyhound Bus service to Ventura and we would be so happy to meet you there and motor you here.

Again thank you so very much for your kindness and hoping that it will soon be possible to meet in a place dedicated to the Buddhas great message of Enlightenment.

With every good wish

Very sincerely

A handwritten signature in blue ink that reads "Ananda." followed by a long horizontal flourish.

L12.017

17 - 18

Incomplete letter from Unknown

Undated

Ananda told me that she had given Gertrude more instruction than she had planned, as the fuller teachings were for me, but of course I did not tell Gertrude what she had said. Gertrude has an impression that Ananda does not plan to give her the advanced teachings, but Gertrude may have an incorrect impression about that. Gertrude's impressions since her return from Ojai have not been too correct, and

¹³ "J" is handwritten in the top right corner.

¹⁴ Page 16

¹⁵ Page 15

everything seems to be upset in her office. The business is going down and Clinton is upset about many things, and especially about Gertrude's attitude with her employees and with him. A "show-down" is apparently on the way.

Ananda's recommendation of the little book that I send you; The Sixth Patriarch's teachings; and Father Watts teaching of Zen all stress sudden Realization. Do you not think that it is possible to have "sudden Realization" after one has gone through to a stage of acute self-consciousness or self-knowledge? It seems to me that one has to go through the stage of learning and acknowledging what is within oneself, but also it says in The Huang Po Doctrine (Which A, recommends too) that if one thinks that one has to go through the ten stages of Bodhisattvas then one has to go through many kalpas of suffering, but if one's mind could recognize that one's true nature is Buddha then one could have Realization in a flash. Do you agree with that?

L12.019

19 - 20

Letter from Faith Culme-Seymour¹⁶

Madras

13.1.'55

Dr Paul Brunton
Box 34 Cooper station
New York 3
USA¹⁷

Dear Mr Brunton,

I feel very badly that I have never written to thank you for your kind letter written last May, but I thought I would wait to write till we got to India. We have been in India since last October and have had a wonderfully interesting time. Thanks to your suggestion we are going to see Swami Ramdas at Kanhangod near Kasaragod in about two weeks time. I believe he has been in America - so no doubt you saw him, - as he has only just returned to India.

The great Sri Ramana {Maharshi} - alas - we cannot see, but we have come to know a little of him through your books and for that I am grateful.

As you said in your letter it is not necessary to go to India in order to discover one's true self but such a journey sometimes unlocks the door for one and enables one to look within.

We have met many fine souls here, but most of them belonged to the {Ramatushia} order. We want to {illegible} first, outside Calcutta and at Hardwar because I had an aunt who knew Swami Vivekananda very well, and that seemed to open a door.

¹⁶ "S" and "INT" are written in the top left corner.

¹⁷ Address from airmail form of back of letter.

India is so vast, and the spiritual so vast and there are so many different paths - one is only just beginning to sort things out a little, and find one's own path; but they all seem to come back to the same to look within.

We should love to have the opportunity of meeting you one day. Should you come¹⁸ to England my husband and I would be so pleased if you would care to write to us, for we have much to be grateful to you for.

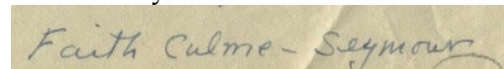
The address is Rockingham Castle¹⁹

Market Harborough

Leicestershire

and it is about 80 miles north of London, too far for a day, but nice for a longer visit.

Yours sincerely and with best wishes.²⁰



L12.021

21 - 24

Letter from Permanent World Wide Congress and Peaceful Commonwealth of
Free People

A letter in response to an inquiry showing interest in being further acquainted
with this corporation.

Extract: A Syndicate of Practical Idealists, for Friendships, Mutual assistance, security against war, radical religious – geopolitical and labor – capital discrimination, and to end want, sickness, fear, sorrow, economic uncertainty and social injustice or chaos."

L12.025

25 - 26

Letter from Umadevi²¹

Bangalore

17.XI 52

Dear Mr Brunton,

Thank you for your letter. But... may I argue a bit or repeat {illegible} Ri's request from another point of view -

¹⁸ Underlined in a different hand.

¹⁹ "BOX" was inserted in the right margin after "Castle".

²⁰ "Europe {n/v}" is inserted in a different hand at the bottom of the page.

²¹ "D" is handwritten and underlined in the top right corner.

Do you think that you could have anywhere, any difficulty - if you would write just a few words about your appreciation {illegible} so much of the book, or even less its subject (being above all "appreciations") {but} the author - Just a few words introducing him to the English reading public?

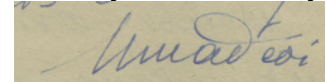
Would it really create any difficulty for you? If so, of course nobody could repeat this request but... may be not quite so! {Then}, please, remember your {dear} {illegible}.

Mr {illegible} Ri is so certain of your assistance, and {for} every reader your²² name means so much. {illegible} it would be a great difference if you would definitely refuse.

So once more: please {reconsider} {the} {matter} and let me know.

How long do you intend to stay in India and in Tiv-lai?

With kind regards
yours sincerely



L12.027

27 - 28

Letter from Eleanor Noye to Mrs Brown
May, 12, 1954

My Dear Mrs Brown;

Thank you for your kind letter. Needless to say it is always a pleasure to hear from you. I had intended answering your first letter when I sent the notice of Bhagavan's Brahma Nirvana, but, I am sorry that I did not get it done, am sure you understand. As always read your letters with deep interest, especially the parts about Bhagavan.

Thank you also for your beautiful card, which arrived on Monday. Trust that you and Mr Brown are well, and enjoying these glorious Spring days. Imagine you will be leaving for your summer place before long. May your days there be filled with joy and blessings.

I am so sorry that I do not have the photograph you asked for so²³ am sending two copies of "Who Am I?" which I would like to give to your friend in His Name. Am also happy to send the two copies of Upadesa Saram and Maharshi's Gospel which you requested.

Thank you again for your loving thoughts. May Bhagavan bless both of you.

With my best wishes
affectionately

²² Page 26

²³ Page 28

P.S. - The two plants are growing nicely, they shall always be a loving reminder of you, the garden is beautiful at this time of the year, new life, and the birds and squirrels are running all over, Truly He is in all creation {and in}²⁴ all creatures.

L12.029

29 - 30

Letter from James Leigh²⁵
24 Store Street, London
4th July, 1947

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

My dear Paul,

Thank you so much for your very kind letter of 9th June. I am sorry to hear you have not been doing any writing of late. I think it is everybody's loss. I only hope that in the midst of your many other duties you will be able to take up the pen again, because I know you have a very large public which eagerly follows your work, and can really only do so through the medium of the printed word.

Anyhow, I am very much looking forward to your visit to the U.K. next year, and we must then have a meeting.

Meanwhile, with very best wishes and kindest regards,

Yours sincerely

(James Leigh)

EDITOR - PREDICTION

L12.031

31 - 36

Letter from Mrs J.A. Crampton Chalk²⁶
Coulmead, Oakhill Rd., Torquay.
1.9.41

²⁴ "and" has been changed to "{in}" by hand.

²⁵ "P" and "not answered" are handwritten at the top of the page.

²⁶ "C" and a checkmark are handwritten in the top left corner.

Dear Mr Brunton,

I feel that I must write without delay, I tell you with what joyful feelings; I read, (for I have not yet finished) your book: "The Hidden Teaching behind Yoga" - in fact the Ancient Wisdom Religion! Joyful, to know {there} is someone here who knows these truths.

It is just {such} a book I have long felt to be badly needed. {never} was {the} world so badly in need of this {illusion} {illegible}!

I wish great success and help, for your book and have already mentioned it {to} two {serious} persons.

you²⁷ have had the opportunities which when {illegible} {give} {illegible} - for the {cities.}

It should be of {illegible} value to some few persons who are really after - Truth.

{You} {illegible} as nothing, of the difficulties, and the possibilities, {its} of {illegible} interest and pleasure to me.

I must explain, {that} from my earliest childhood I began the hunt for the truth of things and refused to be {illegible} {illegible} as anything.

From {illegible}, and Emerson, Sir²⁸ Edwin Arnold, Charles Johnson, and then - from Mrs Blavatsky I learned all I know of practical occultism.

You know of course Blavatsky's "Voice of the Silence?"

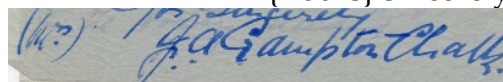
- Johnson's The {reply} of the Upanishads? - The Secret Doctrine

- The {Crest} Jewel of Wisdom, and of course the {illegible} translation of the "Bhagavad Gita."

These are the books I have {illegible} myself up {illegible}!

I hope to hear from you if you have time to spare and this reaches you.

{Yours} Sincerely

A handwritten signature in blue ink, appearing to read "J. A. Campbell".

L12.037

37 - 38

French annotated pamphlet Aghartha: "L'Aghartha," Convention Internationale
des Forces de l'Esprit²⁹

Pamphlet is 1 page, two sided, folded to give 4 pages of content all in French.

Extract: None

²⁷ Page 33

²⁸ Page 35

²⁹ "21.9.50" date added by hand.

L12.039

39 - 46

French annotated pamphlet Aghartha: "L'Aghartha et le Maha Chohan"

Undated heavily annotated, with underlining, section highlighting and handwritten notes; content and notes appear to all be in French language.

Extract: None

L12.047

47 - 50

"World Religious Council," annotated pamphlet Aghartha: Universal Spiritual Union

"Manifesto and Invitation;" a printed and annotated pamphlet in English language.

Extract: "It is obvious that nations and "power blocks" are powerless in the face of increasing problems, and people look for solutions where these cannot be found, that is in inhuman conditions and outside of the sphere of moral forces and spiritual powers."

L12.051

51 - 56

Annotated pamphlet Aghartha: Universal Spiritual Union Inc³⁰

A general letter describing their vision and mission.

Extract: "The Foundation of the New Civilization. The Parliament of Man, and the United States of Free Peoples of the World."

L12.057

57 - 58

French annotated pamphlet Aghartha: Union Spirituelle Universelle³¹

Typed French language pamphlet

Extract: "Les Membres Serviteurs de l'Union Spirituelle Universelle ont l'obligation de visiter les Associes personnellement, de les aider dans leurs etude et la solution des problemes qui les troublent."

³⁰ "21.9.50" date added at top by hand.

³¹ Undated

L12.059

59 - 66

Annotated pamphlet Aghartha
Undated pamphlet

Extract: "The UNO has its failing points, too. The fact that the vanquished nations were not invited to partake in the mapping, chartering and functions of the UNO makes it lame and maladjusted from the very start.³²"

L12.067

67 - 74

A French language newsletter from Aghartha: Union Spirituelle Universelle
Typed document needs translation and is dated "8.9.50" by hand.

Extract: "Message Universein a l'Humanite pa l'Illustre Maha Chohan KH"

L12.075

75 - 76

Annotated envelope
Undated envelope labelled with content found in extract written by at least 2 hands.

Extract: "V-VI," "Mansfield, Spring 79," "Groups 1&2"

L12.077

77 - 78

Letter from A.E. Cama³³
Mubara Manzil, 50 Hughes Road, Bombay³⁴
16.11.34

Dear Sir:

Thank you for yours of 31 {illegible}. I am pleased to note you will tour India next Spring. I shall be pleased to meet you when you land at Bombay. So please write to me.

Meher baba to direct {Palkie} Production may prove of news to you. {illegible} cutting enclosed.

³² Extract is the first annotated content found on page 59.

³³ "C+" is written and crossed out by hand and a circled "C" is written in the top right corner.

³⁴ "for John Bull" added by PB himself at the top of the page.

In a defamation case by a chela of {Upashni}, it has now leaked out that he served four months {Simple} imprisonment. I have no faith in these rascals who marry young girls, seated behind a curtain, holding some image of a god and the marriage ties celebrated in the name of God is an actual marriage not to the God but to the Upasni Maharaj, and the girl is christened with the Sirname Upasni. ...³⁵

P.S. In my first letter... and not Upasni.

...³⁶

P.S. You will receive {Starlore} for {Oct/Nov} {illegible} to you. Strange facts may interest you. The benefactor is with me and may interest you when you visit Bombay.³⁷

L12.079

79 - 88

Letter from Ariel Lotus³⁸

Undated

I went into that first meditation with you, the first I ever had with a Teacher, with a feeling of strengthening purpose and joy but also with a vague apprehension that perhaps trying consciously and voluntarily to induce that "starry peace" I might succeed only in frightening it away.

(My meditations heretofore had never followed a deliberately chosen discipline, they had followed inspiration, the ecstasy of creative writing and the peace that came from lifting my inner being to the Higher Powers. Lately my efforts at fighting off disharmonies, evil influences, cleavages, etc, etc, seemed to become clouded in a veil of sterility.

From the first moments of our first meditation I had a clear realization of great power emanating from your presence, a power perfectly controlled and unerringly directed to the highest Good.

Slowly a quiet stream of some sort of peaceful bliss grew. Slowly it permeated all. No thinking of any kind remained. No emotion but an intense and at the same time curiously detached floating joy. At rare intervals there were disembodied (or so it seemed) words also floating very slowly (not within my head but somewhere far away,) words like - love... love... love... or my Divine Father³⁹ or - God is here now, right here....

³⁵ Subsequent lines may be missing as page is torn below this line.

³⁶ The first P.S. is written down the side of the page in two lines; the ellipsis here occur where the bottom of the page is cut and where words are missing.

³⁷ This second P.S. added at top of page.

³⁸ "Ariel Lotus" is handwritten in the top left corner of the page.

³⁹ Page 81

And then no more words, only a vibrant quality of Bliss. No unmovable peace: an ethereal sea of imperceptible vibrations gently washing visible and invisible shores.

And slowly - gradually the realization that everything had fallen quite normally into place. All but absolutely all disharmonies and jarring influences were gone. And the strongest, the most clearly canalized and straightly directed sense of Unity I have ever experienced, established itself - permanently I feel, within myself. Also a quality of Peace, hitherto unknown to me consciously, seemed to beneficently invade everything. In all the meditations no matter what the interruptions might have been. Your power is clearly perceived like a strong current of serene harmony switching gradually and strongly more and more light on.

And now as a sum total of our meditations plus the spiritually perceived notes I can make of them:

A mysterious and deeply blessed power brought fully back to me that heart of a child whose essential unity with Spirit and serenity even in storm and sorrow I had known but which had been somehow gravely disrupted.

The lovely quiet I felt so intensely during these meditations seemed to have been so to speak charged with unformulated lessons: something like poems without words.

And⁴⁰ -- the general awakening, a definite spring of the soul, an increasing awareness; everything becoming more vivid, warmer, more elated. All perceptions that had been like dull gold, shining newly cleaned.

An electrifying of all one's faculties on all planes.

And, the realization that each plane's vibrations have been decidedly raised.

Reason is purer and of untold crystal clear far sweeping reach; Emotions are sharpened and intensified; the intellect is more luminous and more lofty; the physical body is more alert and more vital; --- and lo and behold, my Master, there is also the dawn of a deep tolerance!

But I must continue: There is the increasing realization of the All-Powerful All Good Power permeating (I feel it through all my senses, mind, heart, and the higher soul beyond) through everything, and I feel it quite as tangibly as a touchable object.

A renewed interest in daily human interests that were boring duties before.

Many dormant qualities and faculties that were⁴¹ sleeping or that I had put to sleep myself voluntarily, - awaken with fresh and simple zest. Limitations disappear. "Joie de vivre", blossoms violently, too violently perhaps. The physical world is shinier and its hues deeper and brighter.

One discovers much more about the angel within and also about the throbbing human heart. -

One feels as a sort of double-edged pure sword, a loftier detachment and at the same time a more personal, warm attachment than before.

⁴⁰ Page 83

⁴¹ Page 85

Through⁴² the visible atmosphere I sense another "air" of incredible vividness and enchantment.

Threads of healing, - waves of benediction, benevolent fragments of inspired thought, travel back and forth.

And strangely and mysteriously a lot of fluttering wings and trilling birds seem to be imprisoned in one's - what is it nightingales could be caged in, - shall we say, in one's human heart?

And, so, - the thrilling Book, the Gospel of Beauty is replaced open, dusted and illumined anew, on the threshold of another dawn.

L12.089

89 - 92

Letter from Marianna⁴³

March 7 1955⁴⁴

Just a short note to say hello (a typed one will follow shortly) - and to thank you for your last letter, which I greatly appreciated.

This is also to tell you I am forwarding in a day or two, a number of {Sadony's} Caravels⁴⁵ so do be on the lookout for them.

Do hope your stay is pleasant and that your book is coming along. I look forward to it.

I am happier than ever if such a thing is possible. Since January 3, I have been undergoing a conscious Illumination of Truth, if that describes it. For a day or two before Jan. 3, a symbol appeared before me floating about the ether, and I questioned its meaning.

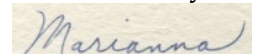
Perhaps⁴⁶ this illumination was indicated. The symbol was this: {a drawing of a six point star created by 2 triangles}

Then came a dream of which I shall tell you in my next letter and which meant much to me.

Over Friday and Saturday of this past weekend I truly found my "spiritual center." I know I told you this once before, but now I know it is actually so.

Again, Paul, my deepest thanks to you. Your efforts on my behalf shall never be forgotten.

God bless you;



⁴² Page 87

⁴³ "G" is handwritten and circled in the top right corner.

⁴⁴ Date is written in a different hand.

⁴⁵ A note in the right margin in another hand reads: "{illegible} receipt say cover torn but # copies {read}."

⁴⁶ Page 91

L12.093

93 - 94

Letter from Marian Dunlop⁴⁷

3 Longdown, Guildford.

11.VII.53

Dear Dr Brunton,

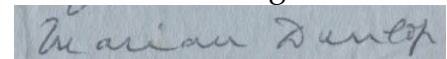
Thank you very much for your letter of June 22nd, and for the cheque. I am grateful for both.

I hope very much, and so does {illegible} {illegible}, that we shall see you again if you do come to England two years hence.

Two years seems a long way to look ahead, I find, when one is old, though very short to look back on!

We are very busy here, how {usefully} {so} I am not {always} {illegible}. Some people undoubtedly come wanting only a surface peace, and finding a quiet place and a smoothly - {illegible} {house} they are inclined to think they have found a good deal! However, even that may be a beginning; and there are others or course who one feels {you} {will} more as they practice meditation.

Yes with all good wishes



L12.095

95 - 96

Incomplete letter from {Maud}⁴⁸

68, Clitherow Avenue, Hanwell

8.1.39

My⁴⁹ dear Paul,

I need not tell you, for you know what pleasure your letter gave me; it showed you had got over a bad patch; and I trust all is going to be plain sailing now to health and strength, and not one only but many books will reach the 'world' through you and will reveal the inner workings to them of a great soul, helping them on the path. I do not hold a general class meeting, but meet⁵⁰ each one individually at 50 Queen's Road - I have always found individual attention the best plan for getting people on - Miss Lucy Woods the deaconess, still meets me; I was with her for 3 hours yesterday - She says I

⁴⁷ "D" and "archive" are written at top of page.

⁴⁸ "P" is handwritten at the top of the page.

⁴⁹ Page 95 right side.

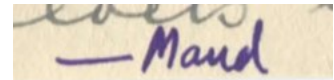
⁵⁰ Page 96

am the only one who helps her - she still pays {D.} Cannon occasional visits paying him 3 Guineas each time; but it is as she says, only to get him to explain some scientific facts to her about his books which she uses for lecturing her Church adherents,⁵¹ she says it is to help them to think on scientific lines and learn the deep breathing exercises!

She herself attaches no importance to the work done in churches and finds the men who are in power there generally lazy and indifferent to anything but spiritual. She has a high opinion of you. I like many others regret your having to leave England as you did.

The dear beloved Rishi still comes with his blessings to me, and I go to him. A few months ago I saw him lying in a small side room, about the size of our dining room, (little longer perhaps) and⁵² some people were attending to him - I could see from his face that he was in pain - he didn't fail to see me and lifted his hand and smiling, blessed me - Since then I've seen him well again - Have you had any news to the effect of what was the nature of his ailment.

Leonard is looking and keeping remarkably well, and added a great number of pounds to his weight - within the last 3 months! It took him 2 years to recover properly from the shock of the big throat operation he had and the haemorrhage that followed on it - now he revels in⁵³ ...⁵⁴



L12.097

97 - 98

Incomplete letter from Unknown⁵⁵

Eerde Ommen

March 10 1937

Dear Mr Brunton,

I waited to thank you for your kind letter of Jan 7th until I heard something definite from Rider. His last letter I received this morning and I am enclosing the two letters I received from them. The other day when I was at The Hague I saw your books in nearly all the bookshops there.

There is only one very extraordinary thing⁵⁶ I hear about Rider and that is that they are known in Holland for being extremely slow in sending books. I myself have

⁵¹ Top of right side of page 96.

⁵² Page 95 left side

⁵³ Name added in another hand.

⁵⁴ Subsequent pages are missing.

⁵⁵ "P" is handwritten in the top right corner. "Baron," a checkmark and some symbols are handwritten in the top left corner.

⁵⁶ Page 98

waited 3 weeks for your books from them, via my bookshop, while English books generally take one week to come.

I, and a few of my friends are really very much hoping to meet the Maharishee one day and I sincerely hope that it will be possible for me to go to him once in my life.

...⁵⁷

L12.099

99 - 100

Letter from {Geo. V. Cook}⁵⁸

6, Grey Towers Parade, Hornchurch, Essex.

16/1/43

Dear Dr Brunton,

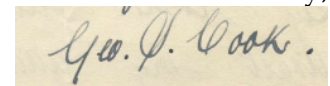
I have read and re-read your book. "The Hidden Teaching Beyond Yoga" and I find I have grasped your teaching of "Mentalism" fully.

I am now 32 years old and have been deeply interested in religion and the meaning of life for the past eleven years. By this I don't just mean the Christian Religion, in fact I am not a church goer at all, but that I have a habit of pondering over any "wise sayings" from whatever source they come. All books on philosophy attract my attention and that is how I came across your book.

Imagine⁵⁹ the thrill I got when I found you explaining fully, what I only had a lazy notion of. How I feel at a loss how to proceed further, and as it may be a long time before your further volume is published I thought you may take pity on an enquirer and help me along the road a little. It takes a lot of finding out.

By the way, I don't practice "Yoga", although I've read a little, and I don't think I measure up to your "Seven Virtues", but I do try to "Do unto others as I would have them do unto me."

Yours Sincerely,



L12.101

101 - 102

Letter from F. Herbert Cockram⁶⁰

68 Oakley Square, London

July 14/38

⁵⁷ Subsequent pages are missing.

⁵⁸ "C" and a checkmark are written in the top left corner.

⁵⁹ Page 100

⁶⁰ "C" is handwritten at the top of the page.

Paul Brunton Esq.,
c/o {illegible} Rider's
EC

Dear Mr Brunton: -

In one of your books, I think it was "Secret Egypt," - you referred to a desire of yours for the restarting of "the Ancient (Egyptian?) Mysteries" whether you were thinking or doing this (or of being the instrument for the initial start.) I do not know.

May I ask if anything has come of this, and if I can be of any service in furthering the subject in either event?

I believe you stated in the same book: -

"Being led to a windowless passage opening on a chamber where ancient Atlantean records were stored" -

Is there any possibility of following this up for Atlantis, the same (?) as {for} India and Egypt, (without using a diving suit.) Seeing that both civilisations came from the latter, this possibly changed and developed afterwards.

May there not be "food for thought" in the idea.

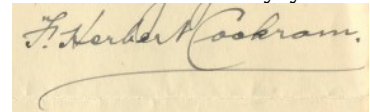
{illegible} Rider's also had an announcement of another book you had in hand - (not the "Dayalbagh Colony" one.)

May I ask if you have - one forthcoming in which advanced (?) students {illegible} be interested.

Any information regarding the above, especially on the "A.E. Mysteries," would be greatly appreciated, as also would be the opportunity of meeting you personally when in town.

Thanking you in anticipation, and in the hope that I may hear from you in the near future.

Sincerely yours



L12.103

103 - 106

Letter from R. Bradley Roe⁶¹ to Mrs Beach
20 Billing Road, Northampton
4th April 1967

Dear Mrs Beach,

I had a visit yesterday from a Mrs Robins, whom I had never met before, a follower of Dr Brunton.

⁶¹ "{b}? Bradley Roe" is written in a different hand at the top of the page."

She came with a {illegible} about an acquaintance of yours. One, I gather of the very many whom you help. Here {illegible} I regret to say I cannot offer much assistance, chiefly because I am more or less on your own line of thought, though {not} I perceive really so far advanced. Having to see 60 or 70 people a day, I have no time for more than a superficial form of Psycho Therapy. This particular case of yours appears to suffer from some form of fear Complex, which could I think be only dealt with by a proper, though let us {hope} partial Analysis. And I fear {one} it will prove very expensive. Nor do I know anyone particular to send him to. There are, or there were one or two big Psychological Clinics - where cases could be dealt with at a somewhat cheaper rate than normal.

The Clinic I had in mind was "The {illegible}" - {but} I don't unfortunately {know} their present address. In {1937} or {38} I went up to their preliminary {course}, with a view to specializing in Psychology. At the end of the first part, I was asked to find the time and the money for a Personal Analysis. The cost would have⁶² been £50 to £300. So I had to {illegible} off having neither the time or the money. Roughly speaking Analysis is peculiarly successful in Patients under 40, whose complex is due to some Trauma, written the past 4 years. These cases generally of some {Paralysis} of let us say an aim - or blindness are frequently {dramatically} successful. Though I {illegible} methods are changing somewhat. A case like this probably goes back to infancy; {again} to some action by a Nurse, which may be a fairy tale, and sometimes the effect of some Religious need. So I feel I may get relief - in time; if he has it, and, at a price.

I have seen some bad effects of Analysis. A psychological {illegible} great wisdom. I often feel they do not know how to {reconstruct} their Patients. Therefore some form of Psycho Therapy with the accent on the spiritual values of life always seems to me the {illegible} way.

I have taken years to {acquire} by the means of spiritualism, or rather spiritualistic Literature. Phenomena have little appeal for me. From there coupled to New Thought. I eventually {some} {four} years got {r.} Mrs Alice Bailey, {illegible} School of which I am I am afraid a perfunctory member, {owing} to pressure of rank {illegible} chiefly. At the moment defeated by {in} "Cosmic {Fire}". I have {turned} to {illegible} and {illegible} Books on "The outline of Theosophy.

Both⁶³ of which in their Respective ways are excellent, being perhaps less involved than {illegible} Creative Buddhism.

The Tibetans Ne Books on the "Seven Rays" may prove helpful. But of course one really wants a bit of Time for reading and thought. The add {illegible} of {an} {hour} or twenty minutes, which is all I get, round about midnight is hardly sufficient.

of Dr Brunton's Books - I do not care for his Book on the "oversoul", nearly so much as his "Inner Reality," which I consider the first of a really good Trilogy, the other two being of course "The Truth Beyond Yoga" and "The Wisdom of the Overself," neither of which I have really grasped.

⁶² Page 104

⁶³ Page 105

{Eighteen} months ago, I tackled them during one holiday, and I think I shall take them away with me, when I go away for a couple of weeks next may and June. Broadly they seem to teach one that we are a projection of thought from the {logic} mind.

From the Practical Standpoint, the important thing is to get into touch with the oversoul - the soul of the Christian, the Ego of the Theosophist, The Higher Self spoken of by Krishna in the Gita. It is at that point, it seems to me that one becomes of really practical use in the world, and not before.

In⁶⁴ practical life, not only do I find practically no one has {even} {further} that I ever met. But what is worse The Church seems to me to fail to reach the first and most important fact that man is "spirit," and that his Body, Emotions and mind must be governed from that centre. Nor do they teach the young the importance of meditation.

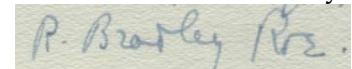
It seems to me ridiculous that one reaches this point in so many cases, either not at all, or in the {illegible} {illegible} life, such as the late fifties or early sixties. By which time one's family is grown up {illegible}.

Dr Brunton is undoubtedly a great man, but I didn't realize that he {illegible} Pupils that would I feel indeed be and interesting experience.

I feel I have wearied you with an {illegible} long letter. But up {here}, I know practically no one on this line of thought at all. I am always grateful when I hear of anyone else, who is on not only the same line, but doing as much practical work as you are. I have not personally been anything like as successful as you - I have no Clairvoyance {illegible} as have never got in touch with the Overself. Nevertheless it is from that angle I do my work.

With Kind regards.

Yours sincerely,



L12.107

107 - 110

Letter from Hetty M R⁶⁵

The Manse Creaton, Northampton

Aug 29

Dear Friend

I was very happy to get your letter, I am very conscious of God's goodness in making it possible for me to meet such a great soul as Dr Brunton, I am maintaining by Grace a waiting, receptive attitude for the meeting. I would, if may take the liberty like two or three meditations with Dr B, in my mind I have the thought of weekend Aug

⁶⁴ Page 106

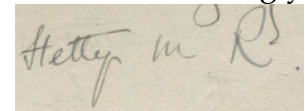
⁶⁵ "R" and "Interview Sunday morn Aug 29" is handwritten at the top of the page.

28th, to travel Saturday morning and return Sunday of Monday, if three (daily) meditations could be arranged it would be wonderful. Perhaps I ask a lot, but my "NEED is great." You are a dear, dear soul, I thank⁶⁶ you from the bottom of heart, like the great {Tauber}, I would say "we are in love with your loving kindness", my heart and I. I shall be pleased to be your guest, I am already in debt to your generous heart, I only wish I had the power to repay it all, God bless you. I have had a very nice conversation on Tuesday (by telephone) with Dr Bradley Roe, and he deploras his inability to meet Dr Brunton, if he had the slightest chance he would take it he said, but his partner is away and he is having to see over a hundred patients a day, literally snowed under with work. However he shares my joy and begs me to call and let him know all about the visits, I hope to carry back something vital from my experience something⁶⁷ of the wonderful peace and power you describe. I lent to Dr Roe the little booklet by PB on meditation, also the one written by yourself on the same matter, he asks for more by Dr Brunton, and also says I told him of "more Light- on meditation", one you have written, I'm sorry, but I forget Dr R is anxious to deepen his meditative life. He was struck by the vibratory influence of the fact that he was first reading The Inner Reality when my call came through, and that at 10am (from the Hospital) evidently before starting his rounds. Wonderful isn't it - it warmed⁶⁸ my heart to know of it.

I would have loved to share your experience at the monastery. I should have felt I was talking to the beloved St Francis of Assisi, thank you the little leaflet, I did enjoy it, muchly.

Prayers and blessing surround you.

Yours lovingly

A small rectangular photograph of a handwritten signature in cursive script, which appears to read "Hetty in R." The ink is dark and the paper is aged and slightly textured.

PS I am looking forward greatly to seeing you.

L12.111

111 - 112

Letter from H. Martha Robins⁶⁹
The Manse Creaton, Northampton
Aug 3rd/48

Dear Dr Brunton

⁶⁶ Page 108

⁶⁷ Page 109

⁶⁸ Page 110

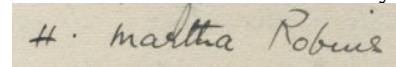
⁶⁹ "R" is handwritten in the top right corner.

First of all, please let me thank you very, very much for putting me in touch with dear Mrs Beach, she has such a loving and gracious nature, that one counts it an honour to know her, the outer service is but the outpouring of a great Love. If it can be arranged for me to come to London, I would like to get in two meditations if I could, dare I suggest one Sat Aug 21st afternoon and another Aug 22nd morning. I go to mental Hospital (nursing) 5 days per week (Saturday Sunday free) on duty 9:30 am Monday. I⁷⁰ have great need of help, of Light and more Light to see the path more clearly.

What is this "indescribably longing" which burns in my soul. This longing to be, perhaps you can help me.

I know you are very, very busy and have heaps of waiting students and friends, but none have more need of help than myself. I fully appreciate your kindness, and will try to fit in with any possible arrangements you can make.

Your Truly



L12.113

113 - 114

Letter from H. Martha Robins to Mrs Beach
The Manse Creaton, Northampton
Aug 3rd/48

Dear Mrs Beach

Please accept my profound apologies for delay, I was away visiting my brother, who has been very ill, when the letter came; also numerous difficulties seem to bar my way.

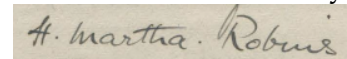
Thank you so much I do really want to meet Dr Brunton, I also write to him at this moment, and hope to be able to arrange something, it is very sweet of you to be so lovingly and charmingly interested in my affairs.

My dear I have great need of inner comfort and poise - I feel more⁷¹ every day - that these things only matter, they alone are Real.

Please pray for me, I need Light, and more Light, to find the true path, to be used by the master to the highest good of mankind.

Loving wishes and blessings be with you

Yours sincerely



⁷⁰ Page 112

⁷¹ Page 114

Letter from H. Martha Robins⁷²
 The Manse Creaton, Northampton
 Sept 2nd 1948

Dear Dr Brunton

Please allow me to express my great thanks for the interviews granted to me, and for the unspeakable benefit derived from your works. It is as though I had drunk deeply at the well of Life, my whole meditative life has been quickened, the faculty of discernment, which has been very active this last year or two has been greatly sharpened, like the woman who touched the hem of the master's garment, I have been permitted to receive of your virtue, God bless you for such happiness.

It is very kind of you to be so interested in my work, it is really most interesting, (often so sad) these dear souls are so lovable, so lost, and pitifully⁷³ eager for help, they live on the outside of their bodies, their whole consciousness continually stretching out to various heavens of good or sink into a world of their own making. Often have I meditated on these things, and prayed that God would wash me and cleanse me, that by the purity of my living I might become a light bearer, might be even as a cup of cold water to these weary way-farers.

For a week (during meditation) I had the experience of being bathed in light, and felt myself literally cleansed from head to feet, the great help I have now received from you is the fulfilment. Having passed through these nervous breakdowns and six weeks of insomnia I have proved in my own body the power of healing through the mind (mind therapy.) Before the war I was running a psychology club, and took into my home a male patient who had spent years in the best military Asylums, also one or two others as a voluntary patient, (including the country mental, where I now work.) Deserted by his friends and alone, in four months got him to work, he had not had a job for years, and later heard he was doing well in London.

I have seen the shadow under which they live. Their mental skies⁷⁴ are black with clouds of fear, worry, doubt, suspicion, and dread.

I have heard the verdict, "nothing organically wrong,"

Yet everything is wrong to them.

Years ago, after reading Richard Whitwell's "Life of Mother Julian," my soul went out in a great cry. That I might also know, and feel the love and compassion of Jesus for the world.

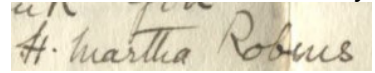
My whole being burns to gather together (not all of them) but those who are ready, and firmly, very firmly, but, oh so gently lead them to the Light, (to me they are) like little children who have lost their way.

⁷² "R" written in the top right corner.

⁷³ Page 116

⁷⁴ Page 115

Again I thank you
Yours sincerely



L12.117

117 - 118

Letter from Pauline⁷⁵

Sri Aurobindo Ashram, Pondicherry, South India

January 22, 1953

Dear P.B.,

It was so kind of you to write me though I am really sorry to know all about your being troubled with your health and having to leave India, besides. I pray for your swift recovery and an enjoyably stay in Europe. May all be well with you, and may I meet you again somewhere.

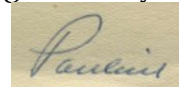
Although you did not mention it, I assume that you received my letter telling you how things are at the moment, and as developments come and with the passing of time I shall keep in touch with you as you have been so kind as to be interested.

Thank you for offering to give me information about visiting in India. I was fortunate in being given a lot of preparation of many kinds before coming which has proved to be of the greatest help and I have been given detailed trips by an Indian who writes travel books. I'm sure that you know people whom he would not know, but when I come to leave we shall see what seems important to do.

I long for the whole new dimension of peace and compassion that came to me through you. I pray for it.

May you be blessed.

With every best wish and kindest thoughts always,



L12.119

119 - 120

Letter from Pauline Pomeroy⁷⁶

21 North Harris Ave., Tuscan Arizona

Undated

Dear P.B.,

⁷⁵ "P. J. Pomeroy" is typed on the Airmail form. "P" is handwritten in the top right corner.

⁷⁶ "P" is handwritten in the top right corner.

Greetings to you at this Christmas time and for the new year, in all its uncertainties for so many. The world needs the kind of help that you are giving. Thank you for it.

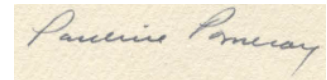
It becomes increasingly clear (or so it seems) that my little success at meeting the conditions of life changed and life lifted out of its old pattern that occurred after my stay in Palm Springs was a kind of grace that came because of your help. I am having very little success re-establishing⁷⁷ myself securely again. I hope I can be near you {something}.

Not having seen Stephan for nearly four years nor having heard from him for over a year, I was surprised when he appeared in August, in El Paso, where I was at the time. In the interval since last seeing him he had touched the bottom, almost, as a result of his drinking. Even the Princess had left him for months. He wandered for nearly a year - much of the time without food or shelter. He is doing a great deal of work to make a {recovery} against great odds. Please pray for him. I ask you especially, if it can be done.

I am still having difficulty because of no profession though I know what I should like to do except for lack of funds. My health is much improved by living in the Southwest.

If this note is out {of} keeping with your retreat, I ask that you over look it.

With every best wish and kindest thoughts.



L12.121

121 - 122

Incomplete letter to Mrs Beach⁷⁸
Cockfield Hall Witnesham, Ipswich
March 13 - 1941

Dear Mrs Beach,

I thank you for your very kind letter which I appreciated very much.

My problem, I suppose, is God. How can I express it? Jesus, Moses, Abraham or Buddha, these are comparatively easy to understand. But it is the Great Spirit that overshadowed Jesus, and presumably his predecessors that puzzles my mind. I am afraid that I have lost the old comfortable childlike faith in God as a Father, a sort of an Individual, to whom one turned in sorrow. I now think of God as a Force, {of} a quality - Light, Truth and Love, - but I miss that Individual, Father reaction. I know I am expressing this very badly.

⁷⁷ Page 120

⁷⁸ "P" is handwritten in the top right corner.

I find that my tendency now is to pray to and commune with the great spirits who through the process of Spiritual Evolution have attained perfection and no longer return to this world, except in thought and great interest. But God-⁷⁹ The Creator - remains the mystery. "And God said - Let there be Light." So God must have come before Light. I seem to be able to make contact with great Spiritual forces, - but I cannot get through to what lies at the back of these Spiritual Forces.

I feel sure, Mrs Beach, that there is a time in space, - and when space yields up that time my spiritual guide will appear. Sometimes I pat myself on the back and feel that I have travelled a long way on the path to spiritual wisdom, - but I know I cannot go much further without a guide.

While the children are away at school I live here quite alone, and though I am very busy, I have a great deal of time for reflection, especially when I am working in the open. After the men knock off at five o'clock I have my entire little world to myself. I love the solitude. The soul can expand. And I find my thoughts dwelling a great deal with this whole subject - God - and the mystery of Creation and Eternity. It will all come right if I am patient. But often people turn to me...⁸⁰

L12.123

123 - 124
Letter from Egon Oberhuber⁸¹
Linz Austria
20th Oct 48

Dear Dr Brunton,

As I live near Steyr in Linz (Austria), I came into personal contact with Mr {Wondruschka}, {Slejr}. He asked me to give you his spiritual greetings.

In the course of an action of exchange between municipal officials of Linz {and} {Cardiff} I have been here in {Cardiff} since a fortnight and I shall go back to London on Monday or Tuesday next for several days.

It would be very important for me if you would kindly allow me to call on you - I would be very glad to have a positive answer. I shall live, 96, Carlton Hill, London NW8⁸² (Messages by phone would reach me within a day's delay either through: Mrs {illegible} (94 Carlton Hill Tel: Maida Vale 7612) or through the Organisation operating our Journey here, "The Educational Interchange Office", 43, Parliament Street, London S.W.1, Tel. Whitehall 7191, 7192)⁸³

⁷⁹ Page 122

⁸⁰ Subsequent pages are missing.

⁸¹ "O" is handwritten in the top right corner.

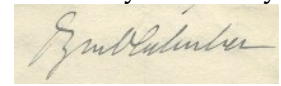
⁸² PB inserted "reply to" by hand with an arrow pointing to this address.

⁸³ A note at the bottom of the page reads:

"Tuesday {illegible} only phone till 12 midday

Please⁸⁴ do kindly send me and with one or 2 days' delay, as I am tied up with a lot of official visits.

Yours very faithfully



L12.125

125 - 130

Letter from Mary Rowe⁸⁵

21, Welbeck Street, W.1.

October 12th 1948

Dear Dr Brunton,

Thank you very much indeed for the opportunity of an interview with you. I was writing this letter before I rang up and I am sending it on as it may explain why I am so glad that I am able to meet you.

When I first wrote to you several years ago I had just made a change from general practitioner work⁸⁶ to psycho-therapy and was meeting with a great deal of opposition both from my family and from some {quarters} of the medical profession. Contact with you helped me very much to carry on in the path I had chosen.

I have largely grown out of that situation now, (I hope) and am working here at Welbeck St. together with a small group of friends.

This clinic has grown quietly through the inspiration of my own analyst, Lawrence James. We have no official⁸⁷ organization or label and we keep our own freedom within this group, but we have in common the belief in the value of the human individual.

The technique of one analysis is perhaps mainly Freudian, but we believe that it is the relationships between analyst and patient that brings about the {cure} rather than the particular technique employed.

There⁸⁸ are, however, many problems we are facing. We would like to understand more about this "relationship," so that we could, perhaps, bring it about more easily with those patients that defy cure. Their load of guilt is too heavy to lift sometimes, and any alleviation brings a reaction of greater punishment later.

Wednesday try anytime.

Thursday"

⁸⁴ Page 124

⁸⁵ "R" is handwritten in the top right corner.

⁸⁶ Page 126

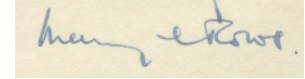
⁸⁷ Page 127

⁸⁸ Page 128

We would like to understand more of the dual nature of the world, of Love and Evil, and of our own existence in at least two worlds at once, the spiritual and the physical.

Life⁸⁹ expressed in the physical world only, seems to us entirely repetitive and meaningless, and we would like to understand more of the meaning behind the physical symbolism of bodies and instinct and nature.

Yours sincerely



L12.131

131 - 140

Letter from Mary Rowe⁹⁰
21 Welbeck St, London W.1
Dec. 9th 1946

Dear Dr Brunton,

Thank you very much indeed for your letter and for your offer to see me. I am very glad to accept and I appreciate your kindness.

My new address will show you that I am now working in London as well as {Lubon}.

Things are changing {from} my being desperately poor and struggling to become somewhat of a public personality, in {Lubon} at least, and having more cases than I can cope with myself.

I⁹¹ seem to be getting over my fear of criticism {from} orthodox circles, but I hope I can steer through success as well.

I am working with a group of people 'analysed' and trained by my teacher - the Rev. Lawrence James. [We all work at No. 21, Welbeck St.]

We have been running a series of lectures during the winter at which we sometimes speak ourselves and sometimes invite people from outside. We have had, for instance, John {Lay} and Dr Strauss, and Dr {Liehben-Miller}. These three particularly, I think, enjoyed coming and having a discussion with us.

It⁹² is, of course, a private meeting, the audience being by invitation only, so that our lecturers shall feel free to say what they really think.

Now I do not know whether you would consider talking to us, but if so, I can assure you that you will be welcomed and will have an appreciative audience. We would very much like you to come.

⁸⁹ Page 129

⁹⁰ "R" and "Her {guru} is Father James" is handwritten at the top of the page.

⁹¹ Page 133

⁹² Page 135

The aim of the lecture is not so much to acquire information, {the} fact that we enjoy meeting the lecturers and the discussions start us thinking (or feeling) in many different ways that often bear fruit later.

But⁹³ as a line of research we say we are studying that “subjective relationship” which one has with a friend and which enables some of us to heal the mental illnesses of others.

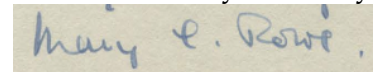
In my own work I am often baffled by patients. They seem so resistant and I do not always know which trigger to press to release them. Then I get a bit depressed.

But it also frequently happens that patients become well in a short time, sometimes one interview; sometimes I have consciously and deliberately {aired} a subject which I could see they feared, but at other times it is difficult to say just exactly⁹⁴ what has happened.

I have had an instance of that 10 minutes ago. - a melancholic patient of 64 (man) whom I would have said was too deeply depressed to be accessible, has been greatly improved since his talk with me last week. That obviously means I must go on. The {orthodox} view is - mental hospital and “shock” therapy, if he can stand it physically. The responsibility in my mind, of course, is {suicide}, since if he came to me he will not be under hospital supervision. But that is all in the day’s work.

Thank you again for remembering me.

Yours very sincerely

A handwritten signature in blue ink that reads "Mary E. Rowe". The signature is written in a cursive, slightly slanted style.

L12.141

141 - 142

Excerpt from letter from Lars Ivarsson⁹⁵ to M. Daniel Franz
Dobelnsgraten 13, Stockholm.
November 20. 1947

“As an everlasting source of PEACE remains the impressions from my visiting PB. His atmosphere is still around me, and when difficult situations I recall his advice. I owe you indescribable gratitude for the interest, nay, urge you showed in order to get me off for this my greatest experience.”

L12.143

143 - 148

Letter from Teresa to Constance⁹⁶

⁹³ Page 137

⁹⁴ Page 139

⁹⁵ “I” is handwritten in the top right corner.

Riving, Bolton
Oct 26th

Dear, Constance,

Thank you for your dear letter. I've read it through many times - what wealth comes with sharing one with another! What joy in soul meeting soul! For in this greater light is born for each one.

The Master said 'If two agree touching anything in My Name' and that which is for T.Ps. and B.B.M.'s highest good, will through our united agreement with the law, be done.

How true, all you say about the dear fine souls.

What strange mystic paths we are all treading. We need so often to stop and listen lest some greater word of awakening is ready to break upon us, and we miss that word in our too great an eagerness to serve. And yet, in one's great love of humanity, love of life in its eternity, is revealed unto the soul; and the soul's untiring endless gift of servicing renewed, as it gives its perpetual flowering as promised through all the Ages. Yes, that moment is CONSCIOUSNESS, which is the desire of the ages. Yet, having attained, the greatest of all Masters showed us that the soul must be so attuned, so spontaneously aware of the Allness of God, that it could at His bidding attain the highest. Ah, but without this awareness, how easy it is to take a side path! And though this is not departing from the real path, it is a little of our will instead of wholly His Will.

I often think of the last seven last words of Jesus. They are revealed to me as the seven stages of the soul's completion of consciousness ever expanding, that adds to the whole; to the fullness of life and being that touches the whole.

I⁹⁷ think this which T.P. is passing through is a stage of completion - maybe you mean that it is so for me too.

I believe there is completion accomplished on all levels through richer and purer desires and more selfless service and an even more giving of oneself to the ALL.

But to rise to deeper inner realization, there must again stir in that completion, and 'activity' for greater expansion to take place. But every finished action is followed by another and larger action, so that what we call 'completeness' never continues for any length of time, anywhere. I believe that whenever that greater state of completeness takes place, that marvellous Law of Eternal Progress is still preparing us for even greater, richer states, and man is given to feel experience a touching of the heights (the highest), which creates that richer word of expression, or that more inward silent power of healing. Which is the greater of these two I will not judge: the only opinion I will pass is that the world has words, words, words - many shutting their ear

⁹⁶ "She is spiritual healer with large following in the North", "Head of the N. Healing Ministry.", "Mrs Ellen Hilton Dean Wood Cottage" and "H" are written in different hands at the top of the page.

⁹⁷ Page 144

to the Living Word, and the world's great need is that silent touching which the 'Great One' knew.

Now to come back to three of those last 7 words of Jesus: - First: 'Woman, behold thy son'; Second, 'Father into Thy Hands I commend my Spirit' Third; 'It is finished'.

When could Jesus have revealed unto us greater than the secret of the endless climb (Life) into reality? And as we climb, there are ever those used to urge us forward. That one appears to would in doing so, but in that greater step forward, there is born within that soul the greater light or strength: so I believe the resignation you sent in will have been the (wounding mild shock) you speak of - both to T.P. and the chairman. But the Infinite Intelligence has used this for greater progress⁹⁸ - it couldn't be otherwise; I will be the humble one to trust it is so now.

All this and much more has been born in me through the long years of staying in these dense dark areas, of the hours of temptation when offers have come to leave it all were very great. Truly do I know - as you know - that they that are born of spirit are spirit and are kept by the power of God.

That which He hath created (once we have fully given ourselves to Him), He can bend and remold us but we can never break. 'Fear not little flock': - when having reached a state of completeness it appears by some one act, to be swept from beneath our feet ... 'Be not afraid, it is I' ... How true, the great eternal Law urging onward in consciousness. We can never die and never break the Cord of Memory of the eternal progress that is now yours (ours). This is somewhat of the revelation given to me as revealed in the experience on Calvary when not a bone in our Lord's body was broken.

Some get a measure of completeness and mistake it for the whole.

Constance dear, so many - oh, so many lives, - I have been privileged to touch and see who have completed much; their lives are so beautiful, but alas, they stay in that circle and cycle of completeness, mistaking that measure of completeness for full development, and - well, to use an all-familiar term - 'comfort and understanding do not go hand in hand.' True, that earnest restless activity for expansion is needed in the world, but we have to have well passed this stage before the soul receives its inner anointing. After this the steps are more difficult for a while in the outer and⁹⁹ easier in the inner heart, for the life of the mind is fed from the Fountain.... Then, though the cycle is not ended, it changes, and the outer is easier and the inner life more difficult: in this valley of the shadow, at last God finds His rest in us. Power follows this.... power and opportunity, always in faith - there will ever be a margin for faith.

Now these stages have not been reached by many grandly developed souls; to me; to me, the world is at the most peculiar place in all history since Noah - it doesn't want to step beyond this. Life is finely and sensationally beautiful at their levels.... ah, but my soul sees that the veil must be rent (Matthew 27, v 21): in their grand souls, for only as we break up, again and again the bread of Truth in our experience (choosing to do this) can the Joy (the wine) be drunk by souls just stepping into the path of the life of

⁹⁸ Page 145

⁹⁹ Page 146

the regeneration. My soul (as I am sure yours has) has cried "Let this cup pass from me" - but no, this cannot be: as the Master showed to us that He, unified with all the great ones who had touched the earth, must drink it for the greater. So we, linked with Him and all souls visible and invisible must drink (feel the forward urge) of that power eternal; thus for evermore stand immovable before all these lesser states of completeness (which are at their levels, incompleteness). Why to me, these very beautiful states of completeness in the lives of some of our wonderful leaders and earnest servers to-day, are the Gates of Brass which yet must be melted and remolded again and again ere that which is intended by our Creator (perfection) reaches the masses who, struggling at their low levels of existence, not having yet been born into the full purpose¹⁰⁰ and plan, are exploited generation after generation. But 'dying' return again and again with greater light and opportunity.... But all this coming and going touches not God - He is a God of the living.... meaning the more vital Centre of His own Eternal Being.... as it is more inward higher levels of expression in the few (cup) in the world.

Well, dear, I feel my soul has touched great depths and has been lifted to such great heights in the years of humble service, it could say to many who sit on great councils "How could you know it, how could you believe it, how, till He bringeth you where I have been?"

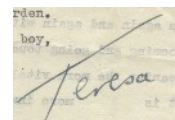
I remember my first visit to one of the members of the B.B.M. All the time while there, I felt I was on the verge of tears - possibly with the brilliant knowledge of this one, may of thought I was to be pitied (thinking possibly I was a pituitary deficiency case of under-nourished childhood) - The strange look of sympathy at times was so great. Yet the level of completion of this beautiful one, was really great - that's why I love her and countless more like her: and yet Constance, the real truth was 'my soul bled in those hours in that presence' because of what I saw and felt in consciousness. So I just pass this on to you that you may know how, in various ways my spirit has been tested; invariably it will be tested and tried on the path ahead: but having found that 'Rest', it is ever ready for the action of inaction that increases power.

"In the meeting and the blending of the souls of men, in experience, in opportunity, in joy, or sorrow, I am more fully born. Do this in remembrance of Me".

So glad for the letter enclosed: I have burned it and given thanks.

We¹⁰¹ meet every day in God's Garden.

Blessing your lovely boy,
With Love



Please do forgive my Blots it's this cheap paper.¹⁰²

¹⁰⁰ Page 147

¹⁰¹ Page 148

If I could only know. How often passes this thought the mind of the seeker. How do we experience this knowing? Rather, it is like finding something that was and is always there. We may be induced to accept certain things, we cannot be given certainty except from within. As a rule, we begin by knowing that there is something worthwhile to know, though we may be unable further to formulate the idea. And so we go around perhaps, seeking out others who proclaim that they have found that something. The louder those people proclaim their knowledge, the more eager they are to teach you, at so much per lesson, the least likely they are to help us. But around and around we go, trying this, and that, and the other. Possibly we 'tune at times to certain, shall we say 'rates of vibration', which vivify and stimulate our own adventure in consciousness. To put it another way, we are trying to get 'en rapport' with something we know that is within and beyond, above and below, to the right and to the left of us, yea everywhere.

All of a sudden mayhap, something in us reverberates as if a recognition has dawned. It may be some one, something, struck the cord within us that, once set in motion, can never again be stilled. The vibration may be hardly perceptible at first, no as to be hardly discernible, or it may be like the rumbling of thunder which seems to shake us to our very foundation. (Words, my friends, remember are only very inadequate tools.) From then on, we must go our way within. We have seen, perhaps entered the portals to our Father's House with its many mansions. We are welcome, but it is to us to proceed.

At first this experience may dazzle us, we may completely lose our grip on what once seemed so necessary to sustain us. We may have to adjust ourselves to this experience, which may radically change previous thoughts, imposed ideas and beliefs, but we must go on, on our own way - for there is no other; 'I am the way' are the words of the Christ within; there are as many ways as there are men, yet all ways are One Way in the Universal Self.

This¹⁰⁴ experience is fundamental. The particulars will fall into place on their own accord. In fact, those particulars which may have loomed so large, at one time or another, are no longer pertinent. What is important, is the experience - a state of consciousness, of Being. We are becoming to Be.

¹⁰² This is a note written by the author in the top right corner of page 143.

¹⁰³ Letter possibly missing previous lines including the salutation. "1/" added in pencil in the top left corner.

¹⁰⁴ Page 151

Former beliefs and studies may, or may not fall, into the new pattern of living, it is no longer of consequence.

From now on, we are on our own. If we can hold on, retrogression is impossible. We no longer deny or decry the words - whether called teachings, theories, or prophecies of other men. The only worthwhile attempt becomes to translate one's own understanding into living; in being, rather than in seeking to explain that words cannot explain. The experience must be exemplified. For though we may put into words all the accumulated data about the workings of the universe, they are not, compared to the application of one single law.

Words spoken without knowledge are like tinkling symbols. Words projected on human ears, but lost to the sense of man's inner perception, are of no avail. The words we have heard a thousand times:

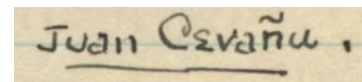
"Know ye not that ye are Gods? - The Kingdom of Heaven is within. - Reality is closer than hands and feet, for in It we live and move and have our being." Verities. Yes. But not so recognised until experienced.

The road is called hard. It may seem long and narrow. We know it is not! It is the only road, and a beautiful one the further we go.

Human misconception, false beliefs, clinging unto brain-mind formulas, are the stumbling blocks on our way. We have placed them there. We will leave them behind the further we go.

But all this is of no avail to relate, except perhaps as a testimony. These experiences remain words to those who still must experience. To those, they are like promises still unfulfilled, though the sincerity and conviction of these utterances may stimulate at best.

These lines are written for no other reason.



L12.153

153 - 154

Letter from Alfred and Florence¹⁰⁵

Mysore S. India

March 1st, 1948

My dear Paul,

Your nice card and greetings are most welcome. It is good to know your whereabouts, as one feels a post-box number is rather impersonal and vague - which leaves one wondering whether letters really do {reach}!

You certainly cover much ground when in U.S. and you make the best of the generous choice of climates its geography offers. California, etc. for winter must be

¹⁰⁵ "M" is handwritten in the top right corner.

delightful; I happen to know that, part of the world and have stayed over on my breaks {of} Journey on several of my tours (dating from 1902!)

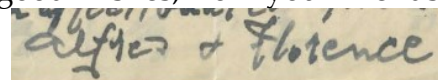
You mention not being "in tune" with your surroundings: but may it not be that the disharmony in with the times? For wherever one looks on the map of mother Earth, things seem to go from bad to worse. The very atom disintegrating is a striking symbol of the moral break-down that has spread chain-wise in every direction.

Here in Mysore we have been spared from all major horrors and discomfort, and {life} here in still quiet and regular - except for a little upset, satyagraha by students, and a few cracked heads, mock heroics and cheap {martyrdom} - But now¹⁰⁶ all is settled - except that man's {pugnacity} can be canalized in other directions - for he is not happy unless fighting somebody or something! H.H. has had his worries during all this, and the loss, at one stroke, of his authority and prestige have had a bad effect on his mentality and concentration, which we all feel in sympathy with him. Even music seems to have lost its hold on him - at least for the present! In ordinary times one would say "a world {tour}" for bracing oneself - but frankly one is better off here! A better remedy would be to see more people, more variety and a different entourage of really enlightened people, free from superstition and mental rubbish which blocks the cells:

I still find pleasure and benefit with the orchestra and we broadcast once a fortnight - this at least is something to work for, in the midst of general indifference! Otherwise I might find life a little dull, as so many have cleared out in the general exodus (almost in panic!) - Meanwhile we see no reason for returning to London at present a land of scarcity and discomfort. That leaves us entirely without {warning} and we live from day-to-day - and are much better for it!

We shall look forward to the appearance of your new book - we had Dr Pope (of N.Y. oriental institute) on a visit some time ago - I expect you know him! Different people pass through our "Staff Quarters" so that adds great interest to our lives. Florence is still hot on tennis and keeps in good condition We sill spend most evenings at¹⁰⁷ {Chamundi Vihar} - and go on long walks, over the hill, etc.... Very many thanks for your offer to send us anything! The truth, is we lack nothing! At least, that matters - New music fails to arrive and new instruments - but, we, must wait in patience!! Do let us hear from you at intervals, We think and talk of you often.

With our affectionate good wishes, from your friends,

A small, rectangular photograph of a handwritten note on aged paper. The handwriting is in cursive and appears to read "Zoe + Florence".

L12.155

155 - 156

Letter from Zoe Dambergi to Mr Frantz

¹⁰⁶ Page 154

¹⁰⁷ Page 153

309 E. Micheltorena, Santa Barbara, California
February 11th. 1941

Dear Mr. Frantz,

Thank you so much for your letter. I am so glad to know that another Dr Brunton's books is being published and I am greatly looking forward to studying it.

Your answer to my question is very helpful and with it I am seeking to work out another problem.

Some time ago I discovered that by closing my eyes and directing my inner gaze at a point in the middle of the forehead I could more easily reach a point of inward stillness. Conversely the quieter my mind becomes, the more does consciousness appear to shift from awareness of my body and surroundings and become concentrated, and at the same time expanded as it were, in this region.

The realisation of this fact first came during a period when it was necessary that I should be able to sleep at will. If I lie down, relax, and then concentrate on this point I can usually fall asleep in a very short time. When practising it during meditation there is no tendency to sleep, on the contrary inner awareness seems to be heightened. Has this any relation to Dr Brunton's gazing exercise?

Of course there are other times when one's thoughts behave like a cageful of unmanageable monkeys and the task of restoring them to order is not always satisfactorily concluded!

I shall appreciate it very much if you will tell me if I am working on the right lines.

Also would you please let me know which translation of the Bhagavad Gita you recommend and if it is possible to obtain a photograph of the Maharishee.

With very many thanks to you and my cordial greetings,

Yours sincerely,

(Miss) Zae Dambuji.

L12.157

157 - 184

Incomplete writing by Julia Chandler¹⁰⁸

Undated¹⁰⁹

...¹¹⁰ the building to start with. This is a very natural question since it weighs 303,000 tons. Although rising 102 stories toward the stars it goes but two below street level. The base of the columns are sunk in solid rock and forty feet below the street, and solid

¹⁰⁸ PB inserted "by Julia Chandler" by hand at the top of the page.

¹⁰⁹ Underlining in this letter was added by author.

¹¹⁰ Previous lines are missing; "4-" is typed at the top of the page.

rock can neither yield nor slip according to geologists and engineers. New York could never have its famous skyline of towering buildings were it not for the fact that their foundation is bed rock.

WE ALL MOVE UPWARD FROM WHAT WE BUILD UNDER US. Thus the Empire State Building rises, floor upon floor, to its great height, supported by its solid granite foundation, just as we rise from our foundation of character to whatever level of consciousness this foundation makes possible.

Consciousness is the only reality. Man is the highest focal point of life through which it functions. God knows Himself in man, and all we can ever know of God is what we recognize of Him in ourselves. In form, undifferentiated consciousness becomes differentiated; Universal Spirit becomes individualized. The individualization functions in many grades of consciousness, all the way from street-level to my lofty Tower. And the level we are able to attain depends upon our foundation. If that foundation is complete honesty and integrity it is a thing of solid rock, and we may build to the stars.

The thing that matters is not so much where we are in the scale of evolution as KNOWING where we are, and working honestly out and up from that level. We are where we are because we have EARNED just this place. As unshakable as Justice itself, is the law that we reap what we sow. We are today exactly what we have made of our own evolution. We will be tomorrow the result of what we build today, and we can erect a satisfactory¹¹¹ structure only by filling out every level of consciousness as we reach it. An arresting analogy of this is the structure of the Empire State Building, for each of its 102 floor had to be completed before the next floor could be started. We progress through a series of levels just as this great architectural achievement rose to its great height, floor by floor. No grade can be skipped. We couldn't have the tower without the intervening floors, and we couldn't have any of it without its solid rock foundation. Neither can we rise from street-level to Tower consciousness without the character foundation of complete integrity and honesty, filling in each level without compromise and without evasion.

We fill out our levels of consciousness through the conscious assimilation of experience. For this assimilation we are responsible to our neighbour as well as to ourselves because the weakness of one link weakens the whole chain. Failure to live out from one's highest point of integrity constitutes an unfulfilled responsibility, and is retarding not only to the individual but to the race of which he is a part. In one of his essays Henry D. Thoreau said: "Live life; do not shun it and call it hard names." And the progressive methods of living it is to assimilate and share experience, for there is no smallest incident in a human life that is without its own specific meaning.

Life is an ebb and flow. The outflow should equal the intake. When Jesus said: "As ye mete it shall be meted unto you" he was indulging in no idle talk. He was stating a law. So we must give enlightenment as we get it if we would insure the continuance of the inflow. Thus it is necessary that the cultivation of consciousness; the

¹¹¹ Page 159

ascent to higher levels, begin with the individual; extend to the group, and from thence to¹¹² the masses. And each man is to himself absolutely the Way, the Truth and the Life.

Among the hundreds of questions asked about the structure of the Empire State Building is one about its heating system and how the steam is pushed up to the Tower. It has no heating system of its own, but, like 2500 other buildings in Manhattan, steam is furnished it by the New York Steam Corporation. And of course it isn't pushed up at all, as steam is lighter than air and rises of its own accord. But it couldn't happen thus were it not for the fact that the engineers furnished a multitude of passages for it, - free, clear channels. Don't you see the analogy between this fine engineering feat and our supply of perfect channels; perfect conductors for the flow of God into our universe? When we are unobstructed channels we know the joy of relinquishing the struggle to live Life, and let Life live itself in, and through us.

We cannot be perfect conductors in a will apart from God. It is separation which creates the Prodigal Son; man's use of his free will apart from the Cosmic Will. It is the setting up of this will - this separateness, - that has brought to mankind all the miseries there are in the world. For nearly 2000 years the so-called Christian world has prayed "Thy will be done", and gone right on doing its own will, and through the procedure reached such a state of selfishness, greed and hate that man is destroying his brother, and nations are annihilating nations.

What is the answer? Jesus gave it in his parable of the Prodigal Son's decision when he said: "I will arise and go to my Father," meaning I will return to that glory which I had before the world was made, - before God individualized Himself in man, endowing this individualization with free will. When Jesus had finished his mission he prayed (John 17-5) "And now, Oh my Father, glorify Thou me with Thine own self with the glory I had with Thee before the world was made:" before Universal Spirit became¹¹³ differentiated and man set up a will of his own, and thus lost his awareness of his unity with his Cosmic Source.

How can we arise? First by asking ourselves the question God is supposed to have asked Adam in the garden of Eden. Remember? It was "Adam where art thou?" The first step is this honest examination to find out just where we are on the path of evolution, and to face that level of consciousness without condemnation; without pretence; and with determination to walk forward without looking back.

Right here I would like to tell you about an arresting example of honestly facing one's level, and the consequences of it. I am sure you are all familiar with the Oxford Group, which has now changed its name to Moral Re-Armament. The people affiliated with this group are making a concerted drive to change mankind from a self-centred to a God-centred base. Their four planks are absolute honesty, absolute purity; absolute unselfishness; and absolute love. I know none of you need me to tell you that this world of ours will become the Kingdom of Heaven when we put these principles into practice; actually use them in our human relationships. The Moral Re-Armament

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Group is at least making an effort in this direction, wisely stressing honesty as a foundation essential.

They claim we cannot be honest as long as we pretend to be what we are not. They, therefore, advocate sharing completely with at least one other person what goes on in the subterranean slums of our minds and our lives. Many of them extend this procedure to all within their own group, and sometimes even to the stranger within their gates. In the latter class are those who strip their lives for all to see at their public meetings. I attended one such meeting with a friend several years ago, and listened to various stories presented for such cleansing purposes.¹¹⁴ One of them was told by a woman well past the middle years. She recited a tale of degradation and shame. There is no need to go into its details to illustrate the point I want to make. It will suffice to just tell you that this courageous woman told a story of sinking lower and lower in the moral scale until she said she was disowned by her family, and hadn't a friend left to her in all the world. Then she met an Oxford Grouper, and embraced the four planks on which these people try to operate. Just after this happened she said she went to her tiny hall bedroom and stood for a long time looking at herself in the mirror; realizing to what levels she had sunk; knowing there was not a soul on earth who cared whether she lived or died, and as she thus stood regarding herself with the tears streaming down her cheeks, she had a sudden impulse to kiss herself. So, she leaned forward and kissed the reflection of her own lips in the mirror, and as she did so she felt herself
CLEANSED BY HER RECOGNITION OF HER GOD-SELF AS EXPRESSED IN THE
HEALING POWER OF LOVE.

In all my life I never heard anything which affected me more deeply or seemed to me more beautiful. And many a time since when I have been tempted to heap condemnation on myself for some unmastered fault, I have thought of that elderly little woman, standing there alone in that big crowd, sharing an experience which I am sure has influenced the life of every person who heard her story. Yes, we can bury the God-in-us under layers of dirt, but we can never annihilate our Divinity, for as long as there is life there is God, because God is Life. Recognise Him; love Him in ourselves, and we can heal all the ills of the world.

This recognition is only the start, however. We do not leap from street-level consciousness to Tower-consciousness, --from the Prodigal Son to the Father Level, in an instant, - no matter how illuminating may be that instant, for evolution is an eternal growth. There need be no¹¹⁵ discouragement in this fact, however, for help and guidance are always at hand. It may come through a teacher, a book, a song or a flower, or, again, it may be unfolded from our own God-centre. Where-ever we are on the path, there will our need be met if we are honest in our search for Truth. It isn't the path that matters but the LIGHT we find on it. It makes no difference whether Buddha;

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Jesus of Nazareth; Ramakrishna or Baha'u'llah¹¹⁶ has been our teacher and our guide. All Truth is one although Sages have called it by various names.

All paths are beautiful if lighted by Christ. When I say Christ I am not making it synonymous with Jesus. Jesus was a revelator of the Christ, - Eternal Truth. He was a concrete illustration in the flesh ("the Word made flesh") of one who had attained the condition of fulfilment in all points depicted in scripture. And he said: "In my Father's house are many mansions," - many grades in the extension of life.

To be a revelator of the Christ one must have the Christ Mind. You will remember how Paul of Tarsus put it. He said: "Let this Mind be in you which was also in Christ Jesus." So, again we are reminded it is just a question of LETTING LIFE LIVE US. Like the steam which rises through the channels made by the engineers for it in the Empire State Building, Life will flow through us to its own perfection fulfilment if the personal self will just stand aside and LET IT.

The children of earth have been sent their teachers from the beginning of what we call time, - many great and illumined Masters and Sages who have been Christened, - both before and since the earth mission of Jesus of Nazareth. But the teachers can only point the way. The most any teacher, or any teaching, can do for another is to incline him to his own inner realization; help him find his true level of consciousness; learn where he is in HIS OWN evolution, for only thus will the Prodigal Son¹¹⁷ consciousness become aware of separation from the Father and WANT to return. He must become AWARE of this state of separateness (which constitutes living with the hogs and eating their husks as depicted by Jesus in His parable of the Prodigal) to have any DESIRE for "that glory he had with the Father before the world was made."

Jesus said: "If I, the son of man, be lifted up, I will draw all men unto me." If he lifted Jesus, the son of man, up to the Christ consciousness, he would draw all men up with him, because WE ARE ONE. So, when you and I are lifted up to that dimension of consciousness which recognises complete unity with the Father, - and complete oneness with each other, - we are LETTING the Christ Mind be in us, and we then attract all those on lower levels to us because, as I can't state too often, MAN IS ONE, and his greatest inherent hunger is for the realization of this very Truth. We may receive this recognition in a flash of illumination, but to sustain it we must grow to it by filling in each level of our structure until we reach the Infinite. For it we need patience. Patience is a difficult virtue in the hectic system we have created for ourselves but it becomes easier as we realize that the milestones of life are not marked by time. Time is man's invention and self-imposed limitation. In its illusion he creates his finite rhythm; transcending it he reaches the rhythm of God; the rhythm of the Cosmos; the rhythm of eternity.

We are so concerned with BECOMING we forget to BE.

Yet NOW is the only time we possess; the only moment we ever have known, or ever will know; our only opportunity to lay aside the personal will and LET LIFE LIVE

¹¹⁶ "Baha-u-Llah" in the original.

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US. And don't forget we can teach only what we live. It is performance and not profession that counts. In the Bhagavad Gita, Krishna, The Hindu revelator of the Christ tells Arjuna that "the performance of service is preferable to the renunciation of action."

The¹¹⁸ very meaning of Yoga is the cultivation of consciousness, and when we consider that this has been achieved in the East through meditation for centuries, we will realize how remarkable is this statement from the sacred scriptures of the Hindus. In his "The Secret Path"; "The Quest of the Overself," and all his other books Paul Brunton interprets meditation in modern terms, presenting instruction to the Western world practical to us even in our intense activity. If you have not read Dr Brunton's books I believe you will find it of inestimable help in your quest for Truth to do so.

Meditation is just another name for prayer, for prayer is the mind's association with God. Prayer is stilling the clamour of the senses; laying off the personal self, with the personal will, and LETTING GOD LIVE US. God gives all. We take as we are able, and our ability to take depends on ourselves. We must work for it through habitual intercourse with God -- call it meditation or prayer as we will -- and through honest self-correction. That man has truly worshipped God who does his best to cleanse his life, even if he never enters a church or sings a hymn.

During the three years I was on the air from the Empire State Tower I received many letters asking what is my religion. My answer always is that my life is my religion. So is yours. So is the life of every one. For, as I have already said, all we can ever know of God is what we recognise of Him in ourselves. When, therefore, that dear woman who shared her experience at the Oxford Group meeting, leaned over and kissed herself in the mirror she was merely recognising the God in her.

We are all given the materials with which to raise a structure as high as the Empire State Building, but "except the Lord build the house they labor in vain who build it." Unless the personal self with its endless striving for THINGS steps out of the picture the house we build is always unsafe and will be unsatisfactory.

We strive so desperately to give satisfactions to the body.¹¹⁹ Yet the body is only the form. It changes as we rise from one dimension to another. But LIFE ITSELF NEVER CHANGES. To know Life AS God, and God AS Life, is to BE in the consciousness of eternity, and to know eternity is illumination. The form Universal Spirit assumes for individualization differs with the necessities of physical environment, but man, in his spiritual essence, is as perfect as his Source. All he has to do to realize this perfection is to be an unobstructed channel for Life to flow through him; for God to express through him. If we block our channel with personal will; with separateness; Life cannot live its purpose through us. But if we LET GO AND LET GOD we will know what Paul meant when he said: "Eye hath not seen; nor ear heard; neither hath entered the heart of man the things which God hath prepared for them that love Him." Meaning, of course, that finite mind cannot conceive the plan of the Infinite,

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but when man rises from the Prodigal-Son-consciousness to the Father-consciousness, he begins to get the true picture; the broader view.

Four and a half million people have come up to my Tower to get the broad view of Manhattan; to see the whole picture all at once. So must we rise in consciousness to be swept of the hates, and fears and frets of street-level life. Nobody is forced to crawl through life at street level, because God gave us wings with which to soar. We live a life made miserable only by the WAY we live it. But we cannot "return to that glory we had with the Father before the world was made" (for which Jesus prayed) through words. Neither will mere profession achieve it. We may profess anything; believe anything, but we DO what we ARE.

Our present civilization is a tragic failure because man's development has been uneven. The earth race has progressed so much faster on the outer circle than it has on the inner circle, that balance has been lost. Our scientific knowledge is so much greater than our spiritual development we are unable to adjust ourselves to it. We, therefore,¹²⁰ use the marvellous inventions of science for destructive purposes; for the annihilation of our fellow man. One nation goes to war to force its will on another nation, which is not only criminal but stupid, for control through such methods cannot be permanent because it is contrary to Spiritual Law, of which Jesus said: "not one jot or one tittle shall pass away until all is fulfilled." When we LIVE our ideals we will never have to fight for them, for when every man and every woman lives out from his or her own highest point of spiritual integrity there will be nothing left for which to fight.

PEACE IS NOT THE ABSENCE OF WAR BUT THE PRESENCE OF GOD, and the presence of God is everywhere, awaiting our recognition; awaiting the "I will arise and go to my Father" consciousness. In this return to the Father we must work in every grade; fill out every level. Even if evasion is our desire there is no good praying that the cup be removed from us. We cannot be spared drinking it, because we have earned just whatever it contains; just where we are and what we are. Facing raw facts may be postponed, but it must be ultimately done, and the postponement only makes it harder. As a matter of fact what we call "problems" is only experience. When we thus view them they cease being "problems."

When we fill in all our levels of consciousness from the street level to my high Tower, - from the Prodigal-Son-conscious to the Father-consciousness, - we will each send out a clear beam of light to a world in fog, like one of the three thousand bulbs which makes my Perch in the Sky a literal Tower of Light; a symbol of what America means to the rest of the world as it agonizes in its Garden of Gethsemane.

During the past five years I have met a good many people in the Empire State Observatories whose planes of consciousness made me think of the lights in my Tower at night, - so clear, and strong, and bright is the beam they are sending to those wandering in blackouts, Helen Keller¹²¹ comes closest, in my opinion, to having filled in all the levels from street to Tower. I'd like you to hear at least a part of the letter she

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wrote the late Dr John Finley, of the New York Times, describing what she "SAW" during her visit to the Tower, although she has been deaf and blind since she was two years old. Here is a part of her letter:

"Standing there 'twixt earth and sky, I saw a romantic edifice wrought by human brains and hands that is to the burning eye of the sun a rival luminary. I saw it stand erect and serene in the midst of storm and tumult of elemental commotion. I heard the hammer of Thor ring when the shaft began to rise upward. I saw the unconquerable steel, the flash of testing flames, the swordlike rivets. I heard the steel drills in pandemonium. I saw countless skilled workers welding together that mighty symmetry. I looked upon the marvel of frail yet indomitable hands that lifted the Tower to its dominating height.

"Let cynics say what they will about American materialism and machine civilization. Beneath the surface are poetry, mysticism and inspiration that the Empire Building somehow symbolizes, for in that giant shaft I saw a groping toward beauty and spiritual vision."

And of her reactions Miss Keller wrote Dr Finley: "If there was a subconscious thought in my mind up there, a quarter of a mile heavenward, it was gratitude to God for having given the blind seeing minds. I am convinced that until we have looked into darkness, we cannot know what a divine thing vision is."

Next Sunday afternoon when I broadcast over NBC's short wave program called "New York Town" to the British Empire I shall read part of this letter to England and the British possessions because of the last line: "I am convinced that until we have looked into darkness we cannot know what a divine thing vision is."

Equally typical of levels of consciousness have been other expressions of the sort of symbol in which Mr and Mrs World hold the Empire State Building with its tall Tower shimmering like a shaft of silver in the sun.

To a thirteen year old boy in Venezuela it is a symbol of the height he has set for his professional career. He told a visitor from¹²² the United States that he keeps a picture of the Empire State Building hung in his room as a constant reminder of his aims and a help to him in their achievement. This lad says he hopes to study law at Columbia University in New York when he completes his schooling in Venezuela, with his ultimate goal the highest office space there is in the Empire State Building. Since man may rise as high as his vision I confidently expect some day to see this South American boy interpreting the laws of our land from the 85th floor of the building which means so much to him, that being the highest office space in it, as the Observatories begin at the 86th floor.

To an invalid I know it is a symbol of strength. He tells me he can see it from his bedroom window, and when his burden of pain seems unbearable he lifts his eyes to my gleaming Tower and never fails to receive a flood of new strength in his quiet contemplation of its unperturbed majesty.

During my various periods of broadcasting I was frequently sent poems in which my radio audience indicated the sort of symbol the Empire State Tower is to them. I would like to share three of them with you because of their significance at this time. Two were written by amateurs and one by America's beloved poet, Angela Morgan.

First, these verses sent me by Mrs Waldon, one of my radio "fans" in New Canaan, Connecticut. She calls it "The Tower of the Future," and here it is:

"Ages from now, when all New York has crumbled
Into the dust from which it once arose,
When only stones and rusty stains are jumbled,
Hinting of earthly greatness at a close.

"Then, once again in sunset's vivid beaming,
Will rise again a city in the sky,
The Empire State in wondrous splendour gleaming;
A dream whose glory lives and will not die.

"Fashioned in heaven, where earthly visions linger,
Its Tower gleams in pure and radiant light,
As if the souls of men had left a finger
To point the way to Everlasting Life."

Then¹²³ there is this amazing conception by a sixteen year-old girl who lives in Woodbridge, New Jersey. Her name is Edna Mary Oberlies. She calls her sonnet "Empire Dream," and this is what she wrote:

I was alone
On this tall
mountainous
building
while below me
lay a city of lights
and little people
hurrying across
the feet of the world.
I could feel the
body of this
building lean
with mine, hear
its great heart
beat in time with
the sun, the wind,

and the rain.
Above me sat millions
of stars
in league with
the moon and I
reached and reached
until my arm hurt
with reaching
and I snapped one star,
one small star, held
on for a long
burning moment until
I knew my palm
was scarred with
infinity, then
let go.

Angela Morgan was the guest star on my Tower broadcast one day after the present war had started. Afterward she sent me a poem which she entitled "Lily in the Sky" and which I now share with you:

Tall in the sun I saw it rise,
A golden lily of the skies;
A lily born of clouds and sun -
Nor knew how deeds like this were done.
Above a day of wrath and gloom
A people's soul had burst in bloom;
Within a soaring city tower
A country's faith had come to flower.

My¹²⁴ grieving heart, oppressed with wrong,
Was lifted on the wings of song -
Beyond the range of crime and dread
This mighty VISION raised its head;
A nation's SPIRIT dared aspire
In pinnacle of stone and fire....
Above the bombs and shells of war
This TOWER, perfect as a star!

O man and woman, youth and child,
Your wildest dreams are not too wild.

Your tallest wish is not too bold -
For look! A lily, like spun gold
Has risen from the noise and strife,
The agony of human life.
No longer shall my spirit grieve....
"Lord, I believe! Lord, I believe!"

I, too, believe.

I believe that out of the present travail of the earth race a new cycle of life is being born; a new civilization based on that level of consciousness which recognizes man's unity with God, and his consequent oneness with his fellow man.

###¹²⁵

L12.185

185 - 194

Writing by Juan Cevanu

It is said that everyone lives in the individual consciousness state where he is by reason of Karman {and}¹²⁶ evolution and that consequently not two people think alike; that one is right where one finds oneself at any given moment in time, such being part of the greater scheme of life. This line of thought has the appeal of logic, but do we carry it to its logical consequence? We go out and not seldom seek to convert others to our way of thinking. Our attempt is motivated by lofty ideals as we see them. But our ideas and ideals not necessarily fit others. Since each one can think believe and know only in his own mind and for himself, the Quest, and the Answer to its call likewise always are individual problems. If we are in a group of individuals thinking along the same lines, similarly attuned as we day, we may feel encouraged and benefit one from another, but allowance must be made for the fact that tomorrow we may find that our thoughts have changed, yea even our objective itself may appear in a different light.

Spirit and matter are perceived as duality in the world of manifestation, though the new Goddess Science has proclaimed the ethereality of apparent solidity, resolving matter into seeming nothingness. And do we not profess the Oneness of All beyond the realm of assumed duality; the indivisibility of the seeming manifold? For just as light rays are part of light indivisible in essence, so is Life indivisible in essence without duality. The duality enters with manifestation. By knowing the illusion of the seemingly perceived duality is overcome. There is no illusion per se rather we show forth misconception.

¹²⁵ "###" was presumably used to note the end of the letter. No signature is present.

¹²⁶ "en" in the original.

It is proclaimed that we are rays of the Eternal {illegible}. Can we separate the ray from its source? We are that God-Flame or we are nothing. Let us realize this Oneness and be aware that nothing can be, outside the Light that is everlasting.

We¹²⁷ willingly admit the limitations of our physical senses. But do we truly realize that by our habitual reliance upon these senses we consequently are presented only with distorted views upon which we proceed to build more erroneous conceptions as to what constitutes the world around us? We affirm that the Christos rests within each human heart, that understanding must come from within, beyond the physical senses which must be transcended. Yet we continue building upon human perceptions of what seems to be. We say that we must learn to recognise the God speaking through the eyes of our brother men. But do we know how? Do we realize that we must silence the sense perceptions in order to {illegible}. Do we recognize that what we see is not the man but an impress upon the physical instrument of sight wrongly interpreted? We say these things, recognising truth as from afar. We accept, we say we believe. But do we know?

Thinking, believing, knowing are graduations in the working of mind through man. That mind influences matter none dare deny. The possibility of an immediate reaction of matter to mind science no longer can ignore. Simple examples of physiological reactions to thought processes anyone can recall, such as the rushing of blood to the surface, as in blushing, or the reverse in case of stifling fear; the effect of anger upon digestive processes, the physiological effects of worry and anxiety. Facts well known, but not explained. That medical science prefers to cling to more profitable beliefs, proclaiming glandular actions, hormones, etc. as primary causes may be explainable but is little convincing.

Dr Carrell who became a devout Catholic after witnessing the miraculous cures at Lourdes, and who by the same token might have become a Christian Scientist¹²⁸ or Metaphysical Student in his book *Man the Unknown* reproaches medical science its indifferent attitude towards spiritual values and mental processes, which had become so obvious to him. Workings not as imposed from without, like in the case of suggestion, hypnotism or even in the form of affirmative self- or auto-suggestion, as taught by Coue and others, but as an awakened awareness by the individual; a state of consciousness which illumines from without.

To illustrate the graduations of the workings of consciousness referred to as thinking, believing and knowing, let us take the simple example of the sugar pill. When the patient thinks the assumed remedy is going to help him, it may well do so. If he strongly believes the same, the expected result is most likely to occur. But to what we know there exist no alternative. There is therefore a marked difference involved: a thought can be implanted, a belief to an extent may be aroused - but only the individual himself can know. Such inner awakening is like a dawn expelling darkness.

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Psychologists probing into the workings of the brainmind will forever fail to solve the mystery. The answer lies not in man but in the universality of mind; that universal consciousness in which we live and move and have our being.

Love, the cement of the universe, is the greatest of all it was said. But if God or That is love, it is also health, it is also beauty; it is the acme of all man can think but words cannot express.

It is all things and no thing not, and in Oneness is no duality: not of love and not-love, not of health and unhealth, not of beauty and ugliness, not of good and bad. It is our perception that makes it so, not the reality that is all-conscious through every point in space.

It is in mind that all things exist and have their being. Being is a state¹²⁹ of consciousness we are told, not a place, not a form, but the timeless, spaceless, formless one. These things we can know. It remains with the individual to reach that state of knowing beyond a shadow of a doubt. Such knowledge has been called Wisdom. Thus to know, is to Be.

Are the things we in our philosophies profess and proclaim under different names realities to us? If so, our lives must show forth the love of this wider understanding, the radiance of a greater perception. Our lives will be changed accordingly; such light cannot be hidden it must show forth.

Men will stand in happy silence within the radiance of a living example of the law. Then words become unnecessary, for it is not what we say, but what we are that speaks unto others.

How can we share with others what we do not possess ourselves? We may repeat the words, the sounds of a song, but the song is not, if not wholly reflected in us. There is no beauty for the individual who does not recognise it. There is no love if man does not know love. And how do we know? Not by feeling, not by touch, or sight or hearing, not by means of any of the senses we have recognised to be so limited.

We say we must test values by their universality, we cannot measure the greater with the smaller, for we cannot multiply to infinitude. We must deal with what is universal shared by all. We know that we share in consciousness unlimited by manmade time and measured space. Thus we must turn to mind, not in the sense of human intellect, but mind as universal principle. This is sound philosophy under any name and without label. The answer to the quest lies within man himself; the way for him is his way. Words cannot convey nor reveal the innermost of our Being that IS. And the only voice man can hear in his heart is the soundless voice of the silence. The Egyptians did not call the physical body a principle but compared it to a many mouthed vase through which life flows forth as through a channel.

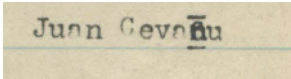
Perhaps¹³⁰ we might speak of a mirror. The vision is not in the mirror but the mirror reflects the vision. It may be seen distorted, it may be seen true, but the Image itself forever is untouched by the individual perception.

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Let us seek fundamentals away from the speculative thought about the particular. It occurs to me that if we can find the fundamentals we may begin to build a structure of our own, to house the individual who within himself contains the All.

What could there be outside Man when does not contain when truly known as a Ray of that Light Everlasting? When this thought becomes knowledge there is no shadow nor turning, the projected becomes the projector, man the creator of his world.



Juan Cevallos

L12.195

195 - 200

Writing by Unknown

Undated

Fully aware of the fact that no inner knowledge can be given from without, I have asked myself: Can it serve any purpose to write of which is uppermost in my mind, to speak of the most compelling experience. Must not words remain just that to the one who has not experienced. Yet we may assume that a listener desires to become convinced 'in his own mind,' that there is already something awakened within him to the extent that it compels to listening, whether the words can be taken 'to heart' in fulfilment, or not. For why otherwise should we seek to recognize and listen at all? Perhaps this gives due cause to affirm one's experience.

Could it be that words spoken with conviction release vibrations which, once a response is struck, may facilitate awakened awareness? Is it a 'paving of the way' we later tread? I do not know. I have heard great men pronounce great truths; they thundered, they whispered. I did not understand, but I knew they did. Not by what they said, but by what they are. I desired to know what their words could not reveal. But the impact of their Being, through the sound of their voice, or the words of their pen, remained with me, if only a reminder.

Now I know the reality their words sought to convey. Now I know that their voices did not sound in vain, they set into motion... (this sentence I shall not finish for words are inadequate; they might carry a sound of beauty, but words remain meaningless as words.) We must be careful with words. Words take on different meanings with each individual. The confusion of many tongues is with us in every language and for this reason we are compelled to deal with generalities, seeking to depict the particular, for that is what experience is: individual awareness. We weave a word-pattern around it which hides the reality; the picture becomes an illusion of sense-perception. We can only sense the reality beyond.

My¹³¹ experience is not your experience, yet all experience is one for duality is not in reality. We wade through much confusion, misconception and mistaken

semblances before we drop the mantle of illusion to come face to face with reality. We realize a sense of Freedom, of Joy, of Allness. This state of consciousness, though universal, is an experience in awareness with the individual. Some have used the word vision. Yet the experience is formless. It is the answer to our fervent prayer: "From the unreal lead us to the Real." We may not be able at first to maintain this conscious awareness which becomes blurred by our looking outward through sense-perceptions. Old habits have a persistency difficult to overcome; it is the breaking of molds of mind. But we can never forget that the Real IS, always, beyond the limitations we seem to impose upon the limitlessness of the universal self. Yes, ye seeker, keep reading studying a-listening, here, there, everywhere. The soundless voice is everywhere. To hear, be still. Never, never stifle the mind with the dogmas of intellect. Let consciousness flow free, be a channel, not a container 'filled with old wine.' When the golden cord is struck ye shall awaken. When will this happen? No man can tell. When the need is greatest a proverb says, the hour is at hand. Words, denoting universal principles, such as Love, Joy, Compassion, in themselves are meaningless. It is we who give value to words. If they can strengthen the innate desire to know they are useful, not otherwise.

Nothing new there is I can say. Many have maintained that we can work towards realization by a conscious effort; by clearing away such tendencies as may obstruct. Again I do not know. But I repent with others the worst thing is to use our will to fight such trends as we wish to {illegible}¹³²

To me, and no one can speak for another, the master key is the replacement of negative with positive thought; this may well include many attitudes and tendencies such as pessimism, despondency etc. Make a game of {it}, nothing¹³³ more. A game of finding new outlets for what we call 'our energies', which is but the flowing forth of life itself through the concept man is. Gradually the process will become automatic. All we did was reverse the switch! The immediate results will prove the fulfilment of creative desire. It sounds simple, it is simple once we know, until then even the suggestions may seem silly notions useless to expound. But let it be repeated, those who have found have pointed the way. For thousands of years their scriptures have remained unheeded because uncomprehend, except by the few. We have played with those 'descriptions' as if they were mechanisms we could set in motion by an intellectual understanding of their seeming intricacies - rather than recognising that only the living experience can reflect reality. These books may be called scriptures. They may be mighty volumes so proclaimed. They may be short essays; a forgotten writing here, an article there, a line, a poem. They are all One and the same. They proclaim That but ye know it not. Verily I say unto you: the kingdom of heaven is within - is here - is now. How often have these words not been repeated unto us by those who know.

¹³² This line runs off the page and this last word is cut off "she" is present and could be "shed."

¹³³ Page 199

L12.201

201 - 202
Writing by Unknown
Undated

We know as much as experience has taught us. Once we have experienced reality the knowledge remains. To know is not yet to have wisdom. Knowledge is relative, wisdom absolute. The individual who has consciously experienced reality still must project the Experience unto the mirror of manifestation to become reflected as part of the image of the man. This projection requires conscious effort, stimulated by creative desire, and often appears difficult to be maintained.

Techniques have been proclaimed in eastern occult and western metaphysical literature. Books are written to seek to help us recognize; but the recognition remains with the individual. This likewise applies to the appraisal of such techniques. What is useful to one, may lack every appeal to another.

Some have reached a new awareness through meditation, others through art, through music, through contact with nature, etc. There are as many ways as there are men; it makes no difference. Study them all, or study none; the ultimate recognition takes place within the individual whatever the apparent stimuli.

"How beautiful" exclaims the artist in ecstatic rapture before the work of a master. Can he answer the question of his child: 'Why daddy?' He may enter into enthusiastic explanations of details and technique. Can they make the child see, even if, to an extent, comprehended? Yet, that memory may linger on, perhaps to awaken latent recognition, one day fully to be experienced by the man.

The projection of inner awareness into outer presentation is the most difficult to achieve bound as we feel ourselves by habit, personal and racial by environment and the surroundings of a world we have seen as through a glass darkly for seemingly so long.

L12.203

203 - 206
Writing by Unknown
Undated

The issues involved may not be factual, but the proceeding inertia of non-awareness seems to resist the changed rate of individual vibration which, I believe, may be found to be measurable by electronic or radionic recording, less than a century hence.

The projection of this inner awareness is potentially governed by the relative depth of the knowledge attained and the one-pointedness, or otherwise, of one's conscious endeavour. The greater the awareness, the greater the force transmitted. 'Ye

shall know them by their deeds' not by what they say or write, which may, or may not be helpful to others.

Speculations are playthings of the intellect; which does not mean that we do not need the intellect - we do. But it must assume its proper place.

Only the known exemplified, gives true authority. When that is realized many of us will speak less and listen more. Not to the voices of men, but to the soundless voice from beyond the maya of manifested worlds.

How long will it take us to make this projection of consciousness is another unanswerable question. It may be instantaneous, it may take years, or lives perhaps. I do not know. But I do know that the results are often astounding and undeniable. Half of the time we not live consciously, we live by human instincts. We must learn to live in conscious awareness. One can enter into speculations as to the possible causes for this behaviour, but does it help? I doubt it. We must attain it is the application that counts. There is no need then for explanatory theories. So many things we used to brood upon will lose their apparent significance. Don't make the striving a painful and forced performance, for that will fail. Force never accomplishes anything lasting or worthwhile. Love does. It is still the greatest power of all.

The¹³⁴ more you progress, the stiller you become, the greater the sense of inner contentment and peace. All that is required is attention to true living. Until we know, words like selfless service, detachment of action remain symbols of ideas. On the other hand stories of actual experiences may stimulate the desire innate in every man, the desire to know, to love, to be by becoming what he potentially is.

We can only proceed in utter humbleness and in the full realization that of himself man can do nothing. A channel does not force the flow it is its means of transmission.

L12.207

207 - 208

Letter to Mr Pohlman from Unknown

March 21, 1940

Dear Mr Pohlman:

Yours is one of the most remarkable letters I have ever received. It negatives flatly your self-imposed label of "unwashed and uninitiated comprehension." Actually, the very maturity of your letter makes it all the more difficult to answer adequately.

I share with you the status of one who lays no claim to prophetic talents. I also share with you a keen awareness of the uncertainties of life, including an awareness of the unpredictability of people's actions, states of mind, and emotions. My only touchstone is confidence that a higher power manages the world and its inhabitants for the best (in an ultimate sense) interests of everyone and everything. I subscribe to the

school of philosophy which concludes that human destiny is to find and understand this higher power. Brunton's books are an explication of but one method of achieving this end and he insists that reason is a most necessary tool in this process; and that the search for wisdom in a pursuit for balanced, intelligent, realistic people who will need these very faculties on their Quest.

You can, then, readily understand my being fundamentally sympathetic to your approach. Your spirit of willing acceptance seems to me to be but another way of saying you will gladly do what is wise. However, wisdom is seldom self-evident. Hence, I, with you, could but counsel Jim and Pauline to avoid haste, and hasty conclusions, and to temper their own search for the right answer with a realistic facing of what is involved, an attitude of patience, and a willingness to accept an answer rather than to force one.

If a reasonable period of time should find them still confident of the validity of their tentative conclusions, it will then be time enough to cope with the necessity of ways and means. If it becomes necessary I shall gladly give you (or them, if they wish it) any professional advice which will expedite the practical resolving of the difficulty. However, I will accept no compensation from any of you for any such counsel.

If I may venture the suggestion, why not hold your present attitude and stand on the sidelines until events have brought more certainty? Your admirable approach seems quite adequate and I am at a loss to recommend an improvement on it.

Sincerely yours,¹³⁵

L12.209

209 - 212

Letter from Dan¹³⁶ to Miss Schirmer

December 17, 1940

Dear Miss Schirmer,

You have said in your letters that you look forward to the day when groups of us can sit about Dr Brunton as Plato and other pupils sat about Socrates to discuss freely philosophical problems. It seems to me that we are making a good start. Please let me interject that I shall not regard your taking the position as either disloyalty or controversy. In order to discuss philosophical problems the first requisite is to recognise that points of view start out by being opposed and hence that apparent controversy is inevitable. Recognition of this permits us to spend our efforts in reconciling the apparent discrepancy in view point and thus in dissolving the impasse which seems to result.

Let's take up first your statement that a thing is either true or false. Are things true or false or do they only appear so, and would Socrates not add the question, "Is it

¹³⁵ No signature is present.

¹³⁶ PB inserted "by Dan" by hand at the top of the page.

possible to ever state TRUTH in words?" And if he asked this question, would not Plato, his favorite chela, have answered, "No, anything which can be said about TRUTH is at best only relative Truth and it may be untrue." In short, TRUTH as such is always eluding our spoken word and paradoxically enough our thought. You will find a whole chapter devoted to this subject in Dr Brunton's new book. These concepts are only the logical extension of Einstein's Theory of Relativity. If material things are only relatively true to the viewpoint of the observer, so are written comments and spoken comments and words in any form only relatively true to the point of view in which the observer stands. Hence, both Plato and Socrates would conclude that two statements can be diametrically opposed and still be relatively true for two different observers who have a different viewpoint and who are talking about different things, and yet both statements be relatively untrue when contrasted with the Ultimate TRUTH.

Words are slippery things. They mean no more than the reader is capable of deriving from them. As the famous Justice Holmes himself once stated, "A word is but the skin of a living thought" and unfortunately the reader sees only the skin. Under these circumstances anyone writing in the philosophical field has to aim his statements at a level of readers and accordingly to clothe them in words which will be comprehensible and convey adequate meaning to that level of readers. Under these circumstances you must read Dr Brunton's books as well as those of all other philosophers (including our beloved Plato) not for their words but for what lies behind the words.

That this is not quibbling will be readily understood when you see the analogy which mathematics furnishes us. We start with arithmetic¹³⁷ and know nothing of negative or imaginary numbers. As we progress through algebra we discover that what we thought to be truth viz., 2 and 2 makes 4, is subject to qualifications because negative 2 times negative 2 also makes 4, and conversely, negative 2 times positive 2 makes negative 4, although in all cases the same symbol 2 is used. Then we progress to geometry and we are taught that parallel lines never meet, that the sum of the angles of a right angle triangle is always equal to two right angles, and various other Euclidean concepts. Beyond this lies calculus, and we learn that the things taught by geometry are not necessarily so, that parallel lines may meet, and that the sum of the angles of a right angle triangle is not always two right angles, and that in fact there are many systems of geometry, all relatively true to the observer and to the postulates of the system. And beyond calculus lies Einstein who evolves still more subtle concepts, among others that infinity is a closed circle and that by limitation the universe must necessarily be finite, and that our conceptions of an infinite universe are conceptions which have no reality. And above Einstein come the Indian Sages with their ULTIMATE TRUTH, which cannot be expressed in words and which takes up where Einstein leaves off.

And so you see, if we are to be fellow chelas in a Platonic and Socratic dialogue, we must pierce the veil of illusory words as even Plato and Socrates would have required of us and get at the meaning which words only slightly convey. For example,

your statement of an atom, while technically true, does not refute the analysis I gave you in the letter of November 4th. The word "atom" is only a symbol which means different things as different people use it. To a positivistic scientist it has the meaning Webster ascribes to it; to an idealistic Berkley and to the philosophy of Vivekananda it has an entirely different meaning, for they would use the same words to describe a non-material existing locus of force through which one might in a non-material dimension pass and still retain consciousness.

To turn to Mrs Eddy and her Christian Science. You are quite perceptive and acute to note the parallel which you have drawn and I readily concede that at the point you have stated Brunton, Mrs Eddy, Berkeley and Vivekananda are saying substantially the same thing. However the difference is this:

In Berkley's case that represented his concept in its fullness; beyond this he never evolved. In Mrs Eddy's case her concept, while valid, was the only thing she understood about this philosophy and her application was grotesque. True, it helped many people and as such gave them something for the time ahead of conventional religion but it became a very elementary kindergarten through which they must quickly pass if their spiritual evolution was to continue. In Brunton and Vivekananda these same concepts of the reality of mind are the lowest statement which they can put in words of a high philosophy which flowers and spirals to undreamed-of heights beyond this, and which was for them its most elementary possible statement.

L12.213

213 - 216¹³⁸

Letter from Madeleine Goss

Undated

...¹³⁹ - Perhaps to the easily unbalanced, many and changing contacts with various teachers - or exponents of "higher thought" might well prove disorganizing - But to any one with any sort of solid foundation - I might almost say to all who are seeking - some good can be found in every forward-marching soul. The point is - not to be "carried away" - to realize that no one (or certainly very few) has the whole truth, but only a small fragment which, if we are wise we can take and fit in to the spiritual pattern we seek to fashion - As an example¹⁴⁰ - Gerald Heard - A very earnest, highly intelligent, sincerely seeking soul - I have heard him lecture a number of times (a dynamic speaker) and each time have received some inspiration - which realizing that he himself has not yet arrived at complete spiritual understanding - of course - if Paul were here, and we could be with him - if not constantly at least often - then the situation would be far

¹³⁸ Page 214 has not been typed because it was crossed out and the letter appeared continue from page 213 on page 215.

¹³⁹ Previous lines are missing because the page is torn.

¹⁴⁰ Page 215

different - Yet I think I should always have the feeling that association with those who have devoted themselves to the life of the spirit - even though they have not gone all the way - is valuable and certainly to be preferred to the society of the unthinking.

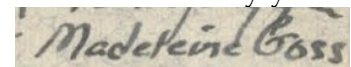
I have had real inspiration this winter from my contacts with Ananda Jennings - She has recently returned to India. (Perhaps you do not know - or know of her - She knows Brunton quite well - has spent some time in India, and lived at the Maharishee's Ashrama - Has been devoting her entire life to the spiritual quest - this last winter alone "in retreat" at the Ojai-) I feel that she has gone very far - her personality radiates the most beautiful - joyous - peace and¹⁴¹ she has given me an understanding of Reality which has, I might almost say, transformed my life - Much of this, I know I owe to Brunton, for without his initial help I should not have been ready to realize the Truth - For there is only one Truth - and through whatever medium it comes it will be recognised by the heart that is ready to receive it.

This does not mean in any sense that anyone has supplanted Paul in my allegiance - but because Reality is universal I do not think we should shut ourselves away from any source which might help us a little further along the way - Daily meditation - of course - but far more - A constant living with the Spirit - A constant vigilance to conquer - transcend is the better word - the self, the limited and personal ego - Isn't it appalling - when you do begin to watch - to see how completely our unthinking acts are dominated by this subtle monster!! I suppose it is inevitable that there should be moments of profound discouragement. But if we can believe - know - that no effort is lost, then one will have the comforting reassurance that even in the darkest periods there is some measure of growth -

I hope you have had a pleasant - forward-marching winter! Mine has been far too active and distracted, and now I have retreated to the mountains.

It is so beautiful - so peaceful here - I hope to make real spiritual progress in this inspiring atmosphere - When do you return to California? I do hope to see you!

Faithfully yours



L12.217

217 - 228

Letter from J. Maitland Jones
Education Office, Petawawa Military Camp Ontario.
Saturday, 10 March, 1945

Dr Paul Brunton
c/o EP Dutton & Co., Inc., New York, USA

Dear Sir,

In the midst of a very busy life as an Army Education Officer I had your book put into my hands by a person who was anxious to have my opinion on it. At first I thought I had no time to read the book. Jesus Christ, my Lord and Saviour, had long since given me contentment of mind, and peace of soul, and it did not seem to me that any sage and mystic teachings from Indian Yogic cults could contain any interest for me except as curiosities in the study of comparative religious and philosophical systems.

But I did read over the book in a very hasty and interrupted manner, jotting down a few notes from time to time. This morning I typed out some comments to give to the owner of the book when I return it to him presently. It occurred to me however that I should send a copy of those comments to you.

You will recognise in the first paragraph reference to certain articles in the Evangelical Quarterly a few years ago by (I haven't them here to refer to, but I think) the Chancellor of Oxford University, Dr Langdon, and to other recent utterances by equally responsible scholars. The second paragraph I think you must admit is justified. You left yourself open for it. I may have been too strong in suggesting that the misrepresentations of Christian teaching and history are deliberate: but one who writes such a book for the public ought to feel it incumbent upon him to lean over backwards in order to give a true picture of everything he touches upon. If you don't know Christian history and literature better than represented here, then you are chargeable rather, I suppose, with 'criminal negligence' than with deliberate falsification. That is a serious thing in, say motoring on the highways, where the life and limb of the public are endangered. How much more serious is it in the realm of philosophy and religion, where the salvation of souls is involved!

The¹⁴² word 'sin' does not occur in your index at all, and I happened to mark it only once in reading over the book (Although I must repeat, it was a very hasty reading.) It would have been interesting to have seen it treated in your chapter on 'The Worship of Words.' It is well to remember that human wrongdoing is wrongdoing first against God Himself, then against society, and against self. No solution of the sin problem that leaves God out can be satisfactory. In the first place where God is not considered there can be no true appraisal of sin at all. That is why the further men depart from God, the less consciousness of sin do they manifest. It was God's word in the Garden that made Adam and Eve aware of their nakedness. Paul has something on that subject.

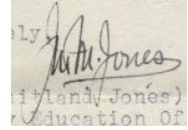
The first thing I noted in your book was the calling upon ALLAH (Page 33.) The notes I made refer to the book by Samuel Zwemer (published in 1905.) He is still living, and has spent a long full life a student and teacher of Oriental literature. He worked in Arabia for years. Before you call upon Allah again you should read his little book on 'The Moslem Conception of God', and, referring to your treatment of the word God in the chapter on the worship of words, you must admit that one idea of God is more palatable than another and that there has not yet been seen a nobler conception than that of the God and Father of our Lord Jesus Christ. When you drag such a conception out

of the Ashrams of India I'll want to be there to ask him what he has been doing all these years! Why he was not suffering for human sin, and dying on some Calvary. All his excellences will go for naught if he has no Calvary.

Please tell me what you think of Zwemer's book.

And may you come to see the Glory of God in the Face of Jesus Christ.

Yours Sincerely

A small, rectangular stamp or photograph of a handwritten signature. The signature is in cursive and appears to read 'J. Maitland Jones'. Below the signature, there is some faint, illegible text that might be a title or a name.

(J. Maitland Jones), Lieutenant,
Army Education Officer

10¹⁴³ Mar 45

Petawawa Military Camp

(Notes on the book, 'Truth beyond Yoga' by Paul Brunton)

J. Maitland Jones

1. P.17 Line 17 - 'the primitive rule of magic' This expression takes too much for granted. There is accumulating evidence that 'primitive' religion was not the vague and crude animistic expressions of awakening numistic consciousness, but rather a highly intelligent monotheism uncluttered with the superstitions and 'magic' associations that developed as the sins of men led them further from God.

2. P.16 - No thoughtful person with, to say the least, any respect for that which has contributed most to human advancement, and who knew the literature of Christianity, could write such a distorted, untrue and altogether caricaturistic description of the Christian God as is found here - "God as a fussy creator, as capricious supervisor and arbitrary judge was conveniently dropped out of the old medieval picture". That is not the God of the Bible, Old Testament or New, and it is not the God Whom the greatest men in Science and Literature and Art and Music and Law and Business, for hundreds of years have been not merely content to worship, but anxious to serve.

P. 16 'A universal ideology of truth' which could not have been possible before 'is now possible' Compare his statement on page 368: "That this truth '(Yoga)' has been forgotten, neglected, misunderstood, for so many centuries in sleepy monasteries or remote mountain caves, is not it's own fault. It is the fault of men. Those who could understand its immensely practical bearing: its vital immediacy: were necessarily few in number." The Brunton who wrote that has no right to imply that the fact that the world at large has not accepted Jesus Christ is our Lord's 'fault', or the result of limitation of scope and power in the Gospel. As against his neglected Yoga, Christianity has for centuries had its millions of believers in all parts of the world: Indians, for whom Yoga was barren and forgotten, accomplishing nothing, have found

life and joy in Christianity; Chinese, Japanese, Negroes, people from all lands. Christianity meets human need, and proves itself the universal answer to the thirst of souls for God. Brunton has written a tremendous amount without saying anything. His best ideas are all borrowed - most of them from Christianity itself, which he is at pains always to belittle. He knows reason will not sustain direct attack on the Bible, so he seeks to undermine it by making falsely emphasized statements and untrue implications.

On page 40 he states 'I wanted a philosophy devoid of dogma whose truth could be proved as irrefutably as one could prove an experiment in science: in short to walk on sure ground. When he grows up he will find that knowledge of truth does not come to men that way. But in the meantime he has the audacity to bring out a little dogma himself! Nothing more nor less than the ancient KARMA! And now we commence to understand why he has been so busy trying to resurrect the defunct because unfruitful ideas of poor Eastern thinkers; he has been looking for something more palatable to the worldly minded to take the place of the Christian doctrines of sin and salvation. This he thinks he has found in what he calls (P. 386) "the compensating working of karma". "Karma makes us personally responsible for our thoughts and deeds. We cannot shift the blame for wrong-doing onto the shoulders of another whether he be man or God." He implies that no-one can bear our sins for us, whether he be man or God. This leaves man still hopelessly separated from God. Nothing but the INCARNATION OF THE WORD CHRIST AND HIS SUFFERING FOR SINS NOT HIS OWN ON THE HUMAN LEVEL CAN EFFECT ATONEMENT BETWEEN MAN AND GOD. Karma means only lengthening futile human effort into the future: and endless succession of other lives.

3. His statement on top of page 180 that the student of philosophy must confine his quest to facts and not to speculative¹⁴⁴ imaginations is not well put for various reasons: (1) There are 'scientific' facts and 'historical' facts, but there are also facts in the moral realm recognised both by intellect and aesthetic sense: gentleness, love, purity, truth, beauty. It is not 'speculative imagination' but a scientific¹⁴⁵ conclusion that the God who has made man capable of thought and appreciation of the practical values of gentleness, love, purity, truth and beauty, should Himself be gentle, loving, pure, true and beautiful. The only conception of God in all human experience for Whom such qualities are claimed is the God and Father of our Lord Jesus Christ.

(2.) When historical facts (not theories) and scientific facts (not theories) go to support the very teaching that gives us this morally excellent God, it is at least not unreasonable to WANT TO BELIEVE IN HIM, and to demand something better to replace faith in Him, than the merely negative, and hungering, and fruitless search of this wilful Brunton who will toil through all the barrenness of India rather than see the truth as it is in Jesus.

"We search the world for truth, we cull

¹⁴⁴ Page 222

¹⁴⁵ Page 225

The good, the true, the beautiful,
From graven rock, and written scroll
And all old flower-fields of the soul.
Then, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the book our mothers read."

4. See P. 177 "A religion has to establish its authority by congealing its views into formal assertions and fixed dogmas. It has to announce these doctrines as supernaturally revealed 'sacred' truths: not as arguable human ones" etc. etc. "The moment it is willing to discuss its tenets on any other basis than that of given and infallible revelation it has opened the door to numerous schisms and slow but sure weakening of its entire position."

This whole paragraph is unsound if it is intended to characterize Christianity - and in the mind of an ordinary reader it would be taken as applying to Christianity.

The 'religion' (if Christianity can be categorized for the moment with human religious systems) of Jesus Christ did not come that way. Brunton and many others should study the history of Christian literature. Christianity, moreover, has always challenged investigation and has for its whole duration withstood the attempts of opponents to undermine it and overthrow it. Historical, archaeological, and generally scientific research have all contributed to the believability of this most-fruitful-of-good-to-man of all teachings about God: the Christian revelation.

5. P 179 He wants a better God than the One revealed in the Bible! When he produces such a God out of his 'speculative imagination' (Page 180) or out of India or anywhere else, will be time enough for me to look higher than The God and Father of my Lord Jesus Christ.

6. Finally (in this hurried appraisal of the book) On Page 111 "In Western countries it has always been open for anyone to enter upon a philosophical study; but in Asia the aspirant was first to show a modicum of suitable capacity for the task" ... "that he should get psychologically fit." Is it intentional that the fact that our Lord demanded the experience which is so completely a radical transformation that it is call regeneration - in His own words: "Ye must be born again" - is ignored here. Fichte is quoted: "What kind of philosophy a man choses depends ultimately upon the kind of man he is." But nothing of the New Testament at all! Why the consistent belittling of, and ignoring of, the highest source known to man of philosophical psychological truth? In his chapter on words, when he talks about the word 'GOD', among various conceptions of God - or misconceptions, has he no opinion on which is the highest, intellectually and morally? How can he invoke Allah's blessing, for instance on certain people if he really knows the Mahammedan Allah, when there is the pure and holy God of Christian experience and literature to refer to? Let him read¹⁴⁶ 'The Moslem

Conception of God" by that great Princeton professor of Oriental literature, who had lived for many years in Moslem lands, Samuel Zwemer.

J.M.J.

L12.229

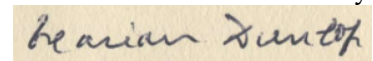
229 - 230

Card from Marian Dunlop

Undated

We thank you very much for your delightful card and for your good wishes {which} we much appreciate. And we hope very much that you will come and see us here.

Gratefully

A handwritten signature in cursive script, reading "Marian Dunlop", on a piece of aged, yellowish paper.

L12.231

231 - 232

Envelope

7.1.74

Extract: None