

Readers' Letters 17 (Americas)

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 1947 and 1975.

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

L17.001

1 - 2

Letter from Robert Molinsky¹
10 December 1973

Dear PB,

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

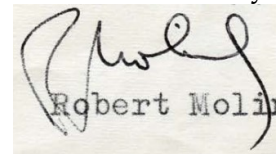
Since such time I have remained as one of Tony's students, attending classes, practising meditation, studying the Teaching and, most difficult, trying to live that which has been looked into. Since January last I have been resident at our group's Study Center, the months it seems, well passed, as one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

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

¹ "M via {Rent}" is handwritten by PB at the top of the page.

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

Faithfully,

A handwritten signature in dark ink, appearing to read 'Robert Molinsky', is written over a rectangular area that has been stamped with the name 'Robert Molin'.

Robert Molinsky

L17.003

3 - 4

Incomplete letter² to Doctor Crane
February 8, 1959

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

Dear Doctor Crane:

I am an ardent reader of your column. Keep up the good work! Your editorial, published in the Saginaw news under the caption "Complete Faith In God Can Heal Body Disease," is one of the most thought-provoking of all your writings - because it comes closer to telling the truth about so-called spiritual healing such as practiced by Oral Roberts and others under devious cults and creeds.

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

Dr William C. Menninger imparts this bit of "Know Thyself" information in an article published in This Week:³

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

In the well-adjusted⁴ person these two energy drives are fused in such a way that the love neutralized the hate. But when the love drive is weak, the hat gains

² "KH", "Topics" and "{illegible} 2" are handwritten at the top of the page.

³ "Buddha's growth and decay" is handwritten by PB in the right margin.

⁴ "well-adjusted" is circled and "balanced" is handwritten above it by PB.

prominence in the individual's relations with others. Consequently, the chief difficulty in getting along with people arises because of inability to handle the hostile drive.⁵

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

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

L17.005

5 - 16

Letter from Guy Carolin⁶ to Mrs Stewart

1 Dewey Avenue, Amityville, N.Y.

August 26, 1962.

Dear Mrs Stewart:

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

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

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

⁵ A bracket is drawn around the previous two paragraphs with a handwritten note by PB reading: "(v) to attain equilibrium between the 2- way trends -attachment and detachment, {attachment} to Spirit and involvement in body. Youth's love of life in body and {illegible} from life {in that} age."

An illegible word is also handwritten and circled.

⁶ PB inserted "from Guy Carolin" and "Topic" by hand at the top of the page. "Copy for Dr Brunton" is handwritten at the top of the page.

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

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

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

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

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

As to the contradictions, I read through an account of the various theories of the scientists, including Einstein, and was told that they were inconclusive and unreasoning and un-philosophical with which I agree (the author says "Einstein is a mathematician and a physicist, and wishes to keep strictly to his trade. Hence he refuses to consider the further implications of his work, i.e. he refuses to "philosophize.") And then I expect to find in the book some⁷ effort at reconciling scientific theories with philosophical conclusions.

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

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

So what is the discussion all about?

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

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

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

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

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

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

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

I⁸ think one of the points that escapes most thinkers on these subjects is the fact that in studying problems of this kind some factor is frequently left out of the equation. Particularly in studying the subject of Time, a very essential factor is omitted. However I will not go into this in detail, or attempt to go over all the notes I have made, as it would make this letter too long. I will simply remark that some people try to add three apples and five pears and get a result of five apples; and some people try to add 3/8 and 3/17 and come up with a result of 6/17; and some people say that if it is 5 P.M. in Amityville, it is 6 P.M. in Lindenhurst, because it takes an hour to walk from Amityville to Lindenhurst.

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

I become impatient when people "beat all about the bush and never arrive anywhere. If they know about a subject they should say so and give reasons why they know. If they do not know, they should say "I do not know," as Father Teilhard de

Chardin said in "The Phenomenon of Man" after a lifetime of study through microscopes and telescopes (incidentally his writings were "condemned" because he told the truth.) All he could really conclude is that there is such a definite and tangible thing as Love, and that it cannot be explained by either microscope or telescope. That is all I myself, with my limited knowledge, have been able to conclude up to this point, and I know that it has nothing to do with atoms or electrons or atomic energy or physiological processes or molecular changes, or electrical impulses or nerve vibrations or psychology or any other easy explanations. There are only two places I have been able to find it outlined effectively so far - in the Sermon on the Mount, and the Parables, and of course in the Crucifixion, which was deliberately planned to teach men that Love is not cheaply bought by words and by involved theorizing or by mystic illusions, but only by sacrifice and unselfish giving. It is not a cheap commodity - it costs plenty - even one's life if necessary, as many a young fellow has found when he tried to rescue a friend on the battlefield, and as many a mother has found in giving her life for her children. But without it, life would have no meaning, and with it, everything has a meaning.

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

I think I should mention in addition to "The Phenomenon of Man" Dr Alexis Carrel's book "Man the Unknown," which I read 30 or more years ago - for a lucid exposition of some of the mysteries of what we conveniently call "Nature" - an exposition of the subject which he⁹ also made after a life-time of study in the Laboratory. He also admitted honestly that he "did not know."

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

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

Sincerely yours,

A rectangular stamp or photograph of a handwritten signature. The signature is in blue ink and appears to read "Guy Carlin". Above the signature, the words "Sincerely yours," are printed in a small, black, serif font. Below the signature, the name "Guy Carlin" is printed in a small, black, sans-serif font.

Guy Carlin

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

remainder of the book except for the purpose of calling attention to the various contradiction??

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

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

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

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

So why not take this to heart and "get down to cases" and try to tell us why we are here on earth at all? There is only one reason I know of, and it has nothing to do with the three meals a day we eat, or¹⁰ the latest scientific discoveries, or the complex and involved philosophic theories we expound. It is a very plain and simple thing which even a child can understand - and many of them do. I think it is something that cannot be passed off lightly by giving it a name. Using the names "mind" and "mentalism" do not account for it, any more than they can account for a new Life arriving in the world, and a few years later saying "I would like to write, and I am going to write. I am going to write a book." There is a more apt word for it, which is "miracle" - not in the orthodox religious sense, but in its true meaning.

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

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

I prefer not to be like the Unitarians "neither fish, flesh nor good red herring." I think it necessary to believe in something and I prefer not to spread my beliefs all over the lot. To do so would be like saying "I believe in American democracy, but I also

believe in German Nazism and Italian and Spanish Fascism and Russian Communism. Even the author, who wrote this book during the War, admits that it is necessary to "choose sides" when evil is in the air.

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

As¹¹ an afterthought, let me say that one of the most important manifestations of Love is not a matter of either Mentalism or Materialism."

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

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

L17.017

17 - 18

Letter from (Mrs) Arline E. Guckes
A.J Holman Company, Philadelphia, Pa. 19105¹²
Oct 29, 1965

Mr Paul Brunton, Ph.D.
The Metropolitan Club
1 East Sixtieth Street
New York, New York 10022

Dear Sir:

Thank you for your recent letter and enclosed you will find tear sheet listing the books we now publish by Dr George M. Lamsa. The prices are as mentioned, postpaid, remittance to accompany your order.

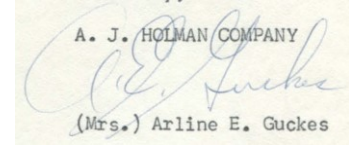
Dr Lamsa can be reached thru the Aramaic Bible Society, P.O. Box 2140, Grand Central Station, New York, New York.

Trusting we may have the pleasure of serving you in the near future, we remain

¹¹ Page 15

¹² Address appears in the letterhead.

Sincerely,
A.J. Holman Company



(Mrs) Arline E. Guckes

L17.019

19 - 20

The Works of George M. Lamsa Pamphlet
Shows six titles translated by Lamsa.

Extract: "For up to date in print list write again to Holman Comp.¹³"

L17.021

21 - 22

A flyer for a class titled Bible Meaning
The class start date is September 23rd 1965 and advertises a guess Instructor
George M. Lamsa.

Extract: "George M. Lamsa is one of the greatest teachers of Bible in the world today – not only because he probably knows more about it than any living man but because of his particular Heritage."

L17.023

23 - 26

Letter from Jack L. Davis¹⁴
5810 West 38th Street, Apt. 3, Indianapolis, Indiana 46254
May 1, 1968

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

Dear Dr Brunton,

¹³ Extract is a handwritten note added at the top of the page by PB himself.

¹⁴ "D" is handwritten at the top of the page.

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

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

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

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

I¹⁵ have read much literature of Shabda Yoga, listening to nada, etc., but have found it too obscure to go by. Although there are similarities between my symptoms and those of an aspirant on these paths, there seem to be unexplainable differences also.

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

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

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

I have enclosed a dollar cashier's check for return postage. Of course I really owe you much more. My dearly esteemed sir! -- I offer you my inexpressible gratitude for having taught me of the Overself. I am,

Sincerely,



Jack L. Davis

L17.027

27 - 28

Letter from The Rosicrucian Fellowship¹⁶ to Mr Jack L. Davis
Oceanside, California, U.S.A

April 24th, 1968

Mr Jack L. Davis¹⁷

5810 West 38th Street, Apt. 3
Indianapolis, Indiana 46254

Dear Friend:

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

¹⁵ Page 25

¹⁶ Name appears in the letterhead.

¹⁷ PB inserted "OCCULT INFO" by hand above "Mr Jack L. Davis."

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

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

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

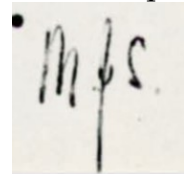
In the meantime you can read all the Heindel books which are full of good advice, and then perhaps take our Philosophy lessons through us. The study itself will not hurt as long as you remember the advice given in the first paragraph.

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

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

God bless and keep you always.

Yours in His Service
Rosicrucian Fellowship
Esoteric Dept.

A small, square, light-colored card with a handwritten signature in dark ink. The signature appears to be 'MJS' with a vertical line extending downwards from the 'J'.

MJS.

L17.029

29 - 30

Letter to Mr Davis

July 11, 1968

Dear Mr Davis:

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

"Stop all meditation. Remain in correspondential communication with Rosicrucian Fellowship. Use this period to build character, purify feeling, strengthen will and develop reasoning power. Avoid the occult and the psychic, both in practice and reading. Whenever these unusual sensations and auditions begin, catch them at

that very moment an turn your attention to some physical activity -- either a strenuous one like gymnastics or taking a long vigorous walk. Finish up by a cold shower, if possible. The key point is, I repeat, to do this in the actual second following the appearance of the sensation as its diversion will then be much easier. Also frequently apply a cold-water compress to the nape of the neck during these sensations; the water should be as cold as possible, even iced. You will not lose anything spiritually by refraining from meditation for a period provided your aspiration for the realization of truth remains unaltered. Meditation is merely one of the activities needed for the Quest but it is not advisable during the current phase of your inner life. May you free yourself from all psychic hindrances to the attainment of ego-less inner calm."

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

Most sincerely,

L17.031

31 - 32

Letter from Candice Clayton
130 Linn St, Ithaca, N.Y. 14850
Dec. 21, 1974

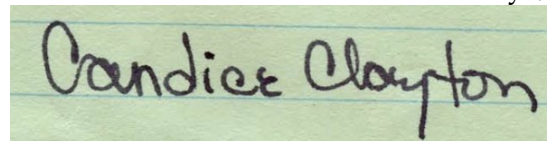
Dear P.B.

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

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

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

Love always,



L17.033

33 - 38

Letter from Donna Driscoll
219 Prospect St Ithaca NY 14850¹⁸

¹⁸ PB inserted "Donna Driscoll 219 Prospect St Ithaca NY 14850" by hand at the top of the page.

Dec. 4, 1974

Dear Dr. Brunton,

I just I just saw Srimata Gayatri Devi, this past week and spoke to her about a problem I have. And she told me to write to you about it.

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

My problem is a teacher, I feel I need one. It has {put} me at a {illegible} state of mind about the Quest. I almost slipped of it. If it weren't for Srimata Gayatri Devi, telling me to write to you. And being at the Ashram, for two days it might have happened.

Maybe I haven't given {Song} a chance. But I feel there wasn't something there as a student,¹⁹ teacher relationship.

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

Srimata Gayatri Devi, also told me to tell you about the dream I had of you.

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

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

Dr Brunton, I've tried to go over and over of what it might mean, but always my conclusions are dissatisfying. I ask you Dr Brunton, what makes²⁰ a Quester dream of someone that's so far, but yet so close?

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

Sincerely,



P.S. Thank you, for the books you've written.

L17.039

39 - 40

¹⁹ Page 35

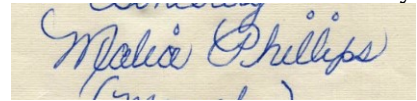
²⁰ Page 37

Letter from Malia Phillips (Momoko)²¹
October 24, 1968

My dear Dr Brunton,

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

Sincerely



(Momoko)

L17.041

41 - 44

Exhibition by Momoko²² Pamphlet
Sunday, October 27 through November 24, 1968

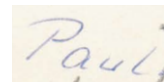
L17.045

45 - 46

Christmas Card from Paul Texeira
Vancouver B.C.²³
Undated

Blessed²⁴ Christmas!

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



²¹ PB inserted "discuss {illegible} with {R} {illegible}" and "She was never {illegible} and is married" by hand at the top of the page.

²² PB inserted "File Romaine" by hand at the top of the page.

²³ "Texeira Vancouver B.C. P.O.B. 33971 Sta.D" is hand written in a different hand by the signature.

²⁴ Page 46

Dear Mr Brunton,

I feel very embarrassed to bother you, but in the same time I deeply need to write to you. Being a professional reader for some Italian publishers I know how an author can be disturbed by the questions of his public. I trust in your patience and in your kindness. Although I know it is not the point I will try to present myself: I am born 49 years ago in Trieste (Italy), I have a husband, {four} children, a doctor degree in economics and {illegible}, a master degree in philosophy. Some years ago I met doctor Roberto Assagioli, the outstanding founder of Psychosynthesis, who you might know. As you can imagine I was an average product of western education, subjectively inclined to rationalism, well trained in psychological analysis, {accustomed} to "turn inward" my Ego instead of my mind. I had also an intellectual curiosity for esoteric knowledge (history of astrological thought included) which²⁶ helped to broaden my mental structure. Under the guide of doctor Assagioli I learned to meditate, to yearn my Transpersonal - self, to such inner silence. At the time I was reading Patanjali's Sutra Yoga, Self-Realisation - Fellowship lessons of Panama house Yogananda. I was trying to explore Hindu teachings to overcome my inner dualism: the fight between mind and religious {Transcendous}. Being rationally minded and trained I am not naturally inclined to mystical insight - Four months ago, a dear friend, {illegible} Windish-graetz, gave me your books, which I read as a starving person in a desert.

"The Hidden Teaching Beyond Yoga" and "The Wisdom of the Overself" gave me the most precious help I ever received in my life. It has been always very difficult to me to accept the religious dimension (I am born Catholic but oppose the dualistic conception of Christian philosophy) if it becomes a "gratification." Spiritual growth cannot be confused with "liberation from pain and {illegible}." I²⁷ mean that liberation cannot have a subjective, utilitarian end, because in this case it remains "Ego-centered." The Hindu writings and authors I read before having the opportunity to approach Advaita-Vedanta through your books, were teaching techniques or leading to "peak experiences" as the final stage. I "knew" I was not {searching} peak-experiences as an end, and not only for my inborn difficulty to be a "peaker" (Do you know Abraham Maslow's essay on Religious values and Peak-experiences?) Through the crystal-clear exposition of your writings I learned that Advaita-Vedanta is the "high-way" to overcome Ego and reach the self.

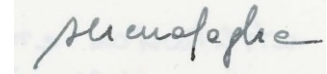
²⁵ "F" is handwritten at the top of the page.

²⁶ Page 48

²⁷ Page 49

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

With²⁸ my deepest respect



P.S. I was supposed to leave for Madras with {illegible} Windish-graetz and her mother at the end of the month. I was longing for my first trip to India with all my heart. But suddenly some unexpected and unavoidable event did stop the possibility to go with them. I don't think it will be possible to listen the {illegible} of Prof. Mahadevan till next year. This was one more reason which gave me the courage to bother you. Thank-you for your reply Will understand if you {can't} give any. I may not be "ready."

At any rate I enclose a list of questions and doubts.

1)²⁹ Which is the difference between psychological knowledge of my-self and spiritual knowledge of the "I"?

2) Mental knowledge leads {to} the discovery of the self (Transpersonal) which is the difference with spiritual self?

3) What is the difference between Unity of the Being and Unity (surrender) with God?

4) The B (being)-values and B (being) - cognitions (Humanistic psychology) and the values of Vedanta (religion) Aren't they identical?

5) "What am I?" "Who am I?"

What is the meaning of the quest beyond deep-analysis?

6) What is the difference between rational and spiritual disidentification? (the difference is in "quality")

7) "Mentalism" may be misleading, but mystical "faith" also. Is the "I-meditation" the way to overcome Mentalism? (Yes)

8) Is ultimate truth necessarily meta-physical? Or does meta-physic have roots in human need to overcome his "finite" nature?

9) Where does spiritual {search} come from? Are "meta-needs" still bound with the Ego?

10) Is the self a higher consciousness of the I, or is the I longing for sublimation?

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

²⁸ Page 50

²⁹ Page 51

L17.053

53 - 54
Note by PB
Undated

{illegible}
limitations of {illegible}
He trapped in system - Kant
They trapped in Logic
intellect can never {amre}
ERK³⁰ POST

L17.055

55 - 56
Letter from Sadie {N. Marlin}³¹
Apartment 12, 3130 Webster Street, San Francisco California,
September 8, 1954

Dr Paul Brunton³²
P.O. Box 38, 524, Vine Station
Hollywood 38, California

Dear Dr Brunton:

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

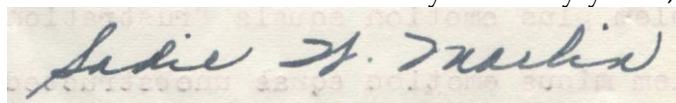
It is kind of you to offer me the privilege of an interview, and I accept joyously.

An afternoon at my convenience was mentioned. From this I infer that even a Saturday afternoon might be suitable for you. That would be best for me, as I should not have to ask my employer for time off, and could make the journey on a Friday night. Will Saturday, September 18th³³ be convenient for you? I shall leave the hour to your discretion, asking only that it be late enough to allow me time for a morning nap, lunch and a journey to your place.

Your reply is eagerly awaited.

Thank you for your consideration.

Very sincerely yours,

A handwritten signature in cursive script, reading "Sadie N. Marlin". The ink is dark and the handwriting is fluid, with a large initial 'S'.

³⁰ Page 54

³¹ "M" is handwritten in the top right corner of the page.

³² PB inserted "five Box 34" at the top of the page.

³³ "Saturday, September 18th" is underlined and circled with a handwritten note in the left margin reading: 2:30 {Lyman} Pl.

L17.057

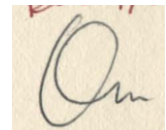
57 - 58

Card from Om P. Gupta³⁴
482 B4 Dick Road, {Depen}, NY 14043
Dec 1970

Dear³⁵ Dr Brunton:

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

Wish you a very very happy new year.



L17.059

59 - 60

Letter from Helen S. Bryans
12 Farm Road, Wayne, Pa. 19087
March 1, 1975³⁶

Dear Dr Brunton,

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

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

³⁴ PB inserted "P. Gupta 482 B4 Dick Road {Depen}, NY 14043" and "Dec 1970" by hand at the bottom of page 58.

³⁵ Page 58

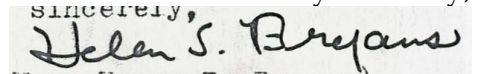
³⁶ "KTH Non-action" and "* Forwarded orig. to Dr Brunton 3/18/75 KTH" are handwritten at the top of the page.

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

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

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

Thank you, Dr Brunton!

Very sincerely,

(Mrs Henry T. Bryans)

L17.061

61 - 62

Letter to Knowles³⁷

Rancho las Palmillas, Route Two, Box 559, Tuscan, Arizona³⁸

December 24th. 1947

Dear Knowles:

Although all letters from spiritual aspirants are warmly welcomed and are immediately read with interest and mentally answered, the absence of a correspondence secretary since my return to this country together with the absorption of my time in research, meditation and writing have made it very difficult to send personally written replies. This is my apology for the seeming rudeness in not answering your letter earlier. It was read with pleasure and I rejoice with you at what you have found within yourself in the form of spiritual uplift. Perhaps it would be helpful to you to tell you that if you had had a little less intellectual pride and a little more personal humility, you could have had the same mystical experience that very day when you came to the hotel. However, the important thing is that you quickly caught up. The experience which you had last September is quite familiar to and well understood by me. However, you need not doubt that it was a spiritual experience in the high sense of the term even though it was adulterated with physical emotional and

³⁷ "K" is handwritten in the top right corner.

³⁸ "Until April 15:" is typed before address.

intellectual elements drawn from the personal ego. The original impulse came from the Higher Self within you. May I point out as a subject for special reflection on your part that the experience began as a response to your mental calling out to God for help; with that call you assumed a humbler attitude, you abased the ego and thus opened the door to help which was waiting for you.

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

Your request for my permission to uphold a certain ideal is not really necessary. If it give you any pleasure you certainly have my permission. Incidentally, I have never set up as a teacher -- consequently I have no disciples; but I do have a number of friends scattered in different parts of the world who are³⁹ pursuing this same path of spiritual achievement that you are pursuing, and I do give them a little help without any obligation on their side or on mine -- both of us are left completely free. However, the greatest help I can give anyone is internally rather than verbally. So, if I can be of any service to you in this way or in discussion of the intellectual or psychical problems that may arise, I shall always be available.

With this letter I send you my peace.

L17.063

63 - 64

Letter to Mrs Kumnick⁴⁰

247 Racquet Club Road, Palm springs, California

January 25th, 1947

Dear Mrs Kumnick,

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

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

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

³⁹ Page 62

⁴⁰ "Kunnick" in the original.

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

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

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

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

I⁴¹ can only assure you that the real Master does exist within you as your higher self and is ever ready to aid you, whether physically embodied masters exist or not. Keep on appealing to your own higher self, your Divine spirit, for guidance and grace. You will not be wasting your time.

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

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

L17.065

65 - 66

Letter to Mrs Kumnick⁴²

2nd: IV: 1947

Dear Mrs Kumnick

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

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

However, your caution relative to accepting an unworthy guide has become so extreme, that it has over-balanced your normal judgement into real suspicion: with

⁴¹ Page 64

⁴² "K" is handwritten in the top right corner of the page.

your mind in such an unbalanced state, you would no longer be in a position to place a fair valuation upon any person: the proper attitude should be an open mind, which does not too easily believe nor too easily condemn: are there no good people left at all?

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

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

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

My Peace and kindest thoughts,

L17.067

67 - 68

Letter⁴³ from Jorge Rolando Nieto H.

San Salvador⁴⁴

January 20 of 1962

Mr.....

Mail Secretary

to Dr P. Brunton

Presente. -

Dear Friend,

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

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

My friend, I should like to get answer directly from you, because I understand, being you the Secretary of Dr P. Brunton, you must know much things important for me. I am a student amateur of occultism. I have seven years studying many books about yoga, Indian philosophy, but deeplessness, in theoric way only, with no practice about that science. But I am confused; some authors say in one way, other in another way... and so on. But when I did read the books written by Dr Brunton, I feeled it was what unconsciously I was looking for. I got "The Hidden Teaching Beyond Yoga" (It was the first book of Dr B. I got it); eventually comes to my hand "A Search in Secret India" and afterwards "A Search in Secret Egypt." Are wonderfals, beautifuls,

⁴³ "COPY" is typed at the top of the page.

⁴⁴ English is not the authors first language and this letter has been typed to match original and misspellings have not been corrected.

splendorous books. In truth, I have no words to express as I would like. Sorry! I did read them, and did read them again, and I never take tiresome. I like them very much.

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

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

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

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

I have had a great difficulty when I read philosophy books writted by other authors, because my education has been so elemental. Six years in elemental school, and⁴⁵ three years studying radio exclusively. No other matter has been studied by me. As you see my friend, my education is very simple, elemental!, but, I try to make all possible to understand the secret doctrines holded alive by a few Indian wisemen, and studied and well explained by out "teacher" Dr Brunton. When I read books of him, I feel some easy way to read them, although the mental doctrine is "hard" to get deepness.

Perhaps I am doing a wild-goose chase, about hidden teachings, but is necessary to make all possible, and as you see, that is why I am making this letter in your language my friend, because I want to be completely understood by you. Has not been so easy to me write this letter, and if you find some error, or many errors, please

pardon to me, but my language is Spanish. I have write this letter with a will. Tell me my friend, How can I do to win the favor of Dr Brunton? I just don't want wince. I expect your letter wistful, as soon as possible.

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

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

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

With all good thoughts -

Always yours sincerely
Jorge Rolando Nieto H.

L17.069

69 - 70

Letter from P.B. to Mr Louis Agostini
Box 2583 Auckland, New Zealand
6 December 61

Please use the following address to forward mail (sea and air) to me, until further instructions:

Box 2583

Auckland

New Zealand

Personal letter follows in a couple of days. Thanks.

A small rectangular stamp with a light blue background. Inside, the letters "P.B." are written in a dark blue, cursive script.