# Readers' Letters 27

*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 1929 and 1980.*

*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*

## L27.001

1 – 4
Letter from Umraosingh Sher-Gil
11, rue de Bassano, Paris.16
2nd.October.1934
Annotated: "Simla Go"

Mr Paul Brunton.
Dear Sir,

It was a pleasure to get your letter and to know that your book is not a mystic romance, but a record of what you saw and felt in India. I wish you equally good luck on your future excursions.

It goes without saying that I and my family will be glad to see you when you pass through Paris on your way to the East, near the end of this month. We too shall have packed our heavier luggage by then.

I am glad to tell you that in the meanwhile I have read Yeats-Brown's "Bengal Lancer", and though my opinion concerning the information in the appendix has not undergone any serious alteration, I am delighted with the book and its brilliant style, which has made it popular. I heartily wish that your book may get the same

recognition if not even better. I hope it has been selling well, and soon a new edition will be demanded, and that you will then feel the need of a more popular and cheaper edition.

Have you met Purohita Swami whose poems have been introduced by Yeats Brown I hear. What is your impression of him, if you have met him at all? I saw him a number of times in Paris before he left for England where he seems to have settled down. I must confess I was not deeply impressed, either by his poems or his personality. He fancied his work was superior to Tagore's (he told me that some English people had assured him of this). I could not help smiling at this. Then he seems to be fond of being admired, a thing which is out of question in a Yogi or a man of spiritual realisation. Not only that but when he[1] had occasion to lecture to a small audience of French men and women and Indians, at the Hall of Indian Civilisation at the Sorbonne, he dressed up smartly like Swami Vivekananda in orange silks, and wore gold rings with emerald or sapphire stones which brought a smile to other sceptics also. I asked why he wore jewelry, which was not befitting a Sannyasin, and he told me that his admirers had presented these things, and he found that some stones brought luck to some people. Besides that he was not attached to these things which he gave away to others. He also told me that many people can not understand him and his spiritual experience and worth, for it is not given to everybody. This is a platitude which I did not wish to dispute, for he may be on planes which people like me may not reach, but I suggested to him in fun, to present his jeweled ring to Madame Sylvain Levi, wife of the venerable Orientalist. This old lady has a great sense of humour and enjoyed my joke, but never received the ring which can not bind the soul of a Sannyasin!!! I do not like to misjudge any spiritual man, and I may be mistaken of course, but we have certain indications in our venerable books like the Bhagavad Gita which are the touchstones of the man of realisation. These I missed in the Swami. This may be my own spiritual blindness as he suggested, of course, and I wish him luck. He used to say that people sent their fine motor cars for his use, and I heard similar expressions of unspiritual vanity, on this path of utter humility and self-forgetfulness, from another Indian writer who has written rather good books on Indian mysticism, and I have wondered, how these good people will be able to feel indifferent towards heavenly luxuries when they are not indifferent to earthly ones. That is the definition of Vairagya in our books like Patanjali's Yoga. Some people bring up the legend of King Janaka who was indifferent to the luxuries of his kingship as much as to his burning foot. But I have to witness this in such cases. Carping[2] is a sin in which I am at the present moment indulging, the which would be still more reprehensible when aimed at spiritual people. One should leave all such people alone, but the temptation is too much to be resisted by a person of my stage of development and bitter disappointment with a set of spiritual hypocrites with whom I had the misfortune of dealing in the best years of my life.

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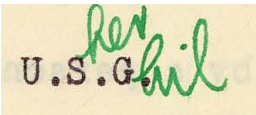
[2] Page 3

But I had the good fortune of meeting one sannyasin vedantist of a serene and clear mind and detached soul. He died some years ago. His name was Swami Manal Nath, and he impressed me profoundly.

I met two others who were of the "majzub" (absorbed or distracted) variety, but I have little doubt that they possessed the power of seeing into one's soul, and telling one what has unfortunately come only too true in my life and of a friend. I noted it in my book some 30 years ago. The history of the "change" in their lives is interesting.

Not quite seven years ago there still lived a saint named Tat Baba "mat" Saint who left his family and estate and went to live in the old cave near Dholpur. Many things are said of him, but he was an independent spirit at least. He may be dead or living.

Another remarkable man of whom I only heard, was Brahma Nath. He was said to be spiritual and a Yogi occultist. He lived at Almora, and founded a library of Sanskrit MSS, which were to be preserved in a fire-proof vault to save them against the vicissitude and great tribulations through which he believed India was to pass. His Guru was named Khatkhata Baba, who lived outwardly like a dandy to escape the attention of the curious worldlings. The Sufis call them Malamatis (who blame themselves*). Few knew him to be spiritual which he neither claimed nor pretended. The[3] latter died long ago, but I do not know if the former still lives or not. He was about 45 – 50 about 30 years ago. A friend of mine knew and admired him.

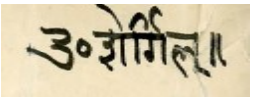



Excuse type errors. I have just started the touch system and blocked off the letters on the keys, to learn to type without seeing the letters, as it will enable me to write better with my failing sight.

P.S. When and if we meet, I shall tell you of my own experience with Indian saints, though they are not significant as yours, and other things which I heard and which are perhaps better than mine, but seeing is other than hearing. I liked your attitude of the will to believe coupled with an equal wish to accept nothing without valid proof. That is expected in Yoga schools, also. We must be like a child, grown up mind and intuition. I would prefer to be cheated by a worldly rogue than a spiritual one. The latter is more dangerous.

I am reading these days a tedious book on "Yoga for the West", by Felix Guyot, which has the air of adeptship. I hope to meet him, and to see if he possesses that dynamic peace which a spiritual man is expected by us to have. Best greetings.

Sincerely yours



Umraosingh Sher-Gil

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[3] Page 4

**L27.005**

5 – 6
Letter from Umraosing Sher-Gil
The Holme, Summer Hill, Simla W.
10th November.1936

Dear Mr Paul Brunton,

I wish to add to what I wrote in my last letter that after getting the two books read through which had been read partially when I wrote last, I find that I have found them splendid. The work "The Secret Path" has delighted me and my wife most, and the other A Hermit in the Himalayas not much less.

Perhaps I wrote to you from Paris that when I read your book A Search in Secret India, and after that the Yeats Brown's Bengal Lancer, it seemed to me that his work was more brilliant from a literary point of view, while yours contained so much more solid spiritual matter. But I find now after reading these two works of yours, that your style has become much more delightful and is equal to if not better than his, while the material is much richer spiritually. At the end of The Secret Path you have evoked a hope for the salvation of humanity and the world which is dear to many of us, and without which the world would be too dismal to live in.

I would like to remind you that the ideal which you have emphasised specially for the West, namely spirituality in active life of the individual and its incidence on the life of humanity, is clearly advocated in the Bhagavad Gita as well as the cults of devotion and practical spirituality which flourished in India about four hundred years ago, such as Sikhism. But India forgot this and that is why it is what it is today and has been since long. Wind and

Ancient Hinduism had the same message, the realisation of the spiritual in the world which is the manifestation of the will of the Deity; and Buddha and Jesus seem even more emphatic, though from a somewhat different point of view namely through sheer love and compassion the day for which is dawning now more than the world was prepared for in ancient times. The Bhagavata designates that devotee the highest who sees the Lord in all his fellow-beings.

The fact of the more wild and savage races which emerged[4] from time to time to disturb the harmony of the world, seem now fairly on the way of enlightenment, thus making it possible for the world to be able to accept the peace which must come after war becomes impossible through scientific progress which has been already achieved.

But if some nations in spite of their civilisation persist on the path of bloodshed and self-aggrandizement, then perhaps the Supreme Spirit will see to their wiping out in the interest of the peaceful ones. Thus fulfilling what Jesus said: - Those who take up the sword will perish by the sword, and the meek shall inherit the earth. That too

[4] Page 6

seems to be the idea underlying the mythological message of the Bhagavata Purana and of the Gita also. One may hope that[5] this hope of humanity will not be dashed to pieces in what is to come. The proof of the changeless deathless consciousness or rather sentience are seldom so clearly enunciated as in that splendid work Pancadasi.

Sincerely yours
Umraosing Sher-Gil

**L27.007**

7 – 8
Letter from Umraosing Sher-Gil
The Holme, Summer Hill, Simla W.
30th October. 1936.

Dear Mr Paul Brunton,

I was glad to get your letter which arrived about the time when I was reading your chapter about your correspondence in your book "A Hermit in the Himalayas", and I wondered under which category I fall in your classification. I hope however it is not under what you call "cranks", or charlatans.

You are quite right that many of us needlessly put an illegitimate strain on you and waste your time which could be employed better, but such mystics as publish books and do not ask their publishers to refuse all letters addressed care of them have to pay the penalty of publicity.

I am sorry you will not be coming to Simla except perhaps next year; but if you do so, and I happen to be here or in the flesh, be sure that you will be most welcome.

I gave you my impression about your first book which I had read in Paris, perhaps ungratefully; and should say nothing about what I feel now when reading your book above mentioned and "The Secret Path"; but I do hope that a few words will not be quite unwelcome.

I can heartly endorse what your friend the Nepalese Prince has said regarding the critics who regard your writings a journalistic stunt. It seems to me as an old old student of Yoga and Vedanta philosophies (though a theoretical one), that you seem to be in possession of genuine spiritual experiences. There are ample and clear indications of this in your writings. You seem to have dilated much in the earlier pages of The Secret Path, before arriving at the substance, but I can see very well that your essayings to impress the western reader are necessary to rouse the curiosity and interest of the general reader. They do not merely add to the bulk of the volume. I consider these attempts better than bare statements concerning such deep matters, as are found in our necessarily brief and blunt texts, but the fact that they are an expression of your genius struggling to find and promulgate, and hence more original than a repetition of philosophic ideas already threshed out, give them an additional value.

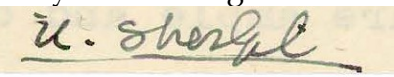
My impression is somewhat similar to what I had when reading Tolstoy's work called "On Life", which is a mighty attempt (and original) to discover the nature of Life,

[5] Page 5 – typed on border of page

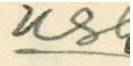
which happens to tally with our Vedantic philosophy. Had he made no such efforts[6], but summarised some current philosophy it would have been worth little. These gropings and travails of the rebirth of Truth are far better. In your case it seems you have done that and tried to express the ideas with artistic finish, and I think you have succeeded well. This will engross the reader and help him where a bare statement would have fallen flat, except in the case of an earnest student.

I shall not say more as it is needless. You need not fear this letter as one requiring an answer. You need not write in response or trouble your secretary about it.

Sincerely Umraosingh Sher-Gil.



P.S. I wonder if in your wanderings through the Himalayas you came across a lady in Almorah Dist (Uttara Brindaban, P.O. Mirtola), with her English disciple Mr Nixon, now named Sri Krishna Prem. She is called Sri Krishna Sevika, Sri Yashoda Mai.



**L27.009**

9 – 10
Letter from Umraosingh Sher-Gil
The Holme, Summer Hill, Simla W.
4th.April.1937

Dear Mr Paul Brunton,

I had almost despaired of hearing from you in answer to my last letter of a few months ago, thinking that perhaps it had failed to be forwarded to you in Europe, though I had affixed foreign mail stamps on its cover.

So you are still in India and will not be leaving very soon, as your welcome letter informs me now. I am glad you are in Mysore and have made the acquaintance of His Highness The Maharaja, who I was already aware is a very good and religious man. I had the honour of meeting His Highness some years ago at Simla at the house of Raja Sir Daljitsingh.

I am relieved to hear that the other Mahatmas you know besides the Maharshi of Arunachala are not quite so shadowy as those whom we have looked for in vain through the medium of Mrs Annie Besant. I think I told you in my first letter, from Paris, (unless my memory fails me), that I had asked the venerable lady some thirty five years ago to explain certain difficult passages in Patanjali's Yoga system which I had been studying for some years. This was at the house of my late friend Dr Balkrishna Kaul, at Lahore, and she asked me to write to her when she reached Benares. I got suspicious and did not write, as I had thought that if she was a high disciple of the Great Adepts, she would either be able to answer such things about Yoga herself, or could get the knowledge from them.

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A short time afterwards appeared her Adyar Lectures on the Introduction to Yoga, and I was not a little shocked to find that she had made statements so utterly against Yoga philosophy, as could not be made even by a tyro in that study and wondered how she had the courage to speak as she had done unless she was sure that except a few of her large audience at that annual gathering would be ignorant of the subject, and the rest would hear what she spoke with gaping mouths believing that what she was uttering was the profound wisdom of the Great Adepts.

So I wrote to Bhagawan Das who was then her colleague, and asked what it meant. And then it transpired that she had studied Patanjali with him for a few months before delivering these[7] lectures. I asked him why he had not got some one who had specialised in the subject to explain matters to her, as he was not a specialist in Yoga philosophy but in Nyaya, but he thought that it would be alright, and the real thing I guess was that outsiders should not have known that she the great disciple of Eastern Adepts had to read Patanjali with the help of a Pandit. To read with an intimate friend like Dr Bhagwan Das was another thing. This is the way of the world above which I had hoped Theosophy to be.

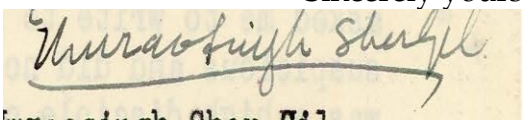
So you can understand my relief at your telling me that you have no concern with Besant-Leadbeater "Mahatmas". I do not wonder in the least at The Maharshi not being very pleased with the publicity he has received in your books. But he can, I presume, stand above it one way or the other.

I am very glad you intend to bring help to the people of the much disturbed west, not that we in India are very much less disturbed, by any means. We are in the pathway of the universal flood, but that does not cause me great despair. Things have to work themselves out according to the great Wisdom which guides the universe, and renewals and submergences are necessary. You can't build a new house without getting rid of the old walls right down to the foundations sometimes, and in this case the foundations are not on sand. So I have no fear. But much rubbish has to be carted off. That is sure.

Do let me know if you can come to Simla. I shall be very glad to meet you. Just now we are having a recrudescence of the winter, though it should be fine.

Remember me to His Highness and Mirza Sahib the Prime whom I happen to know a little too, and accept best wishes from

Sincerely yours



Umraosingh Sher-Gil

P.S. I have been trying to neutralise my philosophic dryness by rejoicing in the poetry of Gita-Govinda. Does not help very much though. Intellectual slavery also is hard to shake off.

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The next foolishness is going to be to write a Sanskrit MS of Patanjali's Yoga with the Scholium (Bhashya) of Vyasa. People who can't give or leave behind something original in the way of literature or art, as you are doing, and my daughter also, should be content to leave behind a good MS, which may survive a few hundred years. It looks absurd to waste time like that in the age of beautiful type-printing, but it has its own gains too. I feel too diffident about my English translation of the same finished in 1906, as I do not wish to give to the world something which is not very superior to the existing renderings of the same, and when I am still doubtful about a few passages which others have understood still less. And now to the above factors, and laziness is added the great defect of eyesight.

**L27.011**

11 – 12
Letter from Umraosingh Sher-Gil
9. Windsor Place, New Delhi
11th.March.1940
Private and Confidential

Dear Mr Paul Brunton,

Some time ago, extracts from your answer to Sir Jogendrasingh's article about your change of views so called, were read out to me. Today the whole of your answer was read out to me from the Indian Review.

I now forget if I mentioned Sir J's article in any of my previous letters to you. If not I may say that I was shown this article by the author who is a very old friend of mine and who has been trying to practice meditation like myself since about the beginning of this century if not earlier. My opinion of my friends article was that it was a vague and nebulous piece of thinking and composition, worthy of a romanticist like himself, just like his translation of the little collection of the Persian mystic Abdullah Ansari is to which you refer. He had seen accurate rendering of this work done by me, but accuracy is not in his like, and something pleasant to read however hazy it may be in rendering or thought, suits better his temperament. For which reason I have never acceded to his request to let him "improve and edit", my translation of Patanjali's Aphorism and the Yogabhashya and notes simply because I had no wish to get the work muddled up by my good friend's vagaries.

He is a very nice man but precision is not one of his weaknesses, and I find your answer to his article very reasonable, though you are a little carried away by resentment against what you consider his attacks on your personality. Knowing him as I do so well, this is not his trait, but on the contrary he never feels any animosity against anybody or tries to do any harm, though through his carelessness he sometimes succeeds in doing considerable harm even to his dearest friends like myself. What I tell you is bare truth without any personal bias, so you need not take him too seriously in his apparent personal attack, any more than you need take him seriously as in his criticism of your mystic or philosophic views, for though he is undoubtedly something of a mystic/) (or if you will misty), he is utterly free from any malice. He is extremely

loose in his thinking in religio-philosophic matters at least, as I have seen when explaining some thoughts of Patanjali's Yoga, for at the end of the exposition I found that he had understood nothing, and he himself confessed that such subtle things are not in his line, which means that his mind is to hazy to tackle such things. This may be all very well for a man of faith, because to have a feeling of the presence of God may not require any philosophic grasp of Reality, but then he should not meddle with things which do not yield to his method and temperament.

Your reference to Ashtavakra-Gita and Pancadasi have intrigued me, as I think highly of the latter though I have not done with it, but have in the last years read several Vedantic works of that type including this Gita, and thought the idea you have referred to – namely that the man of full realisation does not need even samadhi, as non-duality excludes[8] such things, and though this is entirely true in the final sense, but this idea has been most horribly abused by the so-called Vedantists for the past few centuries, whose outlook is not supported by the more reliable and older treatises, in as much as men of no realisation but of mere intellectual grasp of the system of Vedanta, presume what they never REALISED, as their lives show, and who mistake intellectual grasp for aparoksha jnanam. It does not require a full realisation to see this evident thing, and as I tried to point it out to you before, this has played a great mischief in this country, as the sophism of the later logicians has also done in this unfortunate land. In the vernacular we have some treatises like that. written by very clever, and learned men who affirm what the Ashtavakra Gita and kindred books in Sanskrit do. It was said well, by their fruits ye shall know them. It is painful for me to write all this, but it must be done in the interest of TRUTH itself. No doubt even parts of the old basic teaching is liable to such interpretations, but we have works even of a later period which point out the bypaths of such error which looks so plausible.

I am glad to read in your article that you are in touch with some venerable Guru, and I wish you godspeed on this path which must be trod with great caution and humility, and circumspection. I do not agree with you about your view of Patanjali. Others too have tripped here, but it does not matter. You know that I don't pretend any realisation, but long thinking has shown me a few things which some have missed.

## L27.013

13 – 14
Letter from Umraosingh Sher-Gil
The Holme, Summer Hill, Simla W.
11th.July.1940

Dear Dr Paul Brunton,

The other day a book agent brought to my house books for sale from a local firm. Among them was your little volume, "Indian Philosophy and Modern Culture," which I bought, and partly read and partly had it read to me. I was very pleased with the essay, and glad to find quotations from my own favourite authors, Carlyle, (Sartor Resartus),

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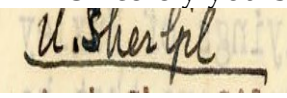
Emerson, Kant-Schopenhauer, Herbert Spenser, Tennyson, Thomas Huxley, The Upanishads and the Gita, and Jeans, Vivekacudamani, and my bete-noir Ashtavakra Gita or Samhita. The quotations from these delighted me, though you omitted others from Huxley from his "Sensiferous Organs," wherein he defines Matter and adds "a belief in the existence of which is as much a belief as a belief in the Spirit." There are two more sayings of Huxley which were in another volume of his which I have lost. One says that he and Tyndal tried their best to reduce Consciousness in the terms of matter and motion, but failed utterly to do so, and that Consciousness seemed a thing apart and independent (as the subject). The other was to this effect:- That he was under no obligation, as an Agnostic – to make the choice, but if he were obliged to do so, he would rather choose Idealism to Materialism, because the former had some legs to stand upon, while Materialism had none. These are my favourite passages when talking to materialists.

It is curious that only recently, a few days before buying your book, I came to know Vedanta (siddhanta) Muktavali of Prakasananda, which was recommended to me by a Sanyasi friend, who was here. He praised it much, so I got it. And now I find that you have mentioned it. So I presume that an English translation of it must exist which I shall get if done by some careful and authentic scholar, though its sanskrit is not obscure, and there is an excellent Hindi rendering with it. Perhaps you could tell me who is the translator and who is the publisher. And please do not send me any copy of it, as I do not know how to return your kindness in sending me Drg-Drsya-Viveka with English translation. In fact if you would not feel hurt I could send you another copy of it, if you need it or can use it. This reminds me of my struggles with this book. The long note is ready corrected, and so are the notes on some[9] of its topics [suggested] separately. Also the translation of Yoga-Taravali attributed to Sankaracarya (a doubtful attribution), which was in excellent Sanskrit verse, but that is all. I am not sending any of these for reasons mentioned before, and to them add the feeling that apart from being a very busy man, why should I inflict my criticism of that work on you, which has hardly any obscurity left behind, and which fascinates and repels me at the same time.

Your little book must have been of much help to many persons, not only western, but modern Indians also. There are a few places which I may not agree, but these are unimportant, and it is good to have different points of view.

I wonder where you are these days! Still in Ootacamund, or back at Mysore or perchance in England. Best greetings.

Sincerely yours



Umraosingh Sher-Gil
Majithia.

P.S. As I write a sense of the futility of writing to persons like me has been gripping me. I was looking over hundreds of notes on my favourite philosophic topics

[9] Page 14

besides what I have mentioned above, and I felt:- what is the good of writing anything unless one can write something equal to the best that has been written, or better? I also felt that what I have written as the result of my studies can not be of much use to any one, and it has served merely to clarify my own ideas to some extent. In this mood I could throw all these things into the fire. And I shall hardly be able to read what I have written all these years, though it is not much, as my eyes are very helpless, and who would care to read these notes and translations which no longer please even me.? And it fills me with disgust when I think of the English translations of the Gita and the Upanishads, and worse than all, Patanjali's Yoga Aphorisms done by that fellow Purchit Swami who was pitchforked by the Irish poet W.B. Yeats. I was reminded of this when I came across a letter of mine written to the poet a couple of years or more ago before his death. What "courage" some people have to launch forth such things and advertise them as the best renderings, and the work of real scholars, European and Indian as worthless. It astounds me. USG

Would you care to have copy of my friend Dr Bhagavan Das's Essential Unity of All Religions, which I could present to you.

## L27.015

15 – 16
Incomplete Letter from Gayatri Devi to Timothy Leary
Date Unknown

I[10] should have been impressed by your inscription in the book, "Psychedelic Prayers". I have read it with interest, remembering also the manuscript you sent some months ago. My reaction is the same now, as then. Lao Tze and Tao Te Ching will remain humanity's cherished treasures throughout the years to come. But your inspiration or expression will pass with you. Perhaps I am prejudiced by my love of Dhammapada, Bhagavad-Gita, Upanishads and other immortal literature.

I would like you to share this letter with your household, especially Nancy and Bhavani. Fred, will see the copy I am keep to share with other members of this and the California community.

As always, you have my loving goodwill for protection from self-delusion which is the real trap for the human spirit.

We have been studying Shankara's "Crest Jewel of Discrimination? every Thursday. The great non-dualist master makes it very clear what causes the human spirit – pure transcendent consciousness – to be misguided and to remain bound life after life. Like yourself, I, too, am a seeker of internal freedom and expanded consciousness. If these are mine, it is due to the grace of God and guru who remain my guiding stars. I am grateful and contented that I can enjoy my God through His manifest universe, remaining always, a humble devotee.

Sincerely yours,

[10] Previous lines/pages are missing.

-Gayatri Devi

**L27.017**

17 – 20
Letter from Romaine
New York City
May, 1966

Psychic Impression of Tim Leary and his group: by Romaine

This present group reincarnated with Tim as their leader was with him before in Greece. Perhaps their cult, even then, was interested in experimenting in off-beat practices. Black magic may have been one of the experiments. The nature of their minds would suggest they worked scientifically rather than altruistically. However, they were a minority and had to do what they did undercover. Because the motive was not, and is not "black" within their consciousness they have been spared many times but at the cost of much persecution, misrepresentation and social censure. The means they still employ is anti-social. The means (drugs) this 20th Century trip may also be black, but, again – they are not.

What was personally intriguing to me was the switch destiny provided in Tim's selection of an Indian guru. His cosmic circuit has suggested such strong western influence that it could have been one of protection. Where else could he turn in this century for support? He seems singularly free of all feeling "religiously" in my analysis and is using the Indian syndrome to back up certain social demands. I see him more as a pure atheist adopting what he can how he can using it all if it helps. His Indian guru has been able to enter him where nobody else can enter. He has very little respect for authority per se and is not impressed by spiritual authority either. But he recognizes purity and selflessness and her divine instrumentality. He needed her[11] and she needed him and the experiences he brought with him.

Tim is popularizing the "psychic" world which has been left before only to those connected with some religiosity on some level. He has exposed it to the attention of the common people. It was here before, but he has done a great deal to try to make science accept this on basic psychological grounds. I am not sure he really recognizes this significance using it psychologically to open "levels of consciousness" as he terms it. "Turning on". This is all basic stuff and he is handling a powder keg but perhaps the century calls for it. It may provide another step for the purification of these psychic forces within the ego of the individual. It is to be hoped. However, because his own ego and those connected with him are not pure, he will have to accept inevitable, violent negative reaction from all sides. He is being used as an instrument by this generation – by negative forces perhaps, but in the highest sense, when the play is over personally, no. Because he is not inspired negatively. There is grace in this. This

[11] Annotated her by PB – this phrase underlined with comment "Why".

"instrumentality" could be switched into a high-powered positive channel by the proper agent. It may not happen in its lifetime. But it will have to happen some embodiment. When it does turn into the positive current, this group will be one of the most dynamic spiritual forces used to continue the evolution of this planet.

On LSD[12]: but all this crowd flies to many havens like Timothy Leary's in many spots throughout the world and they all seem to find one another and all are welcomed in generously and without question. This was brought to me by Fred Swain's visit Tues. eve. He told me that throughout the selected spots (Spain, Acapulco, Mexico, Hawaii and certainly in all major cities (now, particularly in Holland where Fred is thinking of going) there exists these way-out groups who are using drugs of many kinds and these are very easy to come by.

**L27.021**

21 – 22
Letter from Gayatri Devi to Timothy Leary
27 August 1966

Dear Tim,

This morning during worship you were strongly in my mind. I found myself talking to you. Perhaps, this was due to the fact that Stephen Leonard, who was at our meditation and class Thursday evening, told me about his experience at Millbrook last weekend. I questioned him, "How is it that if Tim publicly requests all who are in psychedelics refrain from using it a whole year, he, himself continues sessions?" Stephen answered that the above applied to those who are unprepared for the experience.

I feel now I should write and tell you that it its time I withdrew myself completely from your movement. Needless to say, there has been no active participation on our part for a long while, still, you had my moral support which now will no longer be yours.

Tim, I am conscious you are playing a game. While you ask people to "drop out" of structure Millbrook is your structure through which you operate. After hearing Stephen, I realised you have become a showman ready to present dramatic performances. From the spiritual standpoint, all this is a game and nothing but the ego-game. In the name of "spirituality" your performers will have great ego-satisfaction.

In my last letter I made clear my attitude toward sensuality. I really do not believe, Tim, that anyone can have expanded or liberated consciousness through psychedelics. People have a passing experience or glimpse into the Real but by no means can this be confused with the experience of the Real. Besides, you are largely in the realm of phenomena. Even your meditations are induced by external apparatus which can by no means lead you into the interior realm which is transcendent and

[12] Page 19

beyond phenomena, where only awareness and peace and sense of being the Whole exists. There is a vast difference between super-consciousness and the extra-sensory experience of phenomena. I have been telling this to everyone recently with great emphasis, that "There is a difference between the freedom of the ego and freedom from the ego." I remain a humble follower of Sri Ramakrishna and his teaching. It seems that everything you are doing is contrary to what he and Buddha and other great ones have condoned. This is due to lack of discipline and control which deprives one of mastery over one's own self. Anyone who is dependent on the use of psychedelics is more than an experimentalist; he has an addiction.

The relationship between a guru and a disciple is not a game, instead, a very sacred one. I took mine quite seriously and gratefully acknowledge at this stage of my life what it has done for me. I cannot be the guru of those souls who do not follow the principles I try in all humility and earnestness to live by. And therefore, let us call our relationship a thing of the past. I understand Dick Alpert parted from you on the ground of "Clash of ideology". Same can be the reason for our parting of the ways.

You are involved in lawsuits and other matters which necessitate deviation from truth. If Fred does not plead guilty he can only refuse to do so by resorting to lies. I have told him this recently. No good can come from activity which does not have foundation on truth. My natural leniency and love for all of you needs to be curtailed now. People confront me with questions regarding our affiliation. Heretofore, I have not hesitated for a moment in telling all that you are a disciple. Now, I am ready to tell everybody that this affinity no longer exists.

## L27.023

23 – 24

Reply by Romaine to Gd's copy of letter written to Tim Leary which we received at this ashram yesterday.

(Incidentally, Tim is having luncheon at the ashram in Calif. today, June 11, having received the enclosed letter from Gd (May 27) and being in Calif. now, accepted.

eet[13] Paramahamsic,

As usual, our nervous systems do not harmonize over the phone so I want to tell you more clearly why I did not like your letter of May 27, to Tim more in detail. Before I do, Understand, please this is not criticism of you, but an analysis of my own feeling brought about by the construction of your words, because of the letter. Naturally, I think I have some very pertinent points – and also, naturally, I'm going to stick with them unless through further discussion between us on this matter, they are modified:

1st paragraph

My discriminating faculty asked, "Why is it, two years after you gave Tim initiation did your "sanction in spiritual association" just come to light? Was it not always present when, as a guru, you took all responsibility for this disciple? Does Sri

[13] The beginning of this word is cut off by the left margin.

Ramakrishna always have to whisper in your ear? Have you no inner-guidance, or insight of your own spiritually?

2ND Paragraph

You have made a generalized concrete statement for special cases. It certainly does not fit me. I do not feel for one instant this is so about mediation in particular. I am spiritually oriented and very definitely object.

3rd paragraph & 4th Paragraph

Your points about the young are good and should inspire loftier action on T's part. However, your definition or rather "expectation" of super-consciousness while bound to the habits you name, (some of them quite harmless!) I feel is going too far. Is this not a question of degree? Better still, is this not a question of renunciation of these habits first through mind, and secondly, by degree? I do not feel if one indulges in some of these habits to minor or even major degrees, it will stop him attaining super-consciousness, which , in the ultimate (in my opinion) is a matter of grace-over-mind-and mind-over-senses. This may be my poor personal self reacting to what you say and think, because I have transcended none of those habits! Alas! no hope! no hope!

5th Paragraph

It shows your humble quality – but it is not nice to hear one of your disciple's asked to take the time to come to ashram to see his guru if it is worthwhile. However, that is my personal reaction. Despite my critical faculty working in this letter, I still do not like your tone here. However, I do admit it is time you accepted Tim openly and also gave him permission to speak about you. I think this should have been done in the beginning when he was behind the 8 ball and in danger of being an "enemy" to the young, instead of now, when you classify him as "god" to them. And, Incidentally, since "time" has proved he is a famous not infamous person.

6th & Final Para

This I approve of without qualification.

## L27.025

25 – 26
Letter from Gayatri Devi to Timothy Leary
Ananda Ashrama, La Crescenta, California
May 27, 1966
Annotated: "Special Archives, LSD file"

Dearest Tim:

You are in my thoughts every day and often, many many times. Lately your eyes, face and form have appeared vividly before me while I am in the shrine alone. This morning during service and afterwards while I remained to keep vigil by myself, revelations flashed forth clearly. The feeling was I have Sri Ramakrishna's sanction in spiritual association with you. After this experience, it does not matter whether you tell everybody of my interest and support toward your effort for consciousness expansion. If it is helpful to mention this when you have the trial, you are free to do so.

Let me make my point clear once more: I do not think that the use of psychedelics can bring about the state of consciousness Lord Buddha and Sri Ramakrishna had reached, but we admit that all have received great benefit, and those who are spiritually oriented have been pushed forward and are able to sustain themselves with increased perseverance on the path of meditation because they have taken psychedelics. I see the result in those of our group and I am grateful for my open mindedness and response to you. However, I continue to believe and know from deep within that without the transcendence of the senses, one cannot achieve the goal.

The people you inspire and for whom you now have become not only a hero, but a "god" may aspire for freedom and high experience, but great majority are willing to forego the self-discipline absolutely necessary. In the sense plane, our experiences through psychedelics keep one confined and bound in the realm of phenomena. And the world of extra-sensory reality may be subtler but in no way different from this world of illusion and ignorance in which we live.

Those who have made the "break-through", I mean the young, they need direction desperately. If you are to guide them, in time you will need to move from the use of visual and audialvisual stimulating apparatus at your disposal now into the technique of control of the mind, intellect and the ego. To expect super-consciousness while being bound to the habit of smoking cigarettes and marijuana, drinking either coffee or alcohol, love-making or drug-taking, is to be deluded. You possess infinite love and tenderness for all, and especially the young. How lasting your influence will be remains to be seen. If with you and by your encouragement they could become less weak and indulgent and more disciplined in order to reach their goal, then you have accomplished your purpose. I want to give you my complete support in reaching this objective. Mahatma Gandhi was insistent in his moral revolution to bring about India's freedom: Impure means should not be used in order to reach their pure and high goal.

You will be coming west shortly. Everyone who wished to hear you at Pasadena is greatly disappointed that the lecture there has been cancelled. If this is wrong information, please let me know. You are a very busy man. However, if you think it is worthwhile for you to take the time to come to the ashrama to see me and those who have deep feeling and appreciation of you, I will be very happy.

Tell Fred that I think of him and Nancy daily and pray for their course to be guided by light. His dramatic and dishonorable act of posing for photographers as a sannyasin with his wife beside him, wearing the garments given to him as a symbol of a sacred role, can hardly be forgotten. In my practice of tolerance, I do not sanction the wrong committed in return for the infinite good received by the person. This "ego game" on their part has caused a barrier between us which they alone can remove.

With deep and constant love to you and to your immediate and larger family.

Sincerely yours,

**L27.027**

27 – 28
Postcard from PB to Melody Glass

Siracusa, Sicily
February 8, 1967

Many years ago the Greeks spread out into colonies here. This is what their theatre at Taormina looked like, a fascinating little town, dear Melody. Also, a great philosopher, Pythagoras, established a colony, called CROTONA, not far away from here. All those in it were vegetarians. February 13: Tomorrow I reach Athens, Greece. My address there for 2 months is: c/o WAGONS LITS COOK, 8 ODOS ERMCO, ATHENS

LOVE TO ALL, P.B.

## L27.029

29 – 30
Incomplete Letter from Unknown

Charles Mirra's wife, Martha, related a dream she had 2 months following their marriage. She dreamt she was searching for JR, and kept asking people where he lived. Finally she discovered a house set apart; she peeped in the windows and saw Oriental tapestries (with Buddhas on them) hanging on the walls. She entered and went from room to room until she opened one door and found JR inside. He greeted her and they talked. He told her Charles was a good man and that their marriage would be beneficial for both of them. It was then getting dark and she said she had to go. JR stood at the door as she went down a long path and was waving to her as she kept turning and waving (It was a couple of weeks after this dream that she conceived.)

A subsequent dream she had described a crowd of people, including her husband, Tony, Bert, and others walking towards a high hill. People were climbing the hill on their knees, praying as they went. She left the others, thinking that this way was too long, and ran around to the other side, up a path to the top, where she found JR sitting in lotus posture, garbed in white "longyi" type garment. His chest was bare, and she recalls the hairy chest, with grey hair in the middle.

Also, tow month before she met Charles, she dreamt that she would meet someone whom she would marry; and on actually meeting Charles later she recalled the dream and knew this was the man. She is religious and a good girl (18), rather possessive, pretty, and a motherly type. She speaks little English. Is white-skinned, with Grecian appearance.

## L27.031

31 – 32
Incomplete Letter from Unknown to Unknown

Re[14] your query: I cannot tell you any book in which you can find this information. I do not even know if any exists. My information on the subject has been given me by PB – you are welcome to it:

[14] Previous lines/pages are missing.

From our point of view, there are definite reasons why we should try and improve ourselves and come into Harmony with the Soul of Nature. During the changes of the Season, Nature is more pliable and will cooperate with us. These changes, known as the Equinoctial and Solstitial periods, (Equinox & Solstice) are brought forcibly to our attention by the seasonal changes that take place all around us on the physical plane. But there is also a more subtle change taking place Inwardly which is not so apparent. {Certain Healing, Curative and Spiritual Forces are released at these periods[15].} All four periods are of equal importance, but in particular for meditation, and then, of Prayer. When these four Neutral Points in Nature take place, it is most conducive to pray and meditate. Also, if {one is contemplating a change of any kind, or wishes to initiate any new course of action or enterprise, it is best to choose one of these Neutral Points[16]} to bring it out.

Solstices: {June 21st and December 21st[17].} This is the Summer and Winter Period. At this junction, the Sun changes its course and reverses its direction: It travels North in Winter and South in Summer.

Equinoxes: {March 21st (Spring) and Sept. 20 (Fall[18])} At these points, the change occurs when the Sun crosses the Equator.

## L27.033

33 – 34

Letter from Mail Secretary to Mynhr. Copper

Mynhr. Copper:

Dr Brunton teaches that reincarnation takes place about every 150 years, the frequency being speeded up as a soul makes spiritual progress. As Nature is constantly evolving new life-cells through the evolution pattern of the mineral, vegetable, animal and human worlds, the number of humans is bound to continually increase. Many of those born during the past 2000 years are new souls, which helps to account for the primitive nature of mankind compared to the golden civilizations of the Egyptians and Chinese. Gautama Buddha taught that, as you say, the desires of the lower self (ego) are what attract us back to rebirth after rebirth: and that once we break the control of the ego we also break the chain of rebirth. But this is not so easy to do in just one short life-time; for most of us it takes many, many lifetimes of effort! However, the important thing is, as you say, the finding of Truth and union with God—and to this end I wish you every success.

Mail Secretary

## L27.035

35 – 36

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[15] This sentence underlined in red.
[16] This phrase underlined in red.
[17] Underlined in red
[18] Underlined in red.

Copy of unknown publication clippings:

1. Photo of Col. Sir Kailas N Haksar, Kt., Prime Minister of Bikaner, Author of "Indian States and the Federation"
2. Illustration Re: "Opportunity" and "Lure" followed by Para regarding "Good Advertising" amusing anecdote.

**L27.037**

37 – 38
Letter from Jim and Vera {Cavling}
July 24, 1952

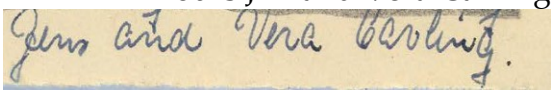
Dear Mr and Mrs Brunton,

I wonder if you would like to come and have tea with us tomorrow, Saturday, afternoon about 3 o'clock or half past 3.

We do hope to see you, if you are here and have got the time.

I will phone you some time tomorrow. Martinus asked me to give his love to you.

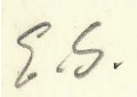
Yours Jim and Vera Cavling



**L27.039**

39 – 40
Letter from E. S.
Watford
Monday night
Annotated: Check mark and "So"

I have called on you with all the intensity I could. Your presence was very real; your eyes searched mine; there was that pulsing feeling of utter expectancy, but the darkness remained. What can I do? May I – in a quiet secluded place – repeat the prayer of your chant in as nearly your tones as I can. I whisper it to myself – but if it could vibrate through the silence, the walls would fall. Help me – if you may.



**L27.041**

41 – 42
Poem written by Samuel Lohr
Annotated: "The outside was a large painted butterfly."

**L27.043**

43 – 44
Poem written by Samuel Lohr

June 5, 1953

**L27.045**

45 – 46
Letter from Samuel Lohr
11710 Collins Street, North Hollywood, Calif.
June 1953

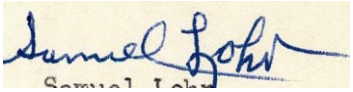
Dear PB

I am more than sorry you had to go through so much trouble but nevertheless, it is something of the past, therefore, place not too much importance on that event.

I do hope that you will submit your intellect to humility and it is my sincere faith that you will make inner contacts in the near future; and you may rest assured that the Greatness of Life shall still abide with you in this lifetime.

My peace I send to you and from the depthness of solitude may the Weaver's skillful Hand guide you through the inner halls of learning and may the value of His truth be a token of friendship towards the universal self, and may the sweetness of life abide with you through the days of your labor and nights of stillness.

Your friend,



Samuel Lohr

**L27.047**

47 – 50
Letter from G Dawes Hicks to Mrs Nora Briggs
9 Cranmer Road, Cambridge
16 August 1939

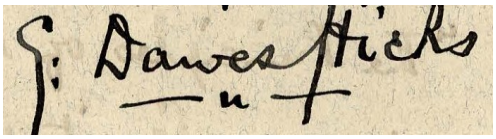
Dear Madame

I am in receipt of your note of the 14th August.

I cannot discover that T. Collyns Simon ever wrote a book entitled "Berkeley and his Living Critics." His works appear to be these: - "Universal Immaterialism," Lord. 1847; "On the Nature and Elements of the External World," Lord, 1862; "Can we see Distance? Berkeley's Reply Examined," 1864; and a number of articles in the J. Spec, Philos, iii of XV; The Feitsch. f. Phil as. phil. kr. LVii; and Contemp, R.Xiii. He edited an edition of "The Principles of Human Knowledge" in 1878. Can it be that the title you give was that of one of the essays appended to that volume?

If there is such a work as that which you name, the most likely places to find it would be the Dublin University Library, or Harvard University Library. It might also be worth while to see if it is in the Bodleian Library in Oxford.

Yours very truly,



**L27.051**

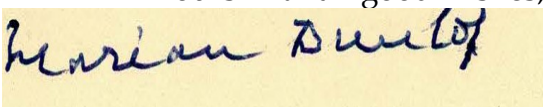
51 – 52
Letter from Marian Dunlop
The Fellowship of Meditation
3, Longdown, Guildford, Surrey
12, II,65

Dear Dr Brunton,

I am sorry to hear from Mr Dean that you feel it better to withdraw from the Fellowship. But I am sure we shall still have your support in the background, which is what really matters.

Miss Lindo and I always remember with gratitude your visit to us at Baughurst.

Yours with all good wishes,



**L27.053**

53 – 54
Letter from {K} Woodward
2, Brick Court, The Temple, E.C. 4
February 12, 1935
Annotated: "Open Card" check mark "W"

Dear Mr Brunton:

I posted your note and I sent off the "regret" letter. I am sorry that as yet I have no news of Elaine, but I will write to you as soon as I have news.

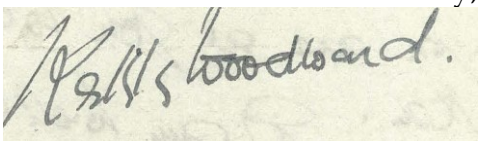
I hope that things with you are as you would have them.

I am well and active, and I feel that some force in the region of my midriff has been mysteriously released. I hope one day that I shall understand what did happen and has happened.

At the moment it is enough to feel so[19] different.

Kind regards and best wishes and write to me when you have a moment.

Yours Sincerely,



[19] Page 54

**L27.055**

55 – 56
Incomplete Letter from PB to Unknown

(2)

He was another victim of that tragic family karma which pursued Mother's parents and other brother and sister-in-law, but her own marriage compensated so far as it can. I shall commend him to the higher power in my meditation.

I agree with your advice to B. Green. She is not ready for philosophy and would be happier with some swami but although she should certainly try Gayatri Devi first she may want to move on later to another Indian ashram.

I have your travel schedule and will try to give you a different kind of holiday here: If you phoned me from Geneva station I would meet your train in Montreux. The current timetables are valid only until 2 days before you arrive, so it would be safer to do that. Also there is actually no street yet named Chemin De Ballalaz, so if we missed tell the taxi driver:

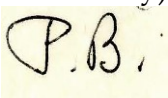
NOUVEAU BATIMENT DERRIERE LE COLLEGE
ENTRE RUE DE LA GARE ET RUE DU PONT

My apartment is on the first floor but remember here there are two floors below it: first REZ DE CHAUSSEE, and then the lowest SOUS SOL. The latter contains the garage, whose entry doorway is on the left as car approaches. Tell driver to go in and drive up to the ASCENSEUR (lift) But I hope we can meet so I can help you off the train. However I hope to hear from you before then.

Please add "CH" before the code number '1820' Montreux on your envelope addresses.

I have transferred from Bank Leu and from Zurich Bank Corporation Saris, so my assets are concentrated in Montreux Swiss Bank Corp.

In the Still, (as Samuel Lohr used to say)



TEL (021) 62-16-46

**L27.057**

57 – 58
Letter from Mozelle Sassoon
6. Hamilton Place W.1, London
Nov 23rd, 1939
Annotated: "S" check mark

Dear Mr Brunton,

I must apologize for troubling you; my excuse is that I am certain you possess the knowledge I am seeking and that you will not grudge me the help you can give.

Do you think we can communicate with the discarnate spirits of those we have loved on earth?

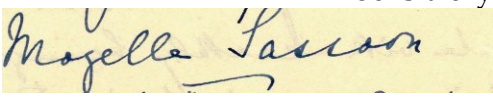
Is it harmful to them to communicate with earthly beings and should their expressed desire to do so be disregarded?

Is[20] it only the astral body that wishes to communicate and does this prevent its disintegration?

I do not ask out of idle curiosity, but for a special reason with which I will not worry you. I have not been able to find any literature on the subject which gives a satisfactory explanation.

I must add that I am deeply grateful to you for the help, inspiration and daily happiness I receive from your books. With renewed apologies.

Yours truly



Mrs Meyer Sassoon

**L27.059**

59 – 62
Letter from IMRE v. HOFMANNSTHAL Baronet
11. Queensborough Terrace W. 2. Bayswater, London
30/XI.46
Annotated: "H" circled, "(Bart)

Dear Sir

I take the liberty of writing to you as a stranger though my name may be familiar to you – because I wish to thank you for what you have given to me and many others in your books.

I have read them all and made a study of them. Your last work – The wisdom of[21] the Overself – strikes me as a real revelation. I know of no other book containing such high wisdom and insight.

It fills me with great admiration for the author who has reached a mental development and spiritual sight far beyond the normal standard of humanity, and who is ready to share his knowledge and able to express it in words full of meaning.

Your writings confirm and clarify much of what I felt before in an instinctive way[22] only, or what I have deduced by my own reasoning or experience, but which lacked the backing of authority.

I must nevertheless admit that even as a follower of the path and a student of many works I was not able to follow you always and to comprehend everything. But I trust that a continued quest will lead me to better and fuller understanding.

Let me thank you once more for the enlightenment you[23] have brought me, and allow me to salute in you one of the wise grand masters of spirituality, whose personal acquaintance I should be happy to make if ever your time permits.

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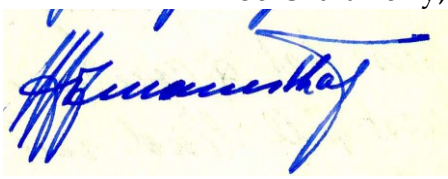
[20] Page 48
[21] Page 60
[22] Page 61

I am Sir

Yours faithfully,



**L27.063**

63 – 64
Letter from Geoffrey Hodson
17 A Belvedere St, Sopsom. S. O. 3
November 26th, 1963
Annotated: "Phone PD at once re appt", "Send confirmation pc after hears from PD" and (PEND)

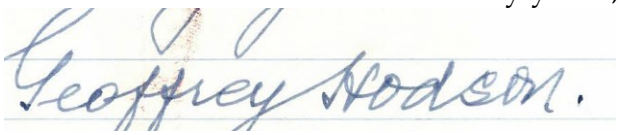
Dear Paul Brunton,

Thank you for your letter. I find myself free on Monday December 3rd next, and will expect Sir Paul Dukes to pick me up at 10:30 AM on that day as suggested.

I greatly enjoyed my visit to you, our time together and the statues and pictures you so kindly shewed me. Perhaps on another mutually suitable occasion we could meditate together. This must be postponed until the New Year as far as I am concerned, because of pressure of engagements until February.

With cordial greetings,

Sincerely yours,



**L27.065**

65 – 66
summary

**L27.067**

67 – 68

Two newspaper clippings; the first regarding the quiet wedding of Mr Harry Gindell-Matthews, research scientist and radio pioneer, to Mrs Ganna Walska McCormick, former concert singer who had been married four times before, and having once owned emeralds given by Napoleon III to Countess de Castiglione.

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The second clipping regarding very unusual northern lights display seen in various places such as Aberdeen, Folkestone and Penzance, where such a display had never been seen.

## L27.069

69 – 70
2 Telegrams from Ganna
1938 Sept 27
Annotated: "cable Gae new address c/o P.O.B789

Letter made me extremely happy Beg you inform me if changing address Hoping spend Xmas New York

Devotedly Ganna

Heartiest thanks for greetings which brought you address Will be happy if write how long staying London Wish see you badly May 1938 be your life foul year

Affectionately Ganna

## L27.071

71 – 72
Letter from Dr J.H. Van Der Hoop
Amsterdam
9th Febr 1939

Dear Dr Brunton,

I hope that you remember my letter to you which you answered from California. I told you about my being a psychoanalyst mostly on the Freudian side, but with some old interests in Jung. And you told me about meeting Jung and about a probable visit to Holland next spring. Since you may be back in Europe, I send this to your publisher, having no exact address.

I have studied "The Quest of the Overself" and I am reading it for the second time. There are certain problems which I should prefer to formulate in another way, but the whole of my lookout is[24] much the same, though we may be starting from different forms of experience. A book written by me in German about the functions of consciousness has just been translated into English and will appear soon. Then you might see that I am trying to give the function of intuition a very important place in psychology. The problem of our time seems to be how to develop it in forms adequate to the modern mind. This is the problem which I should love to discuss with you at your visit in Holland. Perhaps we might have a discussion in a little group of people who are not so much different in their starting points.

<u>It gives me great hope that books like yours in clear modern language are being written and being read.</u> But a great deal is to be done yet. I am writing from Switzerland where I have been staying with my wife but we shall be back in a couple of days. If you should not come to Holland, then I shall write to you at greater length.

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With kind regards.

Yours sincerely,

**L27.073**

73 – 74
Letter from Dr J.H. Van Der Hoop
Amsterdam
22d May '38

Dear Sir,

In the beginning of this year I read your book "A search in secret India" and I was so much interested, that I ordered and read "The secret path" and "A message from Arunachala" afterwards. I hope to find time for more, but I want to try to get into contact with you first. I am a psycho-analyst and I have started from a different form of experience, but my central view seems to correspond with yours on many points.

I shall give you some data first. I am 51 years old. I was analysed by Jung from Zurich in 1913/4 and after having practised in Amsterdam for many years I was once more analysed after the Freudian manner in Vienna in 1931. I accept much of the Freudian theory as to the practical side, but his philosophy is too narrow for me. I tried to combine both standpoints in a book, what was translated into English as "Character and the Unconscious". Another German book on the Jungian types as I have developed them theoretically is being translated just now. Through the influence of Jung I became interested in oriental philosophy and religion. Yet your way of treating these subjects is more sympathetic to me than Jung's. I agree that we have to find our own form for their superior wisdom.

I am a hard-working psychotherapist, having to earn my living with this work, writing a book at times and lecturing at the University on neuroses, resenting the lack of leisure without being able to do much about it. I shall be in England, however, in the end of July because of a congress at Oxford and if there should be an opportunity[25] of meeting you and if you should be willing to see me, I should enjoy to have a talk with you, or even stay a couple of days near you.

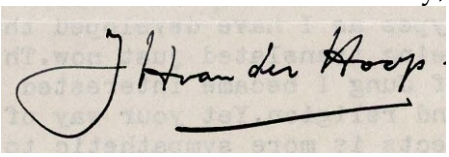
I am sure that you must get quite a number of letters from people who want to make your acquaintance. Therefore let me tell you, that, though you interest me personally, it is not for your person or for a sensation (even of a higher order) that I am writing you this. Up to a certain point I can follow your experience, but then I have no further basis to build upon. I am a Westerner in this that I want facts to feel sure. I know somehow that you are not up in the air, but doubt as long as I cannot get on by real experience myself. With this my profession makes me regard these matters from a

[25] Page 74

more than personal point of view. Like you I am struck with the misery of present-day mankind. How can we all get out of this?

The congress starts at Oxford 29th July, I shall probably be in England some time before and I could meet you in any place you like. I hope that you are not in India or Egypt just now and I should be delighted to have a talk with you.

Yours sincerely,



**L27.075**

75 – 76
Letter from Dr J.H. Van Der Hoop
Amsterdam,
25th June 1939

Dear Dr Brunton,

Many thanks for your letter of April 20th. I am glad to hear that you may come to Holland in autumn and I hope very much to meet you then. I shall certainly read your new book this summer.

I am sending you a book on CONSCIOUS ORIENTATION which has just appeared in English and a paper on the problem of intuition which I read for the Royal Society of Medicine in London two years ago. There you may see my approach to the actual problems of mankind. You may drop the greater part of it, but the chapters on Instinct, Intuition, Thought and Feeling and the first two philosophical chapters will show you how I am trying to build a psychology in which there is a place for intuition, ethics and religion.

I am quite sure that your way of rediscovering the old fundamental experience and of finding a modern form of expression for it is of the utmost importance. But modern man cannot just stop thinking and leave science alone. So there has to be an approach from the side of science as well. Modern psychology is very much under the influence of natural science and has little place for inner experience. I am well aware that my work is only a first attempt but you may find some possibility there to bring your own experience in, more so than is the case with ordinary psychology.

I[26] myself have little experience of the things you describe, but at times I feel nearer to that sphere and I have a vague understanding of what this reality means. I expect most Europeans are very stupid in this regard and it will take a long time to develop this new orientation towards reality. Anyhow I am looking forward to a possibility of meeting you with great interest, though with just a little doubt about our mutual understanding.

With my best wishes for the very important work you are doing,

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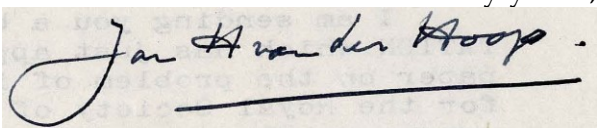
Sincerely yours,



**L27.077**

77 – 84
Letter from Rodney Wilson
5, The Little Way, Green Lane Road, Leicester
June 24th 1963
Annotated: W circled

Dear Mr Brunton,

My first consideration in writing this letter is your feelings on reading the first few paragraphs. 'What more can a reader ask me that I haven't repeated time and time again in my books?' – that sort of thing. If that's what you're thinking, perhaps I can start my letter by sympathising with you! My brother is a young writer who has been bombarded with letters from cranks and please-can-we-meet-and-have-lunch-together types for some years now, and if he's answered a third of those letters it was more out of politeness than a desire to be on more intimate terms with his readers. So please don't answer this letter unless you feel it is interesting or important enough to compel you to do so.

I suppose I ought to start by telling you that I'm 21 years of age, work in a Leicester firm of toy wholesalers, live with my parents in a council house and spend all my spare time trying to write a book. And that last fact is perhaps the only relevant one, for I feel that people shouldn't write books unless they have something constructive to say, and I live with the dread that I might produce inferior works because my inexperience has caused me to overlook some vital factor, some fundamental truth which should underlie one's thought. It is because of this that I am compelled to seek your advice, your guidance, even beyond that which you offer in your books.

I'm sure you have gone beyond the stage where you are gratified by readers praising your books, so I certainly shan't waste time by repeating their praises, but I should like to thank you from the bottom of my heart for the experience you gave me when, one day two years ago, a little book called The Secret Path found its way into our council house in the busy industrial Midlands, and I found it hard to restrain the tears when I found my faith in the words of Christ, Buddha, Ramakrishna and all the great philosophers and thinkers confirmed in this powerful, inspired writing. Only recently I have finished reading your latest book (so I believe) – The Spiritual Crisis of Man, and even this I read because I suspected there was still some subtle point I hadn't grasped in your writing (I refrain from using the word 'teaching'!) Or at least[27], if I hadn't failed to

[27] page 79

grasp something it must have been that you failed to explain something, or just failed to explain it satisfactorily. I put the question to my brother (who, incidentally, wrote a book called The Outsider and a more controversial one called Religion and The Rebel)...he answered my question, but certainly not to my satisfaction.

I'm afraid I am forced to put the question to you in a round about way, but I'll be as brief as possible. First I must explain something about myself. I believe I have been led to my particular vision of the world by intuition alone, and not merely by the influences of philosophers and writers etc. To put it another way, my vision of the world is a culmination of experiences, and therefore it is a vision in the truer sense, and not a mere idea or conviction that one lives by. I say this because I don't want you to think that I am a young 'intellectual', excited by clever theories and eager to challenge those who give him something to think about. I do think about what you say, of course, very seriously, but I'm certain that if I'd spent my life on a desert island, parted from books and all other influences, my vision of the world would be no different from what it is now. (It is for this reason that I'm inclined to ignore your statement about Christ coming from a higher planet, for I feel that since truth is essentially an experience, a state of being, what relevance can this fact have, apart from satisfying idle curiosity? I'm not disputing your authority on this point, of course, but it occurred to me that you might have intended your more discerning readers to take it all with a pinch of salt)

Now when I tell people of the importance I attach to experience, they hit back (understandable, I suppose): 'What the hell do you know about living? You're only 21!' But I'm sure you will agree that the experience of living is not necessarily better for having been stretched over a long period, for you can learn more from an hour of intense suffering than you can from ten years of shallow, undisciplined living. It is the quality of the experience that counts, and it is for this reason – and I am taking the risk of sounding naive – that I feel I have learnt more from my twenty years than most people learn from a lifetime. This happened because, at a very early age, I started to reject the world as an illusion, for it seemed full of misery and futility, but the trouble was (and, I suppose, still is) that after I had rejected the illusion I had nothing to put in its place. I naturally felt very sorry for myself, as if God had singled me out from a world of happy, content young people and given me a vision that was so bleak and senseless that my mind felt as though it would break down under the strain. In my despair I turned to Blake and Nietzsche[28] and Kierkegaard and William James – and especially to a great volume my brother gave me called The Gospel of Sri Ramakrishna, and there I found reassuring words but still nothing to compensate for the emptiness of my vision.

It is only recently that I have found a strange sort of faith emerging out of this emptiness, and a perception I would not have been capable of only a few years back. It is a perception that doesn't necessarily ease my suffering, but in a curious way makes it almost enjoyable! I am pleased that God remains so silent, for He is above my human wretchedness, as though His power were in this very silence and remoteness. I

[28] Page 81

suddenly become conscious of the fact that He reigns supreme outside the muddled human drama. It's a strange paradox: I know Him in the moments when He seems least knowable, I sense His presence when His presence seems most remote. I can only pray that it is true that the mind leads one to God, for my mind knows no other course.

Now I am nearer to being able to ask my question. If I ever come to know God, in the way you know Him, it will not be because I chose to know Him. It will be because, some years back, it was decided by some strange fate that I reject the world. Some higher power, I believe, snatched the rose-tinted spectacles off my nose and I saw the world through the eyes of a disillusioned old man. I realise now that his was a good thing, for one can't know happiness without first having known misery, no more than one can know true love without first having known hate. But if, at the time, someone had invited me to go back to playing the role of the happy, carefree teenager, driven along by the gentle pressure of events, feeling no need to delve into his own complex nature or brood about the condition of the world, I would have chosen that role without hesitation. All I am saying is that I did <u>not</u> choose to see the world the way I see it now. It just happened to me and I was left stunned.

Now I think it would be true to say that this sudden mental upheaval doesn't occur all that frequently in people. I have met few people who have complaints about the world that have much relevance outside politics. And if they do happen to be on a spiritual or metaphysical level they are weakened by complacency or indifference. What about these millions, the bulk of humanity, perhaps, who have never felt the <u>need</u> to search for God? They know that the world doesn't make sense, in a vague sort of way, but as long as their intellects don't question too much and they continue to feel reasonably happy and content, why should they worry about this? Millions and millions of people die each day without ever having realised that they were here to gain an experience deeper than mere contentment. And how can they be blamed? Perhaps they weren't meant to grasp deeper truths. Higher metaphysics is meaningless to most people. I know people who haven't been able to read more than three pages of your book, The Inner Reality[29], and some of these would say the Bible is mere superstition (one of my friends talks about 'The Fairy Tale of Jesus Christ') and others (perhaps the majority) would use the Bible to justify their silly complacency and inability to think.

But if they are incapable of being <u>told</u> to see the world in a certain way, and if, through no fault of their own, they live life on such a shallow level that they are never likely to suffer to the point where one has no choice but to reject the pleasures of the world, then how are they ever to know that self-knowledge is the purpose of their existence here on earth?

My brother was in France a couple of years back, staying with the late Albert Camus. One day they were sitting in a cafe, and my brother said jokingly to Camus: 'You ought to go into a monastery and try to forget the world.' And Camus looked out of the window and replied: 'I could never do that. Salvation for me must also mean salvation for that Teddy boy.'

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[29] Page 83

Camus didn't mean that he couldn't find his own salvation in a monastery, just that he was forced to have a philosophy of life that would somehow include the Teddy boy's salvation.

I wrote to my brother about this point, and his reply included the following paragraph:

'Your present letter isn't too easy to answer. When I was lecturing in America, people were always asking me, 'What about the ordinary people? Are they somehow damned because they can never hope to see things as deeply as you do? And I was forced to reply: I don't know. I don't give a damn about the 'ordinary people'. Actually, when Camus told me that his salvation had to be the same as the Teddy boy's, I got very excited and said: 'But what if Einstein had said that he couldn't develop relativity because a Teddy boy wouldn't understand it?' In fact, I think Camus came to a dead end because of this idea of his. When you relieve your boredom and irritation by listening to great music, you don't worry about the fact that a Teddy boy wouldn't be able to relieve his boredom in the same way.'

Please write and let me know how you look upon this problem. What is the role of the people you referred to in one of your books when you stated, 'For these people only form the bulk of humanity...' You can't go up to a man playing darts and drinking beer and say: 'My salvation will also be yours.' He has found contentment playing darts and drinking beer, why should he worry about his salvation? But is he damned? Is he wasting his life simply because his life slipped by without him ever feeling the need to search deeper into himself?

Yours sincerely,

Rodney Wilson.

**L27.085**

85 – 90
Letter from Rodney Wilson
Leicester
28-9-64
Annotated: "Archive"

Dear Paul Brunton,

I am delighted and honored to receive a reply to my letter. Unfortunately your kindness in offering to talk over the questions in my letter makes me feel even guiltier for writing it. Even at the time it seemed strange to me that I should still be asking questions after digesting the wealth of information and wisdom in your books! I'm still inclined to believe that you answered those questions and they escaped my notice. But you know, this is your fault: you shouldn't write sublime prose that intoxicates before it edifies! (This isn't true, of course, of your later books....so it occurs to me that you may have left some questions unanswered after all.)

I think the truth is – I'm sure you realized this when you noted the lapse between receiving my letter and your replying to it – that your silence may have answered my questions better than a letter could have done: I am sure that had you answered my letter immediately, I would have found your answers puzzling and perhaps even unacceptable. Now, I think, I have advanced one stage further in understanding the complex simplicity of this great universe of ours! And there must surely be a part of our being that will surrender the truth, any truth, the moment we are ready[30] to receive it.

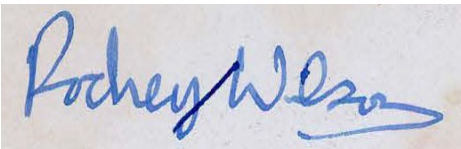
It is for this reason that I have decided not to impose on you during your forthcoming stay in London. I can judge from the tone of your letter that there is hardly anything you wouldn't do for someone who genuinely sought your help and guidance, and it would be so easy for me to take advantage of your kindness. But you serve me as a duty, and perhaps you feel that duty is inescapable and part of the price of higher wisdom, in which case it makes me happy to be able to relieve you of that duty. It is for this reason I ask you not to reply to this letter.

As regards the questions I asked you, and the enlightened state in which those questions would be answerable, I think I could make my point better if I quoted from the dialogue of a novel: They are the words of a disillusioned man whose fourteen-year-old son has confessed to hatred of other people.

"if the fool would persist in his folly, he would become wise...you know, you needn't feel ashamed. There aren't many men who could claim to have a genuine love of people. Few people recognize the quality when they see it, let alone possess it themselves. It's a love...which emanates from the heart, a love which never degenerates in bitterness or contempt, a love which has outgrown fear and self-pity and emotional prejudice. It's the love of true wisdom, and this wisdom is born of the white-hot intensity of a man's hatred and disgust. Not a hatred of other people so much as a hatred of something within himself, something which he feels to be menacing and unconquerable. And you know Nick...he's right to fear it...for no one can guarantee his success. He's made an investment in life that could make him or break him, and he's alone all the way."

I have – not really of my own choice – made that investment in life, and I hope I am that little bit wiser than my character to know that, although I am alone ....yet there is a sense in which I am not alone and never shall be.

May I wish you a happy stay in England together with an apology that I cannot yet afford a gift for you as great as the gift you made me.



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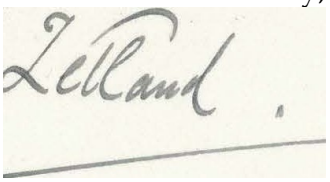
**L27.091**

91 – 92
Letter from Lelland
23, Down Street, W.1.
November 27th 1934

Dear Sir,

I beg to acknowledge the receipt of your letter of the 25th together with a letter of introduction from the Maharaja of Burdwan. I am much interested in what he tells me of your recent book, and I shall be very glad to see you in the near future, if a mutually convenient date can be arranged. I have to leave London to-morrow and am not quite sure at the present moment on what day I shall be back. I will, therefore, write to you again shortly when I know my movements for certain. Perhaps in the meantime you would be good enough to let me know the title of your recent book and the publishers?

Yours faithfully,



Paul Brunton, Esq.

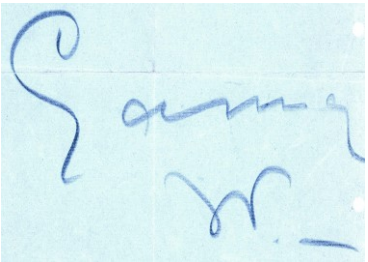
**L27.093**

93 – 94
Incomplete Letter from {Summa} Walska

I do not know how to say thanks! but you must feel it and much more.

In Truth

Yours



**L27.095**

95 – 98
Letter from {Summa} Walska
{Salluis} Wednesday

My dear Mr Brunton!

Just two words to tell you how grateful I am to you for accepting my simple hospitality and <u>you</u> should not thank me for having a man of your quality under my

one roof. It is a honor and blessing. As to your fiancé I will say nothing being her compatriot – it would not be modest on my part! Till soon!!

Yours

**L27.099**

99 – 104
Letter from {Summa} Walska
{Galluim}
Annotated: July 1935

My dear Friend!

I must call you this way, who would be my friend if it is not you?

You told me, if I remember well, that from a pupil -teachers demand 4 things: Faith, Devotion, Service and Humility or Passivity.

I Faith – Faith in you I have since last January when I finished your first book, without realising I was saying "That is the man for me!"

II Devotion – My devotion to people I care is proverbial. "So if" I could be devoted after all to the unworthy people (as they turn out always to be so) my devotion to such a cause and for myself after all, because it is for my good, can be only bigger and higher.

III Service – Being active person I cannot divide devotion and service – it goes together, and devotion without service is not devotion for me!

IV Humility I have it always and always I was preaching that real goodness, real intelligence cannot be without humility. As to the passivity I do not understand quite the meaning. I suppose it is kind of watchful. I cannot specify but want you to know that you are the only man in this world who gave me spiritual inspiration.

**L27.105**

105 – 110
Incomplete Letter from John Muir
85 Danes Drive, Scotstown, Glasgow WH
1st Feb. 1942
Annotated: "M" circled, "answered"

Mr Paul Brunton Ph.D.,

Author of "The Hidden Teaching Beyond Yoga", London

Dear Sir,

You will be gratified to learn from readers of your above-mentioned book, how they have regarded it. This is my motive for writing you. All conscious travellers on the Path garner knowledge, which, having been accepted, is raised to understanding and advanced as compassion. Kindliness is the constant expression of awareness. Control is in evidence. Balance accrues. The immutable trend of the universal-all is to effect an economy in duration and space. The active Principle is cognised. What a man says and does is autobiographical of that man. Man seeking to achieve in his a' posteriori workmanship his a priori structure, namely the Constant, constitutes itself the fundamental value in the theory of emulation. The return is appreciation. (Emulation is a term expressing concept of two oxen pulling together on the one shaft in the same direction). The Constant is THAT, which endures in the everywhereness. My verdict, of what your expression, cognised as your book, conveys, can be stated in one word, namely, limitation.

A construct (and a construct and positive in quality – a durational-less value are akin) marks a unified oneness, which transcends limitation. A construct marks a correct beginning maintained by correct thinking projected into objectivation and acknowledged as the constant beautiful.

Your book should not have been written, for its beginning proclaims itself as an issue from a nervous system conditioned in dis-ease. Out of the negative the inconstant is born. The negative purpose defeats itself. Criticism wanes. Awareness[31] is a function of The Constant. All Paths are One Path. No worthy pupil attacks his master. It is only when the unworthy (only so long as the eyes of the pupil are wrongly oriented) feels, that he has not been accepted, does he permit the Woman within him to usurp the overlordship of the Man, that he is. The Christ is in all men. The tragedy of Man – a failure – is, when he brings in the Woman to solve his problem. He does not "Go in Peace." All error arises from lack of MEMORY and is a product of psychological laziness. To display one's academic knowledge, a proportion of which is nonsense, falls far short of the dignity of sufficient thinking upholding awareness. It will not bear analysis.

To endeavour to negate impersonal authority, whilst re-echoing the limitations of those lacking in awareness, simply will not do. The sciences, lacking knowledge of The Fundamental – await construction. The scientists have the details. They lack awareness of the guiding principle – the measure of all processes. In awareness, Man transcends being anti, for science simply means the passing from instability to stability, which alone can be attained by personal psychological effort. To contact cancels out concept "anti."

Awareness accrues from psychological psychology. Psychology is the principal science. Psychology is the science upon which all scientific forms of workmanship depend. By and through psychology, I explain myself to myself. Today, there are

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many psychologists but no psychology. Philosophy is the handmaiden of psychology. The functions (specific) of the philosopher and of the journalist are mutually relative – being opposites.

The viewpoint of the philosopher is expressed through awareness, that the Great Form is that form, that is formless. From[32] the uncontradictable Indefinite (his concept of The Constant, which he has ever active on the screen of MEMORY) all his expressions are definite ones. They are positive in quality. All energy is one energy; all, that Man is aware of is but a different manifestation of the one energy. (Simple-complex-Simple). The function of the journalist is "NOT TO SAY ANYTHING DEFINITE." In short, he eloquently blethers. Chattering is a feminine value. The journalist is the Woman, who needs must blether, else he would perish in the Silence. The Silence is that which the Woman cannot bear. Sound is a function of SILENCE, the universal negative. Universal benefit does not accrue from imagination. Imagination primarily means to image; an imaging with a view to adding to the value of that imaged. Failure to add the desired value is termed imagination.

It is an impossibility for a creative constructor to operate from imagination. What takes place is, that his consciousness makes a demand upon MEMORY – the reservoir of supply borning forth extension. This is universal order.

Supply running to waste without a prior demand (consciousness) marks a negative state – chaos – conspicuous waste. In this state of emotion, WE worship lunacy and call it genius. The genius is a conscious unit operating positively utilizing MEMORY. Memory is that, out of which nothing can come, unless it were first put in by perceptualising. Memory is the percept in continuum. The concept is memory in continuum. The percept and the concept can be distinguished and separated by consciousness on the grounds of memory. The first step to knowledge lies in ability to separate and distinguish in consciousness conceptualising and perceptualising.

The[33] universal-all is in Memory.

Memory as a science resolves itself into the science of remembering; The finding in Memory that needful if the subject on hand is to progress. The quest is one of the conscious moment. Progress means development of consciousness. Memory is Nature's masterpiece of workmanship – the world's greatest economy in duration and space.

Ideas are but memories.

The man of ideas is a man without a root idea.

What gives Man memory?

TIME gives Man Memory and Memory gives Man TIME (the concept).

Time gives the moments and the moments give TIME (the concept).

TIME and duration are NOT synonymous terms.

TIME sensation accompanies every other sensation and can be wholly separated from none (in the percept).

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[32] Page 107

[33] Page 108

THAT, which is most closely related to Man himself, is the subjective time-element. (the urge to and the recoil from activity). All physical, physiological and psychological processes have meta in memory. TIME is The Positive, the all-comprehensive-the transvaluation of all values. Value is comparison, issuing from TIME. TIME is The Measurer. Man is the measurer with TIME as his constant body of reference, for Man is TIME in biological confinement. Man is the universe compacted into an economic oneness in consciousness.

In the universe; all that is in the universe is in me – in consciousness. The general and the particular are in me. I am the perceiving self of the self perceived. You have perceived the Sun, the Sphinx and the Pyramid. These are emblems of Nature's Three Infinites namely, TIME, SILENCE AND SPACE - SILENCE? –

How can you, who would realize the natural order of the universe, you, who wish your readers to become aware,

He[34] carries everything with him (Abbot Mendel indicated this in his particular study), and arrives in ability to transcend comparison in awareness of Unity. The positive in quality transcends reckoning in terms of value, being constant and durational-less, whereas value changes from day to day.

Man seeks widely around himself for the Constant, but he cannot escape from himself.

No matter how wide or extensive is his psychological sweep, he will return ultimately to himself – there to find TRUTH.

India contains sages. Glasgow has its working-men, who know what they know, but the ultimate must be realised by YOU yourself in yourself. (Personal experience). East and West are ONE, and both can but indicate the Way to the worthy. I have tried to do so humbly. I know that you are a giant in your particular domain. My honest desire is, that the philosopher, that you would be, shall dominate in awareness the journalistic, which you have developed to a fine-art. Remember, from the Simple to the complex and back to the Simple marks The Way.

My screed does not incite a battle of terms. Art and philosophy stand to one another as expression and meaning. The meaning of Life is to live as the Constant. Dwell upon that word – Constant. Read into it and Beyond. This is the yoga of Discernment and the Yoga of the Uncontradictable.

If[35] you have honoured me by following my expression to the end, I thank you most heartily. If I have given you one thought throughout it all – that is my return.

Philosophy, the stone, that the builders (the scientists) refused, has become to any conscious unit, the headstone in the corner. Memory is the key-stone. TIME, the ever-present says to the aware, "Lo, I am with you always."

The labour, that the aware delights in, physics fain.

When Man is TIME he transcends duration.

Yours faithfully,

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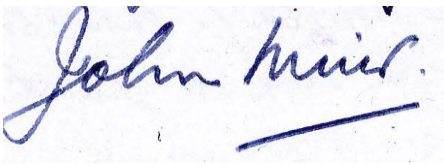
[34] Page 198

[35] Page 110



**L27.111**

111 – 116
Letter from John Muir
85, Danes Drive, Scotstown, Glasgow, WH
5th November 1944
Annotated: "M" circled, "answered"

Dear Sir,

"And after I had wandered afar throughout the whole length of this hoary land of Egypt and witnessed more divers things, I turned my steps homewards to my good-friends, who sit in eternal meditation on the edge of the Libyan Desert."

This quotation from your work is appropriate to the letter I have received from you replying to mine of Feb. 1942. The Active Principle – the true-inwardness will assert itself despite the debris heaped upon it. It is beneath the dignity of conscious man to be oriented towards anything, that is not representative of the positive in quality. You have sought Truth and express it unto the best of your ability. I did not appreciate your journalistic style used in your endeavour to enlighten the public and I was bold enough to tell you so.

I have perused your later work "The Wisdom of the Overself." It did not add to what I already know of the Positive. You say that you do not quite understand my use of the term "memory."

Picture me perusing your work given as "The Wisdom of the Overself." From the immutable within there was a projection upon your expression. This was conveyed back to the within. That garnered was stored in the reservoir of supply and termed memory. (Psychological SAVING'S). By the first motion law of the universe – the law of infinite comparatives – my consciousness makes a demand upon memory and I am conceptualising.

A[36] comparison is taking place in the Silence of what you have expressed regarding The Positive – The Constant and what I am already conscious of concerning the same are being considered in turn to the end that the enduring in both be fused in unity. Mark well the important function of memory, which serves towards realization of unity. Peace in conduct accrues.

TIME (the Unitary Principle) gives Man Memory and Memory gives Man TIME (the concept).

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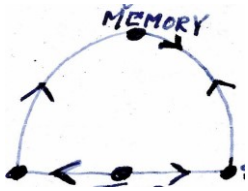
TIME is the Alpha: Memory, the Omega. (To be conscious means to be constant).




(1.) Fundamental. TIME SILENCE, (2) Profound (The arrows pointing clock-wise mark the law of physiological reverse)

Out of the womb of TIME is born The Fundamental and The Profound. Man appeared in the course of evolution and develops Memory. Memory alone is profound for it rests upon the Soul's psychological thing TIME in close association with the conditioning principle of profound SILENCE. The extension of TIME superimposed upon SILENCE is apprehended as SPACE. Natures Three Infinites are apprehended by interest and attention – the foundation of memory. TIME and MEMORY are knit together in the concept "constant body of reference."

MARK WELL. MEMORY for the conscious personality is a function of TIME. Consciousness apprehends the natural laws of memory, and conforms to its right principle by recognising memory as the highest formative phenomenon in the theoretical economics of TIME. TIME is the establisher and the stabilizer.

TIME[37] and duration are not synonymous terms. Memory is the world's greatest economy in duration and space. You do not require to search out your work "A Search in Secret Egypt" in order to be aware, whence came the opening quotation of this scrawl. Nature has produced a psychological, which performs this demand swiftly and unmanifested.

A thought is a psychological product requiring MEMORY {ere}the created use value can be extended as universal benefit.

It is characteristic of Man, that when he knows, he feels urged to tell. Man pursues what he considers worth while. In thinking, he operates in a realm of interest and values. Value is comparison and has roots in enduring. The imagination enters in and the durational is viewed as the root of value. The result is disharmony. Reorientation of viewpoint restores harmony. Note the role of memory in this lightning sketch. The experienced know well that it is the worthy alone that can be told The Truth. By interest and attention rendered voluntarily does Man becomes enlightened. The exercise of the law of interference is not observed by the aware. To the unaware the aware may appear indifferent. But the scope or sphere of activity is limitless and what appears as positive today becomes relatively negative as development of consciousness proceeds (progress).

I touch my forelock to the Teacher, who indicates by his example that he knows The Constant. The Truth is in all men. The present writer is a humble artisan with

[37] Page 113

interest in the realm of values. Everything depends upon the point of view [38]and my orientation can be given tersely as follows:

The Constant cognised as Constant Motion. The Changeless cognised as Constant Change. Symbol: Hourglass[39]

| | | |
|---|---|---|
| Expressed as a Term – with explanation of the symbols used, I and V = active: -- = passive | Expressed as a complete Motion. | Expressed as a cycle. |
| T = Active Principle merging in Passive Principle borning forth extension, namely:-- | From the within. | Universal Becoming. |
| I = The Thinker. The creator operating in silence producing. | Around the within. | Universal Creation. |
| M= The balanced launch. This distribution is upheld by individuality and consciousness. | To the without. | Universal service. |
| E = The flowing to the reservoir of supply with a memory added. | And back again to the within. | Universal benefit. |
| This exchange is apprehended as a trinity namely:<br>The Thinker:<br>concept 3. Beauty,<br>memory[40] 2. Wisdom,<br>percept 1. Strength. | The destiny of Man is that he returns home. | 1. The Source or Soul,<br>2. becoming,<br>3. cognising,<br>4. explaining,<br>5. being,<br>The Law |
| TIME gives Man Memory and Memory gives Man TIME (the concept). TIME will tell it unto everyman that he is The Truth.<br>The synthetic order of Natural law is given as | Demand is prior to Supply. This cancels out all prevailing theoretical economics. As above; so beneath. | As above: so beneath. |

[38] Page 114

[39] The following is transcribed from hand written in columns which are not attempted to be recreated here. ( ) symbols are used to indicate two columns.

[40] Next to "memory" is the phrase "note {illegible}" that would not fit into the table.

| | | |
|---|---|---|
| active-passive. None cometh to the Father save by ME. The steps are indicated above. | | |

As[41] above: so beneath. The constancy value is manifested in all things struggling to endure – to transcend duration and be durational-less.

Your reference to telepathic communication is an example of this urge from within to transcend duration. "Reminiscence" is extended in Memory unto concept eternal present, "Lo, I am with you always." Authority, in the form of the concepts expressed by academics has its value, but original research is fundamental and one does not forget that obtained by personal effort. I remember marks the aware.

Appreciation is rendered by the psychologically alert, for it takes a craftsman to understand a craftsman. I use your experience in the Pyramid illustrating purification enlightenment and unity time after time, when I am approached by our younger brethren, as to the meaning of psychology and philosophy.

(Psychology has hand-maiden philosophy, the sole aim and purpose of which is the union in consciousness of the finite with the infinite. Mark the role played by memory in this drama).

They are introduced to Brunton by Brunton having been true to himself. Cast your bread upon the waters and ye shall find it, after many days. Truth is durational-less.

Unity is prior to diversity, which leads to unity in consciousness through the exercise of memory.

The giving and the receiving of the valedictory of the elders, namely[42], "Go in peace" operates in by and through memory. Memory, as a science, resolves itself into the science of remembering: The finding in memory that needful, if the subject on hand is to progress. The quest is one of conscious moment.

When the Sower goes forth sowing, he sets forth that three-fold oneness – Strength, Wisdom and Beauty.

<u>Strength</u> is possession of memory personal.

<u>Wisdom</u> is ability to utilize memory, <u>when</u>, <u>how</u> and <u>where</u> required. (Note indication of TIME, SILENCE AND Space).

<u>Beauty</u>. Memory (love of Self) extended as sympathy.

Is not kindliness the expression of awareness? The aware remembers, that he is TIME in biological confinement, and that all others are but himself in extension. Exploitation and deprivation being the products of a materialistic viewpoint (theory of values) are transcended when the enduring is the guiding principle.

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[41] Page 115

[42] Page 116

One requires to remember, that the general is the measure of the particular and that the general is not a thing-in-itself. Memory marks the centralization in consciousness of all things-in-themselves, which were born out of TIME, the Source or Seed of the limitless-oneness.

The gaze of the gazer results in memory.

Everything depends upon the point of view.


Positive, Spiritual Negative, Material

All points of view are necessary in the Service of balance. Cognition and explanation of the negative leads back to the positive.

With my thanks and all good wishes to you always,

Yours faithfully,

John Muir.

**L27.117**

117 - 122
Letter from Charlotte Mark[43]
47, Campden Hill Court, Kensington, W 8.
16th Feb 1935

Dear Mr Brunton -

We are thinking a lot about you and hoping you are well and getting on with the book!! Have you had a rest at all, {illegible}! {illegible} are you still suffering from a plague of locusts that want to eat you up? You will have to give yourself a shake or shake them all off - The real people don't pester, so they will {slick} all right - It was a very great and real pleasure to get to know you. Your book Secret India has been a very moving experience to me - I do not think that any book of the kind has even touched me in quite the same way. I do not know how to explain it, but your book is really a being! Each time I read it it becomes more and more alive - There is an undercurrent of pain which cries out the whole time - and I know that no one really touches the real things without that pain. It has a peculiar quality, and[44] few there be that find it!!!

But I am not going {wandering} on about things on which you can write so much better than I! It is I who am waiting to read your next book, so you must let us have it soon.

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[43] "M" is handwritten in the top right corner of the page. "thank for notes promised make from Secret Doctrine" and "ask her send weekly times edition or {illegible} {illegible} paper" are handwritten at the top of the page in a different hand.

[44] Page 119

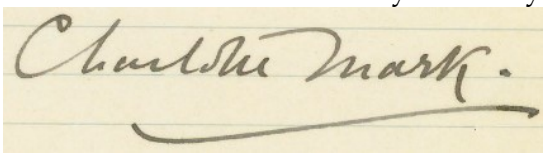
I posted the {Leadbeater} book to you yesterday - I don't know if it will be any help - I doubt it - I expect you will have to pull the whole thing through your own soul on this place where you stand.

I have looked through The Secret Doctrine but there is very little about Egypt - still I shall go on looking through any possible books and will send on anything I can find that looks interesting.

We do not expect you to write letters only perhaps a card now and then to say how you are getting on, as we both tremendously interested in your work. You are constantly in our thoughts and we often speak of you, and we wish you everything good - and if there is anything we can do or send on to you you have only to let us know. I have[45] no doubt you are encompassed by blessings from the many grateful readers of your books so you will be well regarded. I, for one, pray for blessing on a newly found friend who I think is really a very old one!

We both send you our love and very best wishes and hope to have news from you soon.

Yours very sincerely



I send enclosed because I think you will like it. I have often come across {illegible} extracts from this Avadhuta Gita and have always hoped that someone would translate the whole thing. At last here it is, done by {Dr} Shastri - {illegible} thinks it is beautiful and it will not take up much room in your luggage.

## L27.123

123 - 130
Letter from Charlotte Mark[46]
47, Campden Hill Court, Kensington, W 8.
15th May 1935

Dear Mr Brunton -

That I have not written for a long time does not mean that I have forgotten you {or} {quest} - on the contrary I remember you and it constantly and with increasing interest! But we have been in great trouble here since you left and I have had no time for letter writing - alas!

My friend Clare {illegible} has been very ill and it has taken all my time and strength to nurse her. She is in bed and will be for some long time I'm afraid, so you

[45] Page 121
[46] "M" is handwritten in the top right corner of the page.

will understand that I am kept busy. I have had no time to look through the books I intended, so as to make notes on the Pyramids, but I have not forgotten!

I am so anxious to hear your experiences of the night you spent in the Great Pyramid! I stayed up that night to pray for you that no harm might come[47] to you, and that you might be granted some illumination to help you in your work.

I still love your big book - more and more, the more I read it - though I have very little time these days I keep it on my reading stand and refresh myself when I have a minute to spare. It is a very remarkable and unique book! Perhaps you have heard {illegible} say this before (!!!) but it has an atmosphere quite its own, and I think there is something behind it greater than even you yourself who wrote it at present know. Your second book everyone is in love with. They say with one accord that they find it such a help - but I, who take you seriously enough to be quite frank with you, still say I am faithful to my first love, the "Search in Secret India" - which is not saying that I do not like the second, for I do - but the first has I think, set going a current in the western world which was not moving before - and something will come of it. There is some great force behind it. I feel this[48] so clearly. Of course the book is packed with suffering! It vibrates with it - hence the {power}!

There is more suffering for you still to come but you will keep open and not fear it, because you have {illegible} {illegible} to this cause {therefore} there is no turning back you face only one way! That is why I am always saying that "The formation of one single resolve is very important now," and when the crisis comes there must be nothing in you to resist it so that it may rush through you and accomplish its work. There must be no "you" in the way!! Please don't mind my saying all these things! You came here offering your friendship and I accept it and give you mine, quite simply and sincerely, and so I say just exactly what I feel which I {illegible} to be the privilege of a true friend! Something will {sweep} through you, and there must be no remains of "ego" to obstruct it. If there is, you will crash! If the "ego" is dissolved, then you can be used.

I must finish this {illegible} and get it posted. I am really mush busy nursing poor Clare to be writing letter at all - but I think a lot of you and your destiny - I know we have met before, and I know there is something ahead of you which, if you can come through it will let you in to a different region of being altogether - But you must pass {illegible} {illegible} the fire - A more raging fire than you have been through yet, much as I know you have suffered! So forgive a {wandering} old woman and keep on keeping on! Let nothing dismay you!

We both send love and blessings and hope to hear from you when you have time to send a line.

Always yours sincerely

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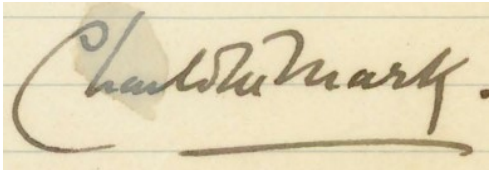
[47] Page 125

[48] Page 127



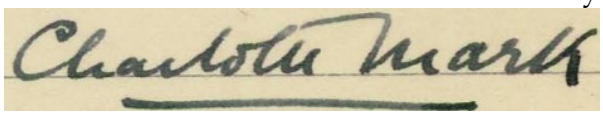
**L27.131**

131 - 132
Letter from Charlotte Mark[49]
22, Gordon Place, Kensington, London W.8.
31st Oct 1935

Dear Mr Brunton

Thank you very much for your letter. I am very sorry indeed not to see you before you go but I cannot manage to get to you this {evening} so am writing this to wish you everything good: Every blessing of success! I am tremendously looking forward to "The Search in Secret Egypt" and I am secretly hoping that one day (not too far off, as I should like to be here to read it!) You will be moved to write "A search in Secret London!!" I think it would repay the labours spent! All my best wishes and kindest thoughts go with you - and I hope we shall hear from you before very long again - The "Search in Secret India" still retains its unique power and {claim}! There is nothing quite like it in the literary world that I know!

Yours affectionately



**L27.133**

133 - 138
Letter from Charlotte Mark[50]
22, Gordon Place, Kensington, London, W.8.
15th Feb. 1937

Dear Himalayan Hermit:

I am sitting in an ecstasy of anticipation in from of a copy of your new book. I have been looking forward to it so eagerly that I hardly dare to open it! I have however seen the dedication to the friends who remain one in loyalty - and I claim the privilege of being one of those friends. I know I have not written to you for a very long time - I have tried often - but the moment I sit down to do it I am, as at many other moment, so

[49] "M+" and "M" are handwritten in the top right corner of the page.
[50] "M" is handwritten in the top right corner of the page.

vividly connected with some deeper aspect of you than {illegible} that can be reached through the past, that I have put down my pen and given up the attempt. So obvious is it to me that those of us who are striving on towards reality come, quite inevitably, nearer and nearer to one and then as they push on that letter writing becomes almost a farce - I hate it! I can see you, put out my hand and touch you - there is no such nonsense as distance, as time, or space on the level where the soul energises with such complete ease and freedom.

This is not {illegible}! It is just perfectly simple and literal truth - Our {illegible} are imaginary[51] - We allow ourselves to be fooled by the physical body which thinks itself stationary! The real "I," the seeker after reality, has most keenly followed you in your search all this time - Your first book, which I still read and re-read, formed a link as between pilgrims seeking the one thing! The only thing worth one moments consideration!

Clare {illegible} death knocked me {sideways} for a time - I was so completely warn out with the strain of nursing her through her long and terrible illness - and after 45 years together one does not part without a fearful upheaval and period of readjustment - Though I have known all this time that the parting has been merely a surface one and that she is nearer to me than ever - Still we are human, and our human feelings still get the better of us in such times as these - It was a terrible experience - But that is over - and I am here, not a {Himalayan}, but only a {Kensingtonian} hermit, pursuing my quest in a funny little room by myself where I hope, next time[52] you come over you will come and see me - I will make you tea and you shall sit on the floor and {intent} {illegible}.

Whether one sits in the mountains, or in a little "1st floor back" {bed} sitting room the goal is the same, isn't it - you would be the first, I am sure, to say that - all the same, I am glad you are sitting in the mountains because then you can write about them, it I can read it!!! The Himalayas have always tugged at my heart strings ever since I was old enough to know of their existence!

I have here, in a little shrine, a bottle of water from lake {Manasarovar}, sent to me through a friend - I treasure it more than I can say - It seems to make a {illegible} with those great heights and expanses where the gods would seem to live more easily than they {illegible} mortal men. I can see Kailas with its strange galleries and I can "feel with my hand the texture of eternity."

Ah well - I must close this clumsy message - Writing has come to feel to me very clumsy - slow[53]! The mind {illegible} so quickly! So easily - and the pen so slowly and awkwardly at least mine does -

I send you, as always, my very best wishes and thoughts - and I again tell you, as I have told you before that your "Search in Secret India" is one of the most wonderful books in the world - {illegible} will {illegible} it more and more. Again, I am not

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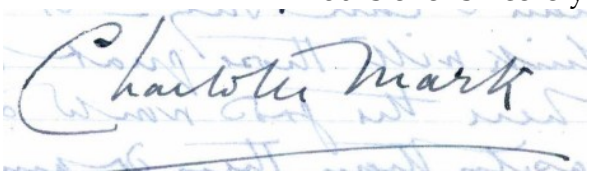
[51] Page 135
[52] Page 137
[53] Page 138

{rapouring}, but only telling you the simple truth - and I know the great debt we all owe you for it! Kindest thoughts and wishes from

Yours ever sincerely



**L27.139**

139 - 142
Letter from Charlotte Mark[54]
22, Gordon Place, Kensington, London W.8.
19th Nov 1937

My dear friend -

I am in my third reading of your wonderful book. How you must have suffered! You have given a most priceless treasure to the world - Will the world, {illegible}, see, as I do, the bleeding footprint upon every page!

I read, and re-read, and re-re-read with the most intense interest and feeling what you have written in it, and you may know that one reader, anyway, is grateful to you for the terrific ordeal you have been through to give the fruits of your experience and knowledge to the minds and hearts of your fellow-men.

Where are you, and what are you doing next? I received your letter of 11th Sept from Prague and I give you my sympathy from the bottom of my heart - I have felt all along how you have been suffering! How is it that although one knows so well that everything one has ever learnt has come to one through suffering yet one still cannot bear to feel that others should have to suffer too!

How are you? and where are you going to hide yourself while you get down on to paper the new "Secret Doctrine" that you say you have {illegible} back to the West? More "agony and bloody sweat," I can see it coming - but also the victory which can never be won without it - Well[55] - all my sympathy is with you and my most heartfelt profound interest in your present forthcoming work. Perhaps someday when you have time to spare you will come and see the old woman in Kensington who reads every line you write with never failing sympathy and interest. My little hermitage is not surrounded by breath-taking mountains, it is only in a rather drab London house, but as the Maharishi says in your "Secret India".... When your heart is set on "That" "There is no difference between living in a house in London and living in the solitude of a jungle." "This also is That!!"

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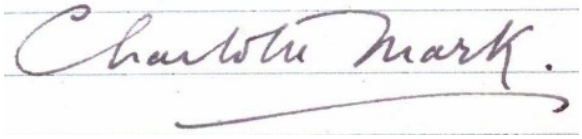
[54] "M+" is handwritten in the top right corner of the page.
[55] Page 141

So some and see me someday when you can spare the time and feel like it. If possible let me know when to expect you as I should not like to miss you.

With my kindest thoughts, and wishes, and hopes and confidence in things to come.

I am always your affectionate and sincere friend



**L27.143**

143 - 144
Letter from JAN[56]
Nov 12

Paul my dear,

It is ages since I have written to you. If I had not lost your letter until the day before I sailed I would have answered it long ago, I am now on a trip to Australia and new Zealand partly on business and partly on pleasure and as I knew I should never write any letters in long hand I decided to buy a type writer hence this scrawl, I am delighted to hear that your health has now quite cleared up and I am sure you will be delighted to see once again your Maharishee. I hope this letter will catch you before you leave California I expect to be back home at the beginning of march and will then write you a nice long letter without all these mistakes I am sorry to say that poor Mrs Nicolaus has been and is very ill just wasting away they say that her etheric envelope was badly torn when she was in Turkey and it has never healed up. At last I shall have time to do some serious meditation it has been almost impossible to do any serious work in London these last few months the atmosphere has been something awful, still as long as one can hold one's own it is something I am looking forward to this trip as I want a holiday badly and I am going to spend Xmas with some very dear friends with whom I was at Cambridge I will say goodbye now Paul my dear as I am getting tired as this is my first day typing.

With love and all good wishes
Your friend
JAN

**L27.145**

145 - 146
Letter from {Minifred} {Hudnut}[57]

[56] "J" is handwritten in the top left corner of the page.

Chateau Juan Les Pins[58]
Jan. 2nd.

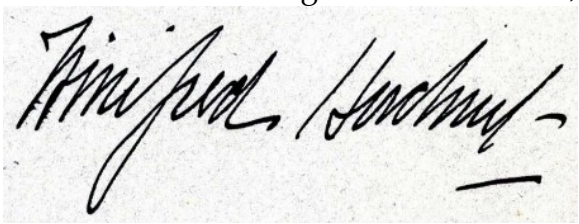
Dear Mr Brunton:

Thank you so much for your card with the kind wishes for the New Year.

Both my daughter and I expect to be here until the end of January, after that the Chateau will be closed until early spring. If your travels take you this way during this month we would be very happy if you would spend a few days with us. If not we hope to look forward to the pleasure of seeing you in the spring.

All of your books have been of great interest but I feel your last, The Quest of the Overself is even more enlightening and helpful to those searching for Truth.

With kindest regards from us both,



**L27.147**

147 - 152
Letter from H C Henderson
18 Homefield Road Wimbledon
24th April 1938

Paul Brunton Esq.,

In spite of any disclaimer on your part in your chapter on sex in "A Hermit in the Himalayas" "you take the teacher's robe upon your shoulders" and proclaim, certainly not on God's authority, and in contradiction to the teaching of Those Who Know, that is, those who have travelled the path, that the old paths to heaven are NOT the only paths.

You teach P. 208 "there is comforting salvation for us all, no matter what we do, whether we are old sinners or new saints." It is evidently of no use reminding you of Jesus' words, "Ye shall give account of every idle word" (how much the more of every deliberate and printed word!) for you would seem to have more knowledge than He, and then other writers of the New Testament. St John's Apocalypse says only 144,000 will be saved. Jesus says "Not every one that saieth Lord, Lord shall enter into the kingdom of heaven." There is a blind in the actual numbers but it means only those who conquer sax will be saved, and Jesus (words mean that not everyone that reaches the stage of recognition of the Overself will enter heaven. Both clearly stat that all will

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[57] "H" is handwritten in the top right corner of the page.
[58] Address appears in the letterhead.

not be saved. Salvation is open to all, but only those who do the will of God realise it; the others are cast out into outer darkness. Amongst the failures will be those who believe your teaching that the kingdom of heaven can be reached if sex is indulged in.

You say, "It is not the faith of the Deity that all should torture themselves by unsuccessful efforts to drive off the besetting attentions of what is, after all, a purely natural function."

First, it IS the faith of Deity that all shall make efforts to rise above animal practices. The purpose of earthly existence is to transmute animal man into god man. The only force available for man's use is the creative power. If this is expended in sensual pleasure the body has just so much less for mental and spiritual growth.

Second, you have no right to presuppose all efforts will be unsuccessful.

Third, Sex, as practised by men, is not a natural function. It is debased below the level of animal life, and before a man even enters on the path to mastery he must overcome, not only the physical habit of sex, but the mental desire. The gospels say very little about sex for the simple reason that they depict the path to mastery which starts with the birth of the {Christened}[59] man - after the sex force has been used to illumine the mind. Sexual desire IS an evil and is the result of man's indulgence for thousands of years, it is a craving that has increased with indulgence and for which man now blames God.

Had you taught that it is not wise for men suddenly to cease the physical act while desire burns in their hearts you would have been on firmer ground, but there is not the faintest doubt that every man should try to, make an effort to resist temptation.

You say, P. 202, "There is more than one way to divinity, a fact which the preachers of rigid asceticism frequently ignore simply because they know nothing about it."

Only one who has attained divinity has any right to make such a statement. The Buddha attained and he proclaimed chastity was essential. Christ said, "I am the Way" The Christ that is speaking is the creative power, either the cosmic Christ, the universal force, or the sex force allotted to[60] each individual man.

No half measures will suffice. There has only been One Path to divinity, there IS only One Path, and there WILL BE only One Path. Jesus said, "Straight is the gate, and narrow is the way, and few there be that find it." Is this salvation for all, or spiritual bliss simultaneously with physical sensation. One act of physical indulgence hurls any Yogi back to the beginning again.

You say, "The truth is that it is not the desire or use of the sexual organ which points the way to salvation, any more than it is the disuse or use of the digestive organ." Here again you evidently think you know better than Christ who said "There be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake."

It is not the use of disuse of any organ that matters, but the misuse. The sexual organ has a far more important role to play than as an instrument to provide man with

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[59] "Christ_ed" in the original.

[60] Page 149

animal sensations. Only when man has put animal habits behind him does he learn the real use of the sexual organ. God certainly never designed it for the use it is put to today. The hymen is proof of that.

You say, "Salvation is not primarily a physical matter. It does not concern the body so much as it concerns the inhabitant of the body -- the soul." You might as well say the music of the violin is not primarily a matter concerning the violin, but the mind of the man who plays it. Without the violin there would be no sound, no manifestation of the mind of the man. The purpose of life is the growth of man's mind by the improvement and development of the violin, the instrument, the physical body; from one string, to four strings, to stops, to all the refinements.

If silk purses cannot be made out of sow's ears, or grapes made to grow on thistles, neither can you serve God and Mammon, Mammon being the beast in man, one must die that the other may live.

If sex is a natural function as you say and all that is required is the hygienic interests of the body, then why do you not combine spiritual exercises with sexual indulgence, why don't you take means to satisfy this natural function in your Himalayan retreat. Can you imagine it?

You say, "a man does not require conflict and self-immolation." And yet Jesus said, "If a man take not up his cross and follow me, he is not worthy of me." What does follow me mean? Was Christ married with a family? or had he mistresses? Would he have held the grip on the men's minds and hearts for 2000 years if he had indulged sexually? You will say ordinary men cannot follow him, but they can at least try, and with your teaching there is no inducement even to try.

You say your teaching may not lead one to become a superhuman or a swami, but it can unquestionably lead one to become wise and controlled and at peace." Don't you realise that such peace may only be temporary, that you are relearning what you knew in past lives. All your thinking and philosophy has surely taught you very little if you imagine there is any permanent peace or wisdom short of Nirvana, and that periods of peace are only preludes to further effort, stronger battles.

You say, "the supreme mission of man for which he was sent down to this world is precisely to do nothing." Here again you contradict Bible teaching. God said, "in the sweat of thy face shall thou eat bread." This means[61] that in the early days man would have to work physically to obtain physical food, in the present epoch that man would have to sweat mentally, and taken all over that spiritual attainment (bread) would only be attained by man through physical and mental effort. The periods of knowing God in the stillness are only the quiet nights of spiritual rest giving strength for further days of activity, and effort. The periods of knowing God in the stillness are only the quiet nights of spiritual rest giving strength for further days of activity, and effort. But the supreme mission is not in the nights but in the days, the days of creation, the activity of manifested life, the attainment of mental and spiritual powers. The time for doing

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[61] Page 151

nothing only comes with Nirvana, off the earth, the periods of stillness only for recharging.

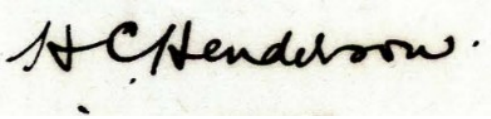
You say, P 210 "my attainment must unfailingly come to me in the end." It certainly won't if you follow the teaching you have given out. Your time here is limited, there is no eternity for earthly life.

With regard to Tibet P 118 you say "its fear of imperialism is baseless today." The very fact of China's weakness exposes Tibet to the imperialism of Japan who is backed by England.

You show a sad lack of knowledge as to the cause of the troubles of the world today when you recommend the High Lamas of Tibet to lease their goldfields to European for exploitation so that they might obtain more profit out of the mines. You would make of Tibet another Abyssinia. At times you speak as if you loved the Rishis and Great Ones who have their home in the Himalayas and yet you would like to see their privacy desecrated their inspiring magnetism polluted by greedy seekers after gold and trade. If the Tibetans want the benefits of western civilization, they may go west. Most of them know, intuitively, that their compensations for the lack of a few physical devices are incalculable.

My advice to Tibet is to keep the frontiers closed. England may no longer be an annexationist country, but your tale of Sir Francis Younghusband is only 30 years ago. Why should a country be compelled at the point of the sword to accept a political and commercial agreement? You say the point of the story is that the real reason of the Tibetan army's opposition in the face of a force with such superior weapons lay in its superstition. The point that I see is that England forces her way into a country where she was not wanted and killed the natives who tried to prevent her. Though these natives were not supernaturally protected the Law of Cause and Effect operates, grinding slowly perhaps but exceedingly small. There is a price to pay for everything from which law England is not exempt.

Yours faithfully,



**L27.153**

153 - 154
Letter from Lao Russell[62]
The Walter Russel Foundation, Swannanoa, Waynesboro, Virginia[63]
May 12th 1954.

Dear Mr Brunton:

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[62] "R" is handwritten in the top right corner of the page.
[63] Address appears in the letterhead.

Your letter gave us both much pleasure for it recalled how we nearly met you in New York in 1948. Something miscarried to prevent that but ended by your having the first volume of The Divine Iliad.

We would be very happy if you and Mrs Brunton would be our guest at Swannanoa instead of staying at the hotel. You would love this mountain close hand and the beautiful architecture of this wonderful place which we were fortunate enough to acquire for our headquarters.

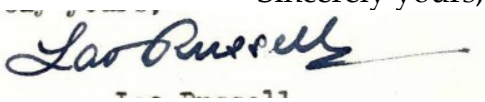
We well remember Prof. Wood's visit, for one of the things which impressed his memory on our minds was his statement that he knew you, for whom we have always had a warm spot in our affections. It is that fact that makes us look forward with pleasurable anticipation to meet you both and sharing some interesting hours together. In order that you may be up to date in knowing what we desire to accomplish in our work - especially our present work in relation to our fight against the use of atomic fission for either industry or war - we enclose our News Letter and August Class announcement.

We will enjoy each other these two short days. We say the same things in different words and will take great pleasure in recognizing ourselves in the mirrors of each other's world. In your "The Quest for the Overself" you say many things that we also say, but in different words. The only difference is that one is the result of tireless research over a long period of time and the other is the result of a timeless experience. The destination is the same however, even though the paths to it are different. We both marvel at the correctness of your conclusion reached from your studies and attribute it to inspiration within your Self. It may be that your research has helped you to recognize your Self - which we often say is the greatest miracle which can happen to anyone.

Now as to mechanics. You are probably contemplating coming on that Norfolk and Western night train which arrives here at 6-20 A.M. When friends come by that train we see to it that a taxi is waiting with a chauffeur who knows you are expected. We leave instructions with the servants to show them to their rooms to "recover" till breakfast which is served in their rooms if desired. The best train coming here is the day train which leaves New York at 1-30 P. M. and arrives here at 9-20 which still leaves us the evening together. Could you leave on the 7th and thus we could have another evening by your leaving just a few hours earlier. That train is on the Chesapeake and Ohio from Washington where you change - and we would meet you ourselves. Let us know what you decide, and we might even meet you if you could on the morning train, if we do not work too late the night before.

Looking forward with much pleasure to your coming, and with our warmest personal regards, I am

Sincerely yours,



Lao Russell.

PS. We thought you might also enjoy the enclosed {illegible} about Dr {illegible}.

## L27.155

155 - 156
Letter from Walter and Lao Russell[64]
The Walter Russel Foundation, Swannanoa, Waynesboro, Virginia[65]
May 25th 1954

Dear Mr Brunton:

We feel very much concerned for fear that you have not received the letter and enclosures which we mailed a day or two after receiving your letter.

In it we asked that you be our guests and suggested that you come on the day train which arrives at 9-20 P.M. [66]instead of the night train.

We know that there is plenty of time before June 7th to let us know, but still we feel the possibility that you did not get our letter although we addressed it carefully to the address given on your letter.

We will be greatly relieved when we know that our fears are groundless.

With pleasant anticipation in welcoming you and Mrs Brunton, we are

Sincerely yours

Dr and Mrs Walter Russell.

## L27.157

157 - 158
Letter from E W Janson[67]
Balfour House, 119 to 125, Finsbury Pavement, London[68]
15th March 1935.

Paul Brunton, Esqr,
Messrs. Rider & Co,
Paternoster House,
Paternoster Row, E.C.4

Dear Mr Brunton,

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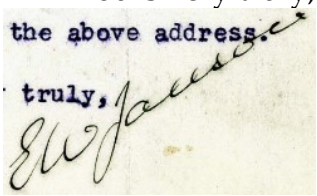
[64] "R" is handwritten in the top right corner of the page.
[65] Address appears in the letterhead.
[66] "illegible" and "June 7 Monday" are handwritten in right margin.
[67] "Jo" is handwritten in the top right corner of the page.
[68] Address appears in the letterhead.

Would it be possible for you to lunch with me one day before you again go abroad? I have read "A Search in Secret India" also "The Secret Path" and am very interested in them both. I think "The Secret Path" is the best exposition of Indian Philosophy for the Western Mind that I have come across.

Some years ago myself and my friends kept a so called Indian Mahatma in London, who had been strongly recommended to us by the late Professor Max Muller, and we studied under him for three years. I should very much like to talk over with you certain points in his teaching which might help the Western outlook.

I live at Grosvenor House, Park Lane, so you can wither write me there, or to my office at the above address.

Yours very truly,




**L27.159**

159 - 160
Letter from E W Janson
Balfour House, 119-125, Finsbury Pavement, London, E.C.2.[69]
April 16th 36

My dear Brunton

So many thanks for your letter of March 5th, enclosing a photograph of the Maharishi. Please {give} him my {illegible}. I am so sorry to hear about your wife and am glad {illegible} she is recovering. What a wonderful trip you are going to make I wish I were with you. I am getting on slowly with my meditations. Twice during them, I have wept copiously for some time {illegible} after each attack I have had a great {illegible} of exhilaration, I[70] suppose they came after breaking down some inhibition. I love to receive your letters, but I am afraid I am a bad correspondent as I have so little to tell you of interest, <u>let me know if I can be of any further assistance.</u> I am looking forward to reading your new book which comes out this month. I have {illegible} your message to the {illegible}. Many thanks for the help you have given me and with every good wish.

Yours

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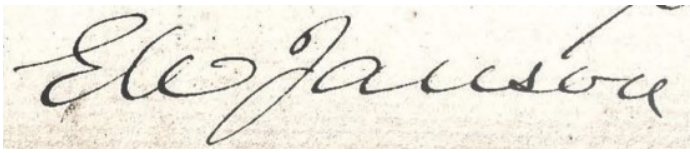
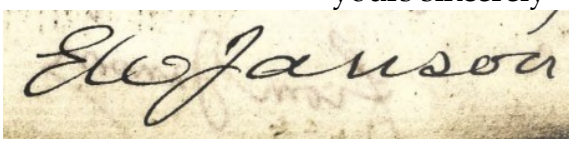
[69] Address appears in the letterhead.

[70] "{illegible} the {illegible} {illegible} {illegible} illness and {illegible} {illegible}, I can take over summer {illegible}" is handwritten in the margin in a different hand.



I[71] think I am progressing and I hope you are doing likewise with kind regards to your wife,

yours sincerely[72]



**L27.161**

161 - 164
Letter from Jan (E W Janson)[73]
Grosvenor House Park Lane, London
July 27th 1936

My dear Paul

It is quite absurd to call each other by anything other than our Christian names so I am {Jan} in future if you please. I thoroughly enjoyed your letter of May 14th and have been meaning to write you a long letter in return, but the moment I start to write my ideas all seem to vanish. I can dictate all right but the effort of putting pen to paper {negates} all my powers of expression. I looked up {illegible} on the map and should imagine from your vivid description of the place you will get all the peace you desire. I agree with you that the past teachings are no good for the future race and I hope when the new teaching {comes} through that I shall be able to help in it. I have given the Secret Path to several friends who {illegible} to find it helpful among them Mr Montague Norman the governor of the Bank of England (who was quite enthusiastic about it, that is the type of man that is needed for propaganda {work}, as {illegible} still seems to be the Major Deity in[74] most City {illegible} lives. I am going for my holiday {to} {illegible} and hope to see Rom Landau who wrote "God is my adventure" he lives near Chichester, his criticisms of modern teachings are both searching and illuminating. I shall return at the end of August. I somehow feel that the revolution in Spain is a warning to the rest of the Powers of the danger of stirring up hate and blood lust amongst uneducated people. Mrs Nicolaus is one of those people who has been suddenly plunged in a new atmosphere of thought and feeling and thinks it her job in

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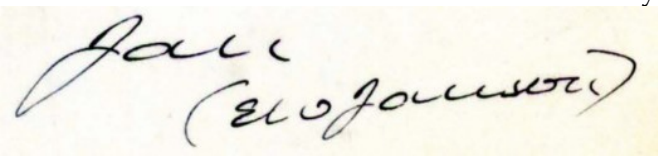
[71] Page 160
[72] "{illegible}" and some markings are handwritten at the bottom of the page in a different hand.
[73] "J" is handwritten in the top right corner of the page.
[74] Page 164

life to criticize the rest of the people who are trying to find truth, she has a heart of gold and will soon get over this phase. I am so glad to hear that your wife has recovered I {illegible} her "muy simpatico" as the Spaniards say. Please give her my {illegible} also to the Maharishee.

Yours sincerely



**L27.165**

165 - 168
Letter from Jan[75]
Grosvenor House Park Lane, London
Oct 29th 1936[76]

My dear Paul

Its {illegible} I am very much behind {hand} with my reply to yours of Sept {illegible}. I thank you for sending me the picture of the Maharishee and the little brochure on the Secret Path. I entirely agree with your views on propaganda. I am very interested to hear about the man you met in the Himalayas and {illegible} understand that his teachings should not be made public {such} happenings {as} this confirm that one is on the right path. Your notes {illegible} the Indian Yogis {illegible} are interesting, evolution is going on in thought as well as in nature, and what is relative truth in one period is not necessarily suited to another period of {illegible} evolution I am so glad that you are taking up the question of {illegible} your new book as I feel it is the basis of most of our troubles in the West. I have {illegible} ideas on the subject which I should like to discuss with you when we meet. I {illegible} like your title the "Gospel of inspired actions" it makes one think too much of the old religions. The teaching of the higher self in[77] action "is the idea I want to express {illegible} my wording is clumsy I am beginning to feel that we have {got} to the {illegible} of the mundane mind when thinking of spiritual matters, and one has to switch onto our higher {illegible} whose vibrations are probably much higher and {illegible} in another sort of {ether}. I have had to stop writing for a fortnight as I had adhesions on my spine from a fall sometime ago and these had to be broken down but I am alright again now. I am taking my grandson and his mother and father to Switzerland at the end of

[75] "J" is handwritten in the top right corner.
[76] PB inserted "I wrote day before this was read {illegible} Dec 1st" by hand at the top of the page.
[77] Page 168

January for 3 weeks as a holiday will do so good. When do you expect to be in London? With all best wishes for the coming year and with my compliments to your wife.

Yours ever

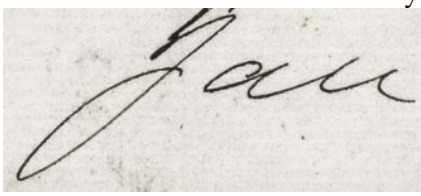
## L27.169

169 - 170
Letter from Jan
Balfour House, 119-125, Finsbury Pavement, London, E.C.2.[78]
Dec 21st 36

My dear Paul

I have just received yours of Nov 28 from Pondicherry. I asked {...}[79] last year. I hope you will be in England before this since next year as I have a lot to talk to you about and I am a bad scribe. I have not seen your new book yet, but have ordered it as soon as published I go to St Moritz on Jan 24th for 3 weeks with my son his wife and my grandson with all best wishes for the New year to your wife and yourself.

Yours affectionately



## L27.171

171 - 172
Letter from Jan
Balfour House, 119-125, Finsbury Pavement, London, E.C.2.[80]
Jan 21st 37

Paul my dear

{...}[81] I liked your last letter very much and have send it on to {illegible} {illegible} who seems to take a lot of interest in your work. {illegible} {illegible} {illegible} beginning "And this I know, whether {illegible} {one} {free} light etc" is on the

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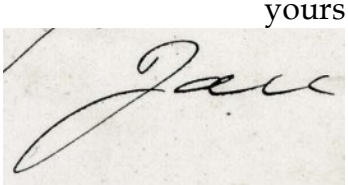
[78] Address appears in the letterhead.
[79] A large piece of this letter has been cut out.
[80] Address appears in the letterhead.
[81] A sentence or more has been cut out of this letter.

{illegible} lines as the idea that at the height of any physical pleasure the ego has a glimpse of the real self. I {illegible}{Mrs} {illegible} {movies} at {illegible} with the {Nicolauses} last {illegible} a spiritual and charming little woman she {illegible} {illegible} you quite well I am off to St {illegible} on Sunday so au revoir and a light live as the fisherman says.

yours



**L27.173**

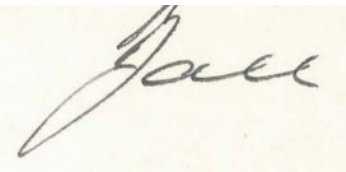
173 - 176
Letter from Jan[82]
Balfour House Finsbury pavement London E.C.2
May 7th 37

My dear Paul

I have two letters of yours to acknowledge Feb 25th and April 12th. Each time I have sat down to reply something has stopped me. I felt that you were not {happy} when I received yours of Feb 25th but yours of April 12th told me that the clouds had passed. I had a very pleasant time in Switzerland and have since spent 3 weeks with my wife on the Riviera. I am glad that you {have} {gone} back to Rider and Co as I am sure these big {illegible} have the critics in their pockets. I wrote {to} "Light" complaining of Mr {illegible} {illegible} review on "A Hermit in the Himalayas" but they would not publish it as they said it was a personal attack on Mr P.B. I enclose you the review; my office boy would have written a better one, and if the Book had been published by Rider I don't think P.B. would have dared to write such a review. I am getting on slowly and I {mean} {to} {be} much more in touch with you than I was. I always {illegible} your letters to {illegible} {illegible} who in turn gives them to his mother to read she is a very intelligent old lady. I shall be immensely interested in the "Quest of the Overself" when do you hope to publish it? Many of your ideas have been latent in my subconscious and it is only when I see {them} in print that I realize their {illegible}. Someday[83] I will try and write you a decent letter but you know my limitation {illegible} {which} if {I} can be of any more help let me know

Your affectionate

[82] "J" is handwritten in the top right corner.
[83] Page 176



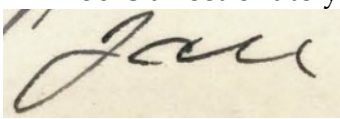
**L27.177**

177 - 178
Letter from Jan[84]
Balfour House Finsbury Pavement London E.C.
July 27th 37

My dear Paul

I have to acknowledge your letters of May 26th and June 26th plus photograph I have been very remiss in not having written you before but I have been rather under the weather. Last summer I had a bad fall and damaged my spine and having spent {illegible} months with doctors and an operation {illegible} {the} {bargain} I was no better so I went to an osteopath and now I am glad to say I am practically cured; and just off for a good holiday. Your last letters were really wonderful but as you say for most people personal contact with a teacher is necessary before one can get over the borderline and realize oneness; I am concentrating on a black spot on a white background to try and loose the ego sense but it is so slow, after all what does time matter as long as one knows that one is getting nearer truth. I am sending your letter on to Mr {illegible} for him to read and ponder over on his holiday. I have you in my thoughts every day so you will appreciate my attitude towards your teaching. Let me know if any finance is needed

Yours affectionately



**L27.179**

179 - 180
Letter from E. W. Janson[85]
Balfour House, 119 to 125 Finsbury Pavement, London, E.C.2[86]
17th September, 1937.

Paul Brunton, Esq.,
c/o Thos. Cook & Son, Ltd.,

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[84] "J" and a small triangle are handwritten in the top right corner.
[85] "J" and a small triangle are written in the top right corner of the page.
[86] Address appears in the letterhead.

Berkeley Street, W.1.

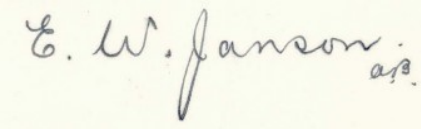
My dear Paul,

Many thanks for your long and interesting letter of September 9th.

It has answered so many questions that I had in mind that I think we must be in telepathic correspondence.

I am looking forward to seeing you in the third week of October. Meanwhile, the best of luck.

Yours,



## L27.181

181 - 182
Letter from Jan[87]
Balfour House, 119 to 125 Finsbury Pavement, London, E.C.2[88]
My birthday. June 29th 1938[89]

Paul my dear

I have to acknowledge the receipt of yours of April 24th and June 10th. For some reason I have tried time after time to write you but something has always stopped me. {Now} about your health. I do hope you are better and I am sure you could not have a better or more peaceful spot than the desert of Arizona and you are very wise not to return to England till next April I was sorry not to say good bye to you before you left but {illegible} is no {reparation} to us. The other day I went to lunch with the {Nicolauses} and a Mrs Anderson who is a very good medium was there she gave me a sitting and I have enclosed what her {illegible} {illegible} told me Mrs {Anderson} was in deep trance. Please send me your reactions on the {resume}. Let me know if I can be of any help as although things are still bad in the city I can always raise a bit for you. The {announcement} mentioned in the type written script I sent you is The Gospel of St John as dictated by him to {Polycarp} it was to find this and after {treasures} that I made my trip to Istanbul some {7} years ago but the trip was unsuccessful as we had no {illegible} {de} {illegible} so {next} year it seems we are to make another attempt. Don't worry about my family making trouble[90] about my searchings after truth opposition is always good. I have got very little further with my meditation but I have {illegible} got a technique which I hope will give results everyone has got to work out his own

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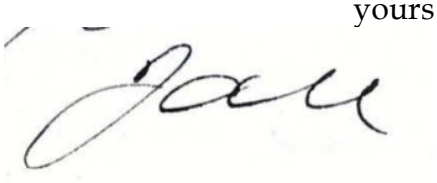
[87] "J" is handwritten at the top of the page.
[88] Address appears in the letterhead.
[89] PB inserted "replied July 12 by airmail" by hand at the top of the page.
[90] Page 182

technique himself I find Mr and Mrs Nicolaus are going to Turkey {next} Sunday he has got a job to look into the Turkish mines which have been given as security for the £10 {coocoo} which great Britain is lending to The Turkish {illegible} {illegible} I am sending you a letter that Mrs Nicolaus wrote me after the sitting with Mrs Anderson as it {illegible} {I} {know} {illegible} {light} on what was said at the sitting and it up after you have read it. I don't take Mrs {Nic} {all} {serious} but she has a good heart. I am going to get the yacht into {concession} at the end of July and go for a cruise to the beach. I am in hopes of going to Australia and New Zealand this October as I have {illegible} to do there and really old friends. I used to know California and Arizona well in the old days, and Will {Crocker} of {Crocker's} Bank San Francisco was one of my best friends but he dies this spring.

With best affection and good wishes
yours



**L27.183**

183 - 184
Letter from E. W. Janson
Balfour House, 119 to 125 Finsbury Pavement, London, E.C.2[91]
27th July, 1938.[92]

Paul Brunton Esq.,
c/o Thos. Cook & Son, Ltd.,
Los Angeles, California.

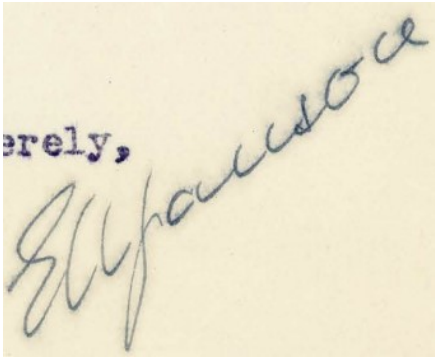
My dear Paul,

Many thanks for your last letter, which I have not got by me. I am just off for a month's holiday, and on my return I will write you fully.

With all best wishes,

Yours sincerely,

[91] Address appears in the letterhead.
[92] PB inserted "wrote Oct 12" by hand at the top of the page.



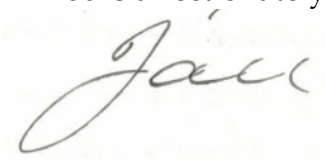

**L27.185**

185 - 186
Letter from Jan
Balfour House, 119-125 Finsbury Pavement, London, E.C.2[93]
Aug 14th 1939

Paul my dear

I am a disgrace not to have written you before but so far I have not experienced anything calling for special comment, this does not mean that I don't want to see you again as I have a lot to talk over with you and you are daily in my thoughts. You are a naughty boy not to take more care of your health as the "old clasp of the swirling sea" is not for you yet; and I find that many unexpected people are taking an interest in your teaching I am trying to {sell} {the} {illegible} but I am afraid there are no buyers these days so there is a possibility that we may spend some days together on her when you return to England; as she will still be at Rye. My trip to New Zealand gave me great peace but it is difficult to hold it in this hurly burly. I think Ron Landau is lunching with me on the yacht this week; he is an interesting personality. Is there any one of your male students that I could meet who lives in London? I remember you once mentioned a man who ran some chemical works near London as it is useful to exchange[94] notes with others on the same path. I hope your publishers are treating you well as they must be making money out of your book dealing with world troubles should sell well. I can still find a bit of dough if you want it.

Yours affectionately



[93] Address appears in the letterhead.
[94] Page 186

**L27.187**

187 - 190
Letter from Magella Lassoon[95]
6. Hamilton Place W.1 London
Jan. 21st 1940

Dear Mr Brunton,

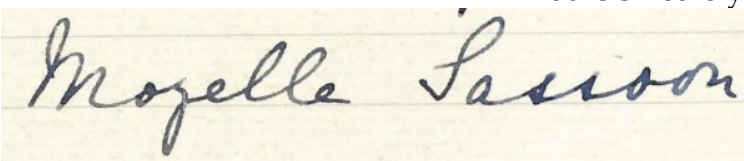
I thank you for your very kind letter of {4th} inst. and feel emboldened to explain why I was so anxious to hear from you. Seven years ago I lost an only son whom I adored and who was devoted to me - A year later I was persuaded to try and speak to him through a medium, which I did more out of general interest than from personal desire. Over a period of 4 years I saw several mediums with some of whom I had what appeared to be very good results. Although I seemed to be talking to my son and my husband, these sittings gave me no pleasure and no comfort and on hearing this a friend advised me very much on the lines that you have written to me: to give up the sittings. This suited me personally, but soon after I had done so, two friends with mediumistic powers (I myself have no psychic power at all) who are not acquainted with one another wrote to me from abroad, saying that my son had sent me a message saying how unhappy he was at my no longer speaking to him and that he felt I had deserted him. This is why I have been trying to discover which is the right way to follow, as the thought of making him unhappy is a bitter one.

Since nearly two years now I have been trying to find the spiritual path and though I have not progressed very far, I have achieved a measure of detachment and content. What saddens me still is the thought that there is no future and no re-union with regard to earthly love and that that also must be considered material and illusory. While there is plenty to do for other on the surface, in the last resort {Self} seems to be one's chief goal. I do realize however that a highly evolved Self can help others to find themselves. I have read all your books and constantly re-read them; they contain something that appeals to my innermost being. Reading is my greatest pleasure and I always think that if I were left with only two books in the world I should choose "The Inner Reality" and "The Bhagavad-Gita."

I figure you as very happy now in Southern India but if you return to England, I should be so grateful if it were possible for you to grant me an interview. There is so much that one cannot write down.

With again my heartfelt thanks

Yours sincerely



[95] "S" is handwritten in the top left corner of the page.

## L27.191

191 - 192
Letter from E.W. Janson
Balfour House, 119 to 125 Finsbury Pavement, London E.C.2.[96]
5th July, 1940.

Paul Brunton, Esq.,
c/o Messrs. Thos. Cook & Son,
Postbox 171,
Madras, India.

My dear Paul,

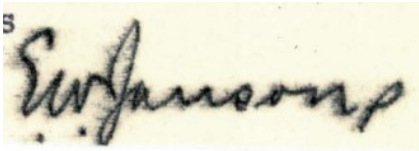
Many thanks for your post-card. Unfortunately I am laid up at the moment with my old back trouble but I hope soon to get about.

We are going through stirring times over here as I expect you are in India, but I am quite confident the result will be in our favour. I am holding on still but these times it is very difficult to make progress.

Will you write you a long letter later.

With all best wishes,

Yours



## L27.193

193 - 194
Letter from E.W. Janson
Balfour House, 119 to 125 Finsbury Pavement, London E.C.2.[97]
26th June, 1941.

Paul Brunton, Esq.,
c/o Messrs. Thos. Cook & Son,
Postbox 171,
Madras, India.

Dear Paul,

It is some time since I have written you and it is a long time since I have had a letter from you. I expect most of them have gone to the bottom of the sea. I am still plunging along making the best of things as far as possible. Personally I think the war will be over this Autumn and then there will be some real work to be done.

---

[96] Address appears in the letterhead.
[97] Address appears in the letterhead.

Can you tell me who is the Tibetan who dictates circulars and letters which are issued from the Alice Bailey office in Tunbridge Wells and who I understand is one of the higher spirits in India.

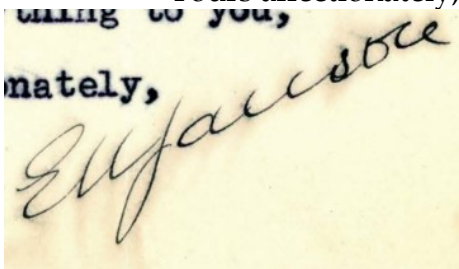
I have not yet been able to get a copy of your latest book but I hope to shortly.

Can you tell me about the temple of Madura in Southern India. My friend Tudor Pole wants to know. As you may know, he started the one minute silence when Big Ben strikes 9 o'clock in the evening and he is doing very good work.

I have met a man named Archibald Cockren who has written a book on alchemy. He really seems to have gone far on the way to discover the Philosopher's stone as he already claims to have got the elixir. I am going to see his laboratory next week. He is a very serious little man and if he really has discovered the elixir it will be a great thing for humanity. I told him he had better leave the Philosopher's stone alone as that would be making trouble.

Meanwhile, the best of everything to you,

Yours affectionately,



**L27.195**

195 - 196
Letter from E.W. Janson
Balfour House, 119 to 125 Finsbury Pavement, London E.C.2.[98]
17th March, 1942.[99]

Air Mail.
Paul Brunton, Esq.,
c/o Messrs. Thos. Cook & Son,
Postbox 171,
Madras, India.

My dear Paul,

How nice to hear from you again. We all now seem to have settled down until the war is over which I hope will be this year as far as Germany goes.

My brother died about a month ago to whom I was very devoted but I have now got in touch with him and he is delighted he is on the other side.

---

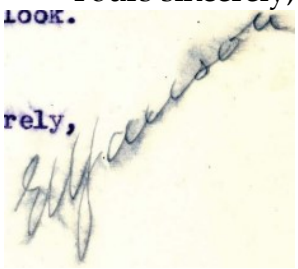
[98] Address appears in the letterhead.
[99] PB inserted "Xmas greeting 1944" by hand in the top left corner of the page.

I have not yet obtained your new book as I have not mastered the old ones in some respects.

Many thanks for the details of Madura which are very interesting. I am sending on your letter to Tudor Pole as I am sure you will not mind his reading it. He is a great help and has a very broad outlook.

With all best wishes,

Yours sincerely,




**L27.197**

197 - 198
Letter from E. W. Janson[100]
Grosvenor House, Park Lane, London, W.1.
25th January, 1945.

Dr Paul Brunton,
c/o Grindlay & Co. Ltd.,
Post Box 49,
Madras, India.[101]

My dear Paul,

How nice to hear from you again and I hope it will not be long before we see you over here. You must have had some wonderful experiences whilst you have been in India and I am very anxious to hear about it all.

Your last book was a masterpiece but it wants a lot of studying and I am afraid very few mortals will be able to grasp it as a whole.

I and my family are all well in spite of the dreadful times we are living through, but I think the peace is going to be more difficult than the war as everybody seems to think they are going back to the old ways which, of course, will be hopeless.

I am still plodding along and hope I am making progress but it is very difficult to gauge it.

They yacht was taken over by the Admiralty who set it on fire, so that pleasure in life has gone; but still at my age the physical pleasures do not take a large part in one's life.

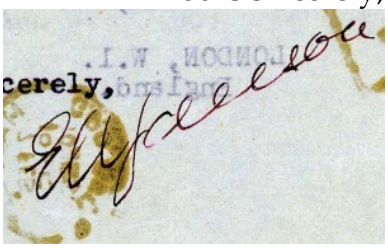
---

[100] "J" is handwritten in the top right corner of the page.

[101] Address on back of letter is crossed out and replaced with: "Dr. Paul Brunton, 595 Hyderali Road, Mysore, India."

With all best wishes,

Yours sincerely,



**L27.199**

199 - 200
Letter to Kirk[102]
Box 34, Station D, New York 3, U.S.A.
January 11th 1947

Dear Kirk,

I wrote you a long letter on September 19th by airmail and hope you received it safely. The latest copy of "Life" which I received was dated July-Sept. 1946. It takes two to three months for printed matter to reach this country from India, unfortunately. Enclosed please find my check for ten rupees to cover renewal of subscription to "Life." What is the news about your manuscripts? You may have them sent to me if you wish for trying the various publishers as I have as a result of being here for some months the names of a couple or more who are a little more interested in advanced thought than the ordinary publisher. Dutton's, I regret to say have undergone a reorganization of staff and the new editor is not interested along these lines. I would also like to give you the address of a magazine which is publishing metaphysical, religious, new and advanced thought, articles and books and which is calling for manuscripts from writers. See enclosed circulars. Please not they have also started a book publishing department. I have no personal contact myself with their editor as I am still refraining from recommencing journalistic work.

Krishnamurti has been seriously sick with kidney trouble and is now convalescing. He had planned to go to India last month but his trip will have to be postponed probably until next summer or autumn. Young Harper was drafted unto the army and will have to spend the next year or two in uniform.

I wonder how you are getting on in Nilgiris in these turbulent times. Please give my kind regards to Mr. Spiers. I presume that Prof. Wood has been able to arrange his passage to Canada or England by now.

With kind regards.

Yours sincerely,

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[102] "K" and "airmail" are handwritten at the top of the page.

## L27.201

201 - 204
Published biography and publication list of Professor Ernest Egerton Wood.

*Extract: none*

## L27.205

205 - 206
Form to borrowers of "Life and Its Manifestation."

*Extract (typewritten on the back of the form): Copy of "Form 1" my signed letter of application for the volume "Life and Its Manifestations":*

*29th December 1944*

*"I promise to return it, postage paid, to your address, in good condition, at or before the expiry of three months from the date of issue, or whenever you desire me to do so, to refrain from writing therein, marking passages, cutting out extracts, or in any way defacing or mutilating it, and faithfully to adhere to the conditions laid down in Form 1."*

## L27.207

207 - 208
Incomplete letter
Undated

{...}[103] somewhat limited because of the war.

I am afraid we shall have to let the significance of "The Christ" go until we can have a personal discussion about it. The difficulty may trouble you somewhat because of the significance which has always been attached to these teachings by our inheritance, our environment, and our training. Actually this is a new growth and a new inspiration which derives its force and life not as an offshoot of Christ's teaching but as an off-shoot from the same general source from which his was drawn. This you subconsciously recognize when you not that Dr Brunton received his mission from the same Sacred Four. If the matter troubles you too much, put it out of your mind for the present for it will all straighten out one day. We shall also discuss when we meet the Theosophical Society and the other thigs you mention.

Meditation conditions are a matter of personal factors. The best time is the time which you find most propitious. While twilight as a general rule is preferable, it may not always be feasible for some and if you find the late evening or some other time better this is the time you would do well to adopt. As you say, the road is difficult but there are compensations and one day the difficulties will grow less.

---

[103] Previous lines are missing.

I like your letter to The Reader's Digest and hope that they print it. It should be a worthwhile message for the magazine's readers. In the meantime, may I wish you the best of the holiday greetings and also my best wishes for your days next year. May they be less burdensome and more enjoyable.

P.S. If we have not succeeded in getting together before that time, you will find a more extensive and very adequate explanation of this whole problem of Christ's teachings in Dr Brunton's new book.

## L27.209

209 - 210
Incomplete letter from P.B.
Undated

{...}[104]The electric razor which you so kindly lent me petered out in England, so I will send it to the makers for repair as soon as I can trace their full address. Or if you have it, please send it to me. As soon as it is repaired, I will post it to you.

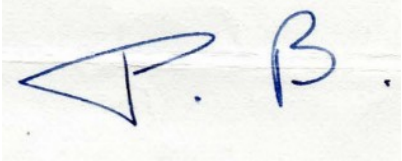
Another thought which it might be advisable to give you at once is that your body is so sensitive that it registers psychological disturbances and emotional strain very quickly. This is the cause of most of your maladies, I believe. So it is absolutely necessary for you to be on your guard against negative emotions if you are to maintain good health.[105]

About four months ago I sent a letter to Mrs. Hutzler from England and I hope she received it, as I did not hear from her since I left the States.

The work in Europe went extremely well and I had a comfortable apartment in the Harley Street area of London. My visit to Czechoslovakia was in some ways the high-light of the whole European visit, for nowhere else did I find such a keen, earnest desire to apply the teachings of the Quest to life. However, the political conditions there made me realize that Communism is too evil to be appeased and will eventually have to be fought out.

Please give my kindest regards to Norma and Herman Hutzler.

With my peace and blessing,



[104] Previous page is missing. "-2-" is typed at the top of the page.
[105] This paragraph is circled by hand.

## L27.211

211 - 212
Letter to Mother and Dad
November 1, 1955

Dear Mother and Dad:

Many thanks for your airletter of the 25th. No, the Connecticut countryside is not low-lying; it's quite hilly in fact, like Buckinghamshire. It's one of the most beautiful states in the Union, which is why it is preferred by wealthy people, and land is high there. But it contains many small rivers, normally placid, but when the rains keep falling, they overflow their banks and inundate the towns along their sides. Yes, I do believe that splitting the atom has interfered with the normal forces of Nature and that we are paying the price for it. The trouble is that man has progressed scientifically and materially, but does not have the spiritual understanding to use it properly. We are like children playing with loaded guns. The evil loose is that created in the hearts of men and it materializes on the physical plane. Nature is not evil -- how could God be? We create our own Karma, as individuals, and as humanity. Mankind just refuses to learn its lessons and must continue to suffer until it does. But I believe a spiritual revival is coming in our time, and the world will have a fresh chance. It had better use it properly. Unfortunately, evolution is slow, and it takes thousands, millions of years, for definite changes. But the ultimate end is sure; willingly or unwillingly we will be forced to turn to God, and fulfil our cosmic purpose. The weather is still fairly mild here, no frost yet. The clocks went back Saturday night, and so it's dark going home between 5 and 6 p.m. Nice that you still have roses. They are my favourite flower. Quite a few bushes in neighbour's (and ours) gardens, and they are pretty to see. Not much left now. I wish you lots and lots of good fortune with the new catalogue. Let me know how it makes out. I too, have a few plants in my apartment, a philodendron and a couple of gardenia plants, and one nameless. They bring a breath of nature into one's home. Say, what do you mean "getting old and tired?" Nonsense! The Fifties are the prime of life. You should be full of beans, well, with reason of course. But you've a long way to go yet! Well, not much news at the moment, I'll write again soon. Meantime, all my love --

from

## L27.213

213 - 214
Letter from {Unknown}
June 8, 1955

Writing this letter is difficult P.B. --

because the things I want to say, the important things, the things within, are elusive delicate feelings: when one tries to grasp them they evaporate. Add to this the hardness of trying to discuss non-physical concepts in concrete language.

But above all perhaps it is because I feel, that having gone through all this yourself, you are aware of the many-faceted aspects that present themselves to a struggling and bumbling Quester. So what is the point of burdening you with my reactions to the infinite ways in which the Quest makes itself manifest to me?

Every day I could write a page on some one reaction to a feeling or awareness that floods one's being momentarily with the wonder and awe and love of that superior being which envelopes us. But I don't -- because of these same reasons.

More and more I admire you for having conquered the myriad trials of the Quest and for having reached the goal we seek. And even more am I grateful to you for not forgetting the rest of us who, struggling in the mire, look up yearningly. We owe you so much for your help, tolerance, and compassion.

During the past year the Quest has become so vivid to me. I have become aware of the existence of that better Self; and of its receptiveness and love. As you said in Arunachala, what a blessed relief to pull oneself out of the muddied river of emotion on to the tranquil bank of the Overself! This increased awareness of the God within has spurred my desire to enter into true consciousness of it. And I look forward to such a glorious boon with humble gratitude to the World Mind that makes such a blessing possible. We are so fortunate that God has made this possible.

But, you see what I mean, these feelings, new and inspiring to me, are old and basic in your outlook, so why should the tyro take up the time of master with his enthusiastic babblings? It is all so wonderful and I thank you deeply for the inner help you have sent me. I shall never be able to deserve it, but I shall try to live up to it. Please accept my fervent thanks, and keep me in your thoughts.

By the way, the nocturnal visitors have departed or are quiescent: I have not experienced anything for some weeks. But I still keep the hall light on at night-time, having formed the habit. Thank you for this help, too!

## L27.215

215 - 216
Postcard from {Unknown}[106]
6 July 1976[107]

Dr Paul Brunton
{Joroil}-A
CH 1807 Blonay (Vaud)
Suisse

---

[106] The Sanskrit character Om is handwritten at the top of the page.
[107] Postmarked date

Dear P.B.,

may this Bicentennial celebration of America ring in a century of peace and prosperity for mankind.

Be well, be blessed and may beloved {illegible} {illegible} wings for your thoughts...

Affectionately

## L27.217

217 - 218
Postcard from {TJS} to Mrs Anthony Damiani
Undated

Mrs Anthony Damiani
Route 414
Valois, New York 14888
Etats Unis D'Amerique

P.B. [108] has received your present of a scarf and a glazed pottery container holding freshly dried parsley.

He thanks you for sending them. He has tried the parsley and enjoyed it, and is going to use the scarf.

He asks me to convey also the following message: "May you enjoy the beauty of nature vicariously through the card."

## L27.219

219 - 220
French postcard from {Claire} Bon[109]

*Extract: none*

## L27.221

221 - 222
Postcard from Peter Chou

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[108] "X" is handwritten over the contents of the postcard.

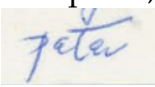
[109] PB inserted "From Mdme Bon Manageress of the Vegetarian {Pension} at {Cosier}", "enclosed book by her guru 'Leo splendours {de Tipheret}' on the sun worship" and "Rec'd June 23 but no '78 acknowledgement was sent ask c" by hand.

Paris
8/5/79

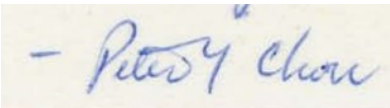
Dear PB-

It's August 15th today - a national holiday in France. I thought they were honouring Napoleons birthday, but it's the Ascension of the Virgin Mary they're celebrating. I'll go on a pilgrimage to Chartres and pray to Her for blessings.

With peace,



O Notre Dame
Sets the soul aflame
Zodiacs of fire
Instantly inspire
Petals to grow
The Rose to glow
Concentric rings
Prophets and kings
Gathering to pray
Brilliant array
Musical precision
Musical precision
Mystical vision
Infinite ocean
Eternal motion
All is converging
O Blessed Virgin



**L37.223**

223 - 224
Postcard from {Ruthie} to Eva, Beau and Melody
Undated[110]

Mr B. Glass
60 Rietholz St.
Zollikerberg 8125

[110] "Dentist 3:30", "return 10th {illegible} may" and "1:30 {illegible}" are inserted on the page in a different hand.

Zurich Schweiz

Dear Eva {Beau} and Melody, and Renata {illegible}

I am sitting here in this wonderful city of Bangkok. I got a grim welcome, where I heard about the Coronado crash. I didn't know what it was and at moment like that you forget personal issues. {Illegible} is on his way home now and I shall stay until at least the 20th of March. I have many friends here, and I love the people who live here. I hope you are all {illegible} {illegible} in glorious Zurich. I shall go out in the country to a beach on the bay of Bengal. Please give my regards to Mr Brunton.

Love

## L27.225

225 - 226
Postcard from {Unknown}[111]
Undated

May the light of All Ages remain with you always, very dear P.B.

Yours in {illegible}

## L27.227

227 - 228
Postcard from Irene {Schwitz}
20.11.80

{Herrn} Dr Paul Brunton
Apart. 22
107 Avenue des Alpes
Ch-1814 La Tour de Pielz
Schweiz

Dear Dr Brunton,

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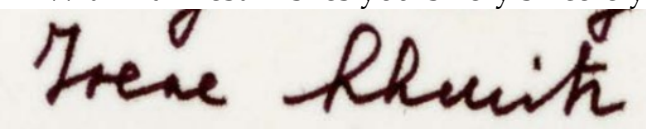
[111] Signature is in Chinese.

I hope that all is going well with you. I am looking forward to seeing you next year.

With warmest wishes yours very sincerely



**L27.229**

229 - 230
Card from Jennifer Romm
December 17th, 76

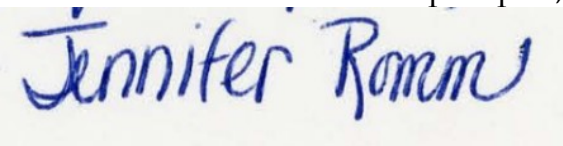
Dear Mr Brunton,

My name is Jenifer Romm. I am twenty two years old and a graduate of Ithaca College School of Communications. I am pleased that my introduction to you comes close to the holiday season, with its warmth and reflection. Season's greetings to you.

About 5 years ago, my sister Lisa brought me to Ithaca. More recently she lent me her copies of 'The Secret Path' and 'The quest of the Overself.' These books led to my meeting Tony and attending his classes. Slowly, I feel myself gaining an awareness of what the path is. This awareness is so very abstract. I feel graced to have guidance through your books. Thank you for sharing such beauty.

I am optimistic in that with continued studies, I will earn a greater understanding. Perhaps at a time when I am sure of myself and my Knowledge, and of what the quest is, we will meet.

with deep respect,



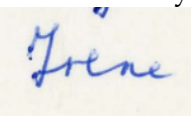
**L27.231**

231 - 232
Postcard from Irene
16.8.72

{Herrn} Dr Paul Brunton
Chemin de Ballallaz 14
Ch-1820 Montreux
Appt. 11 Bloc A

{illegible}[112] many kind regards

Yours sincerely



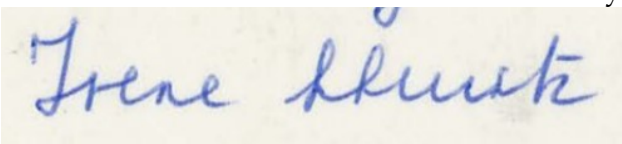
**L27.233**

233 - 234
Letter from Irene {Schwitz}
Undated[113]

Dear Dr Brunton

I beg your pardon for my delay.

Yours sincerely



**L27.235**

235 - 236
German letter from Ihre Irene {Schwitz}
Undated

{Herrn} Dr Paul Brunton
Ch-1820 Montreux
Chemin de Ballallaz 14
Bloc A Appt. 11

*Extract : none*

**L27.237**

237 - 238
Letter from Irene {Schwitz}
18.6.80

Dear Dr Brunton

Thank you very much for {Esepris} - letter. I send you my best wishings for your health,

yours very sincerely

---

[112] One or more words is illegible due to damage.

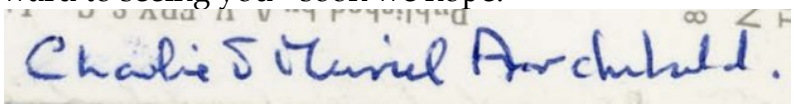
[113] "{ach} receipt {z} {illegible} of P.B." is inserted in a different hand.

**L27.239**

239 - 240
Postcard from Charlie S Muriel Archibald
21 SEP[114]

Dr Paul Brunton
c/o Grindley's Ltd
54 Parliament St
London SW

A familiar scene to you no doubt we are passing through London on our return to NZ after a wonderful time in Ireland. Passed through Cairo en route to GB and thought about you. We let the factory very well in the end and like your Russian friend of old now contemplate another. Strange to say life moves very smoothly long may it last. {Bates} are well we look forward to seeing you - soon we hope.



**L27.241**

241 - 242
Incomplete letter from {Unknown}[115]
August 11, 1980

Dear P.B.

I am so happy for you. It has all been {illegible} it hearing you are free are free to be a hermit a {guru}.

As for me, I shall now put myself at the shrine of G.D. if she will take me.

My love and faith and devotion to you are intact. Please pray that I will {...}[116]

**L27.243**

243 - 244
Postcard of Crabapple painting by Ch'ien Hsuan

---

[114] Postmarked date
[115] The Sanskrit Character Om is written at the top of the page.
[116] The following lines are missing because the page has been cut.

Undated

*Extract: Crabapple Chinese painting Yuan Dynasty by Ch'ien Hsuan (ca. A.D. 1234 - 1300)*

## L27.245

245 - 246
Postcard from {Unknown}[117]
{Goteborg}
21 April '76

Dr Paul Brunton
Au Jordil -A
CH-1804 Blonay
-Vaud-
Suisse

True Fortune,
When men of TAO meet.

## L27.247

247 - 248
Incomplete postcard from {Irene Schwitz}[118]
25.10.79

Dear Dr Brunton,

Thank you for your kind letter. I have written to Mr {Bacher} immediately. You want to have his address.

There it is: Mr. Ottmar Bacher
Stefaniernstr. 48
D-7570 Baden-Baden
{...}[119]

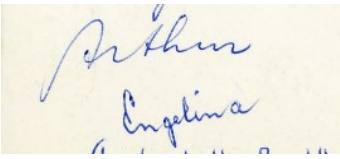
---

[117] Signature is in Chinese.
[118] Author determined by handwriting.
[119] The following lines are missing because the page has been cut.

## L27.249

249 - 250
Letter from Arthur and Engelina
Undated

With best wishes for a joyful Christmas and a happy New Year



(Look at the Buddha's right hand!)

## L27.251

251 - 252
Letter from {Unknown}[120]
Sunday, 21st Oct.

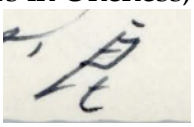
Very dear P.B.,

It is good to be back to the little refuge after the lengthy visit in Sweden.

Thankyou kindly for offering your new address. I am happy to learn that you were able to locate a flat and in a nice area which offers one along this lakeside area, I think.

After a few days rest and attending to some mail which has accumulated, you will be hearing from me - hoping to see you soon.

Yours in Oneness,



## L27.253

253 - 254
Postcard from Irene
10th May 73

{Herrn} Dr Paul Brunton
Appt. 11 Bloc A
CR 1820 Montreux
Chemin de Ballallaz

---

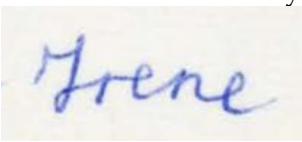
[120] Signature is in Chinese.

Dear Paul Brunton,

this is the second parcel I have sent to you, the first one I have sent on Thursday one week ago. I hope it will arrive you soon and well.

Many thanks for all you have done for me

Yours sincerely



**L27.255**

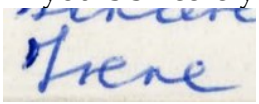
255 - 256
Postcard from Irene
4th April 72

{Herrn} Dr Paul Brunton
Chemin de Ballallaz 14
Appt. 11 Bloc A
CR 1820 Montreux
{Schweiz}

Dear Dr Brunton

I hope you are well. This is the {Rheuma} blanket. The figure side must be above. In summer you can take the blue silk side above for it is cooler.

I remain yours sincerely



**L27.257**

257 - 258
Postcard from {Irene Schwitz}[121]
5.12.79

Monsieur Dr Paul Brunton
Appart. 22
Avenue des Alpes 107
CH-1814 La Tour-de-Peilz
{Schweiz}

Dear Dr Brunton

I am happy that all is going well with your health.

---

[121] Author determined by handwriting.

## L27.259

259 - 260
Incomplete letter from {illegible}
Undated – letter cut out for front image

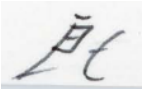
*Extract: none*

## L27.261

261 - 262
Letter from {Unknown}[122]
Undated

Very dear P.B.,

The enclosed box of incense is for you. Sister Dolorosa sent each of us one box (to my address) and I hasten to forward your gift from her.

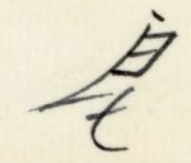


## L27.263

263 - 264
Postcard from {Unknown}[123]
27.9.79[124]

Dr Paul Brunton
1. Maraiche
CH-1802 Corseaux
(sur Vevey)
Suisse

Sending all best wishes to you from the Viking-land where autumn has burst forth in splendour.



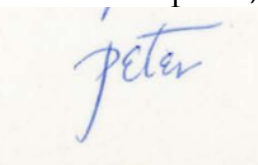
[122] Signature is in Chinese.
[123] Signature is in Chinese.
[124] Postmarked date

**L27.265**

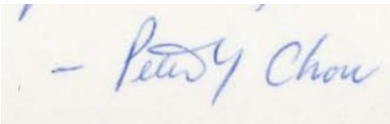
265 - 266
Postcard from Peter Chou
Paris
7/28/79

Dear PB -
The Sun & the Tower
The Circle & the Line
The Void & the One

with peace,



Rocket of steel rising high
Piercing through the azure sky
Thy apex is a sharpened spear
Tuning the music of the spheres
Pointing always to the real
Great secrets Thou dost reveal
Looking upward - it's ascending
Gazing inward - It's transcending!
Thirty three steps towards the One
Poor Icarus forgot the sun
Heaven is closer than it seems
It's here and not in Jacob's dreams
Hear the Song of the Supreme Power
Singing through the Eiffel Tower.



**L27.267**

267 - 268
Postcard from Sr. Dolorosa
King William's Town
10 - 10 - 76[125]

[125] PB inserted "See ERK's last letter ink almost washed out but mentioning Sr. {Dolorosa} is coming to England" and "in June" by hand at the top of the page.

Dear Dr P. Brunton

This kind and sincere flower greeting from the restless South shall tell you of my frequent and grateful thoughts which fly across the ocean to the North. At present I am enjoying your book, "The Spiritual Crisis of Man." I have shed many a tear over it.

The message from E.R. King, viz. that you remembered me at her last visit earlier this year gave me great joy. In her last letter dated 30-9-79, she says: "Indeed if it is in the divine plan we shall meet in 1977. I am due for my home leave. Soon I shall post a South African Flower Calendar. With a loving greeting and a humble request for an intercessory prayer -

I am your grateful

KEARTLAND, JHB.

Fr. Dolorosa

**L27.269**

269 - 270
Postcard from Linda to Mrs Bianca Lussi
5.4.

Mrs Bianca Lussi
Raseggerstrasse 43
A6020 Innsbruck
Osterreich - Rakauska

Dearest Bianca,

Thank you for your cards. I am happy you are well and you have the {work} again. I was 14 days in the hospital and 13 Marz I had operation again very seriously. Now I am home but I have pains - my body is tired very much. And my right eye is blind before operation, but I cannot now go to this operation. In my heart is peace and I beg with deep humility for {force}, Help and {grace}. I remember always with deep Love Dear friend.

Please remember me my Dearest Bianca, with {yours} mother.

With Love {Yours}

Linda

**L27.271**

271 - 272
Letter from Eleanor Noye
Sri Ramanasramam

April - 25 - 1949

Dear Dr Brunton: -

I had a pleasant voyage {illegible} Sri Bhagavan is Grace.

What a Blessing to be with Bhagavan again; needless to say I am very happy.

There are many changes here, the temple was just completed a short time ago.

I was happy to deliver your message to Bhagavan, he smiled, I asked him if he had a message for you, he replied, "what is there to say when Heart speaks to Heart."

You asked me if the Ashram still felt hostile toward you? As I said before, I never heard about it, whatever it was it is all forgotten, should you decide to visit Bhagavan you {illegible} the most welcome, as I told you before I left America.

No doubt you heard that Bhagavan had several operation on his arm, has some sort of a malignant {illegible}, don't know exactly what it is, are in {touch} with some people in America also had some specialists there from Madras.

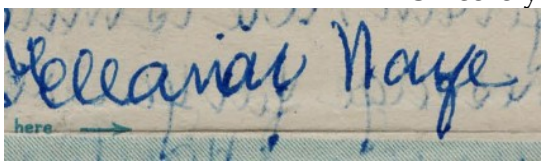
They applied {illegible} yesterday, has been suffering quite a lot recently. He is quite weak, and His body is aging. He can scarcely walk, we feel sad about it.

I[126] thank you again for your kind invitation to visit you before I left America. Ananda Jennings was there for a few weeks. Melva Cliff also, she left a couple of days before I arrived, she said she could not stand the heat, the {chaises} etc and wanted a Guru to teach her, in an Ashram some place up north; I have not heard from her.

I hope that you are well.

May He Bless us.

Sincerely



**L27.273**

273 - 274

Letter from {P.B.}[127] to Mrs Noye

August 13. 1949

Dear Mrs Noye,

I was delighted to receive your letter and to have your report of a safely completed voyage and safe arrival.

You will be interested to learn that next time I go to California, which will perhaps be about the end of winter, I expect to live in Van Nuys for several weeks. I

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[126] Page 272

[127] Author determined from content.

could see your sister for you, if you wished. All this spring I spent in the midwest, but am now living in a country cottage outside New York

I am so glad you have achieved your heart's desire and met the Maharshee again. During all the years when I was last in India but never saw him, I always carried his photograph around with me, and every Christmas posted a greeting to express my affection and devotion.

Your visit reminds me that before I had to leave India three years ago I made some efforts through different persons, Indian friends who often visited the ashram, to ask them to arrange for a visit by me as I wanted to pay him a farewell visit before I left and because I had not seen him for seven years. But by a strange and unfortunate coincidence my efforts ended in failure and I got no answer to any of my letters, except months later when I was already in {illegible} Egypt. I felt that karma was against me and in great regret at this failure, sailed away.

Your own statement about how sad you are at the Maharshee's bad physical condition, at his body being weak and aging, makes me sad too at the remembrance of my failure. But it induces me to make a final effort despite the difficulties which now exist for me.

Will you be so good enough as to approach the Sarvadikhari and get his permission for a visit by me to Maharshee early in November -- it is extremely difficult to get away at any other time. I would stay only a few weeks and just sit quietly for a couple of hours each day. I would promise to abide by whatever rules exist and to do whatever the Sarvadikari requires from visitors I would live in the town and take my meals there, as I prefer. I am not interested in publishing anything. The only reason for my coming is the feeling of this unseen tie between me and Maharshee, which has always persisted, and which has resulted in my devotion to him. I would not talk to any other inmates of the ashram, if the S. wishes. In short, every possible chance for friction would be eliminated and my stay would be brief. It would be just a farewell, not a residence. The difficulties which prevented my farewell in 1936 have gone, with your presence, and so I seize the chance.

I understand that a person named Kirkpatrick may be visiting the ashram this summer and, being a spiritualistic medium possess by an evil spirit, is suffering from insane delusions about me and to antagonism due to my refusal to become associated with that person. A serious error and grave injustice would occur if this person's ridiculous nonsense were to be believed.

Should the Sarvadikhari object to my meeting the Maharshee, then please ask the latter for his help in the matter and show him this letter.

If there is anything I could do for you on this East Coast here please consider me at your service.

An early reply would greatly help in view of the long time it takes to make necessary arrangements and the several weeks needed for the sea journey. Your cooperation is much appreciated and I am most grateful.

## L27.275

275 - 276
Letter from Eleanor Pauline Noye
Tiruvannamalai
August-25-49

Dear Dr Brunton! -

I was happy to receive your letter much touched me deeply.

I spoke to the {Savadikari}, tried in every possible way to help you, but am sorry to say, He would not grant you permission to visit Bhagavan. In case I failed you requested me to show your letter to Bhagavan and ask for his help, would be glad to but no one is allowed to show any letters to Bhagavan unless the {Savadikari} sees them first, after he read it I asked if I might be permitted to show it to Bhagavan but he refused. As far as Bhagavan is concerned you know, there is nothing to {forgive}.

I am not a prophet, but I have always felt you would visit Bhagavan again, and I feel that way now, more than ever, I pray you may sit at His feet again.

It is nice to know you will be visiting {illegible} {illegible} and good of you to contact Betty, she will be delighted to see you, like many {others} she liked you "Search in Secret India very much, may I suggest you drop her a line before you reach there please? When do you expect to reach there?

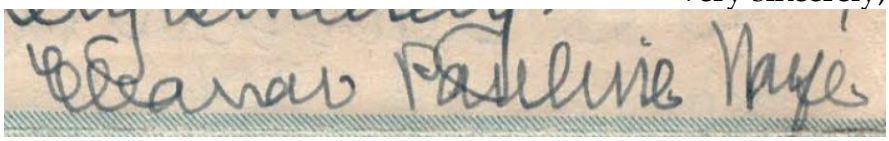
I thank you for offering to {illegible} me on the[128] East Coast, there is nothing. I heard there was a Miss Kirkpatrick coming from San Francisco. Thank you for telling me about her.

As long as the {Savadikari} did not grant you permission, I did not think it was necessary to cable, otherwise would have been glad to.

If there is anything further I can do, I will be glad to, have you any suggestions? Needless to say it makes me sad to have to tell you this.

Bhagavan hears the prayers of His devotees - May He Bless us -

very sincerely,



## L27.277

277 - 278
Letter from Eleanor Noye[129]
Sri Ramanasramam
September {12} - 1949

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[128] Page 276

[129] "N" is handwritten in the top right corner of the page.

Dear Dr Brunton: -

I wrote to you on August 25th telling you I was sorry that I had not been able to obtain permission for you to visit Sri Bhagavan.

May I suggest that you write directly to the Sarvadikhari, {somehow} not that I am not glad to do everything within my power, in fact I talked to him for a long time, also, to the secretary.

Believe the Savadikhari is blamed for many thing which he never does, I really have become quite fond of him, he has been very kind to me. His manner is sometimes gruff, but he is kind hearted.

Bhagavan is very weak, which makes us all very sad.

I feel you will be here soon, even in the face of all the seeming obstacle. I say this because of Bhagavan's mercy, His Love, His Compassion.

Do hope you will see Betty - I wrote and told her you were coming. When do you expect to arrive there?

Have[130] been wanting to ask you a question, have you any idea how much longer Sri Bhagavan will be with us?

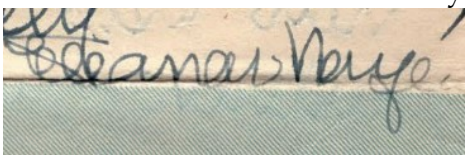
Would be glad to hear from you, if there is anything further I can do for you, please tell me, and I will be glad to do it.

There are many new building in and around the Ashram, the Temple is completed, you will hardly recognise the place. but our Beloved Bhagavan is always the same.

With best wishes.

May He Bless you.

sincerely



**L27.279**

279 - 280
Letter from Eleanor Noye[131]
Sri Ramanasramam
Oct-7-1949

Dear Dr Brunton: -

I thank you for your letter of Sept. 22. I hope my endeavours have not ended in failure a couple of days after I wrote your last letter, Bhagavan asked me when you

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[130] Page 278

[131] "N" is handwritten in the top right corner of the page.

were coming. I told Him you were waiting for His permission, He replied: - "What permission," as far as He is concerned none is necessary, I wanted to write and tell you this but was not free to do so at that time, am sure you understand, I told Mrs {Bose} all about it and she suggested writing you, she read the letter to me.

When Mr {Nambar} came I told him about it, he went to the office talked to the Sarvadikhari and others, he asked to see the letter, I gave it to him and finally it was shown to Bhagavan.

As you no doubt know Mr {Bose} talked to the Sarvadikhari but was unable to do anything.

In my last letter I said I believe the Sarvadikhari is blamed for things which he never does, regarding you, somehow I feel he is influenced by others. When I arrived in April I gave Bhagavan {your} message, the Sarvadikhari read it first and he said if you returned everything[132] would be {alright}, but now his attitude has changed.

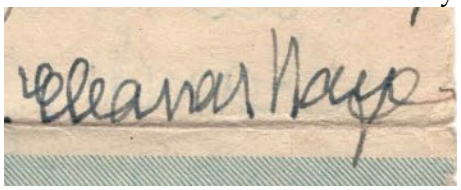
I wanted you to know all the facts so I told them I was going to write to you.

I asked you how long you thought Bhagavan would be with us because of what you wrote in your letter of Aug. 13 quote: - "It would be just a farewell, not a residence" your remark led me to believe He may not be with us much longer.

I hope you will be able to see Betty.

Am happy to have done what I could. May Bhagavan Bless you -

Sincerely



**L27.281**

281 - 282
Letter from Eleanor Noye[133]
Sri Ramanasramam, Tiruvannamalai
March-15-1950

Dear Dr Brunton: -

Suppose you know that Sri Bhagavan has been ill for sometime and is growing weaker. The doctor's report is not very encouraging, however in the face of everything somehow I feel hopeful. I also feel that you know how conditions are.

I am sorry to say I have not been able to obtain permission for you, have {illegible} as I told you sometime ago, Bhagavan said "what permission," meaning no permission is necessary. May I suggest you come, somehow I feel you will not be

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[132] Page 280

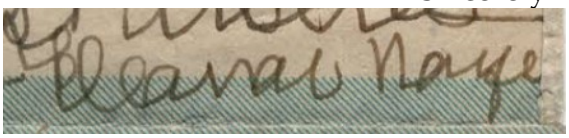
[133] "N" is handwritten in the top right corner of the page.

turned away, and I will take the responsibility, you told Betty you would fly, that is a good idea, I will be very happy to see you at the feet of our Beloved Bhagavan. You will find a great change in His body[134] but His face grows more radiant as time passes, and one feels His great Soul and Blessings more and more. Betty was happy to see you, said you has such a nice visit.

I believe you will receive this letter in one week, but for the last couple of months there has been a lot of trouble with mail from America. If I receive it, it takes from three weeks to 1 month for an air mail letter to reach me.

Will be glad to hear what you decide to do. With Bhagavan's Blessings and my best wishes

sincerely -



## L27.283

283 - 284
Incomplete letter from {N. B. PRASAD}[135]
Undated

{...}[136] there now, a strange web and {illegible} {...}[137] evolving of which I am a part, I would like you to understand and comment for this generation, that I belong to. There is a duality of purpose, a duality of means and in the innermost of our hearts, a duality of hope. We are far too much in it, and may {...}[138]

P.S.[139] In case you ever some {...}[140] to this, here is my Bombay address
N. B. Prasad
17, Hampton Court,
Wodehouse Road,
Colaba, Bombay S.

## L27.285

285 - 286

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[134] Page 282
[135] Author determined from content.
[136] Previous lines are missing because the page is torn.
[137] One or more words are missing because the page is torn.
[138] Following lines are missing because the page is torn.
[139] Page 284
[140] One or more words are missing because the page is torn.

Letter from {illegible} to Romaine
Henderson, Kentucky[141]
Monday 21st August 1955

Dear[142] Romaine

How goes it for you at this point?

An important angle relative to the legal aspects of title to our entire real-estate holdings here has arisen, whereby Dan could possibly clear the situation in collaboration with our local counsel.

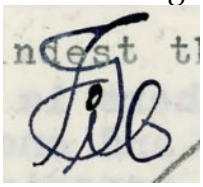
Due to what has preceded this, felt it wiser to drop the phases in front of the table faces up, and let your inner reflex sense what should be the proper approach.

We have ten days in which to protect our interests... we have certain evidence which should solve it all, in addition to being protected by a base untruth by the person attempting to do us in.

Shall be humbly grateful for your passing this onto your period of meditation for clarification.

Feel free to wire collect or air-post what could be of help in the premise indicated.

Kindest thoughts and blessings



PS: Don Sparks, one of my associates here with PACKARD, and myself may have contacted one of the most important manufacturers of air-conditioning units in the USA today, at Louisville, Kentucky... who can tell?

## L27.287

287 - 290
Incomplete letter from {Unknown}
Undated

{...}[143] with a large pine tree shading the graves, and overlooking a green valley and a creek where I was immersed when I was ten years old. On the rolling hills between, sheep were always grazing, and it has always reminded me of the "still waters and the green pastures" of the 23rd psalm.

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[141] Address appears in the letterhead.
[142] The entire letter is crossed out with a large "X" across the page.
[143] Previous pages are missing.

Each week, Aunt Add and I went with the horse and buggy to Penn Line to the general store where she would trade her rolls of delicious homemade butter and fresh eggs for "dress goods," thread, and anything else she needed. One time she bought a golden filigree pin in the shape of a star with rhinestones around the edge and I thought it was the most beautiful thing I had ever seen. I have it now, and it still dazzles me.

She did every kind of craft that came along, beads made out of salt and flour, and portieres to hang in doorways from strips of wallpaper rolled up on a knitting needle and shellacked, then strung between colored glass beads. She also colored and strung corn for portieres and they were all very beautiful. How she did all the work she did, I'll never know! They would buy an old house, tear out partitions, remodel it, paper and paint and sell at a profit, so eventually became quite well to do. But they worked hard and earned everything they had, sacrificed and saved.

When they were first married, Uncle Norman was hired by a farmer to work and was given a tiny building with an earth floor to live in, a garden spot, and one hundred dollars a year! Aunt Add made the quilts for their bed and a large rug for the floor. Friends gave her old coats and other woollens which she dyed, cut into strips and braided and sewed together. She used walnut shucks to dye the brown poke berries for purple, onion skins for the yellow, and I have forgotten what she used for green, but she said it was the most beautiful thing she ever had, and though in later years she had many lovely things, yet that was to her the most beautiful for she had put in probably months making it for her first home. Just think of all the loving patient, hours that must have gone into it. She probably started out with it quite small, and as she accumulated the woollens probably sewed on more, until it filled the little room.

I[144] think she must have had to have the ring I sent you made larger as time went by, hence the seam in it, but it is still very pretty I thought, and I am so glad you like it. I often have wondered how long Uncle Norman must have worked and saved up money to buy that ring. Aunt Add was the type who would have had to have a wedding ring, or she wouldn't have considered herself married. She was always extremely conventional about everything, and very modest, really painfully so.

She read her bible every day and left it worn and well marked, and did my mother. They both tried to do their best during their sojourn on this earth. Aunt Add lived to be eighty-six and my mother eighty-two. Mentally, Aunt Add was just as keen right up to the very end as she had always been.

## L27.291

291 - 292
Letter from Hubert Osterreicher[145]
Leo-Gabler-Strasse 53, Steyr/Upper Austria
March 23rd, 1954

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[144] Page 289
[145] "O" is handwritten in the top right corner of the page.

Dear Dr Brunton,

I am rather disturbed to hear from Mr Vondruska, with whom I am in continual contact, that you are still without any information about the French translation of your last book. As Mrs Nicodet has written to you on this subject already two letters from Vienna - the first in October last year, the second in January this year - neither of which seems to have reached you, I decided to give you a third one from here. I suppose the American zone to be a more suitable basis for correspondence with you after all.

Now please let me repeat the essential part of Mrs Nicodet's first letter, copy of which is at my disposal:

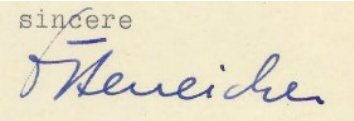
"I have a very bad conscience indeed and it will be a good thing to free myself of the remorses. When I received the copy of your last book you sent me from Gibraltar upon recommendation of Mr Vondruska I was badly ill with my eyes and had to undergo an operation on one of my eye-lids. I recovered very slowly. Then, when at last I sat to work on some paragraphs of your book, I could not help understanding, that my English did not at all enable me to cope with such a work. To realize that was no agreeable surprise at all and you will find it conceivable, that to confess such a failure is an even more disagreeable thing to do. It took a bit of time making up my mind to it. - Now I ask you not to be angry and let my good intentions pass for the work I would have accomplished rather than refused."

I am aware of the fact, and Mrs Nicodet is, too, that this is very disappointing news for you, but I am sure you will understand, and appreciate her honest, if unsuccessful, effort to help you in your task."

You will oblige me by only shortly confirming receipt of this letter, so I can tell Mrs Nicodet that this affair may be considered as settled.

In her letter Mrs Nicodet sent you our best wishes and expressed the confidence, that you did not forget our beautiful meeting years ago. I venture to add, for my person, that in my struggle with the awkward influences I am exposed to just now I rely on the mental help you never withhold from your friends.

Yours sincere




**L27.293**

293 - 294
Card from Dr Hermann Fransson
Monrovia, Calif.[146]
Undated[147]

[146] Name and address are printed on the card.

Greetings[148]
"God Cares"

Confidence
A Robin out in the garden-
To a Sparrow was heard to say,
"Why do these mortals rush around
And fret and worry...Pray?"
The Sparrow gave answer solemn,
In words quite sad-but true,
"They must have no Heavenly Father
Such as cares for me and you."

## L27.295

295 - 298
Letter from Dorothy C. Miller
P.O. Box 925, Auburn, California "Placer County"
July 3-57-

Mr Paul Brunton
New York. N.Y.

Dear Mr Brunton:

In the past I have read your wonderful books and later loaned them to friends. They really convey a message to the ever seeking souls.

At present I am rereading "Discover Yourself" -

For days and nights I have been empty - and utterly heartbroken -

My husband passed to another life March 8-57-

Perhaps I should rejoice for him but I grieve instead - No doubt I am enslaved by the ego but I do want to reach him - meet him again.

Things[149] that seemed important before are now without attraction.

You speak of a teacher or guide -

Can you tell me if you have written any books explaining how one can find a teacher or what happens to the soul who goes through the experience of death.

Once only in my life I experienced cosmic consciousness. But now there is naught but bareness and desolation -

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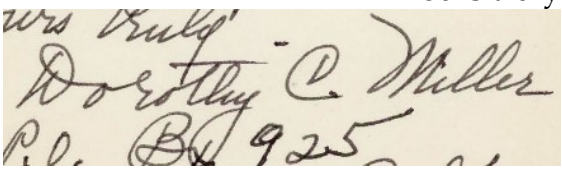
[147] "{illegible} {illegible} Dorje" is handwritten at the bottom of the page under handwritten parenthesis around the name and address.
[148] Entire message is printed on the card.
[149] Page 297

If you have such knowledge as I am seeking please let me know what books of yours to get.

It may help a soul staggering beneath a mighty burden.

Yours truly



**L27.299**

299 - 300
Letter from Shirin Dubash
Seervai Building "B", Sleater Road, Bombay 7.
28th June, 1957.

Dear Dr Brunton,

I had written to you a letter, care of Messrs. Rider & Co., requesting them to forward it to your correct address, for I did not know the same. As I have not yet received any reply to my above mentioned letter, I presume the letter may not have reached you or due to your manifold activities you did not care to reply to it. Therefore, once again I am writing to you.

Sir, I have read your books, Search in Secret India, Wisdom of the Overself, and The Secret Path. I want to read your book "Hermit of the Himalayas" but I cannot still get it from anywhere of any one yet one day I hope to read it. Your books are most interesting and soul inspiring.

Sir, my last letter was about a Master or Guru, again I request the same. That is, I am in search of a Guru or Master since many years past, but up til now I have been unable to find any living Master or Guru, who could guide, help and lead me to the threshold of the Kingdom of the Overself. A Guru like Ramana Maharshi of Arunachalam or any such highly developed Yogi, who by his very touch could transform persons. You are also a Maha Yogi, if you cannot give me the name or address of such a Yogi, I would very much like you to be my Guide, Help and Master. You can train a disciple for you are highly developed in spirituality, and I am sure you will not refuse this request. You might say, read my books, follow them, and meditate. But Sir, reading books and trying on one's own without guidance and help is different from having a personal Guru, and then at the same time reading whatever that Personal Guru says, and following his teachings. The transformations are quicker and absolutely sure, whereas by oneself it is not so easy. I want you to help me ang guide me. In case, you are really and absolutely unable to do so, please then, at least give me the name/s and address/es of highly Yogi/Yogees to whom I could write, and obtain help. Surely, you must be knowing so many in India or elsewhere, for you came in touch with so many.

For your information I may say that I am a working person. I am working as a Stenographer, as also teaching Shorthand and Typewriting as Part-time jobs. My age is about 48, and am a mother of three children, one daughter and two sons. I keep busy the whole day, yet I will find and create time for practice in meditation etc. So please help me. Please don't refuse. If I cannot look up to you for help, to whom should I look up to, please? The father of my children has deceased since many years. I was a member of the Theosophical Soc. and also of the Yogoda Satsanga of Calcutta. The lessons were through correspondence, but without the guidance and help of a Personal Yogi, the Path is not easy and quick. The Masters of Yogoda Satsanga were highly developed, but they are all dead, except Maha Avatar BABAJI, who lives in the Himalayas with a Band of his Disciples. But He is an Ever Living Guru, and can be seen or talked to only if He so desires, otherwise, He is invisible. He is like a God Personified. It is said that He has been living at the Himalayas since hundreds of years, yet he is ever youthful, and his spiritual powers are vast.

Perhaps [150] you must read "Autobiography of a Yogi" by Paramhansa Yogananda, who died in USA.

Now I look forward to hearing from you. Please Dr Brunton, write, and explain whatever you may have to say, but please don't keep quiet this time. Thank you very much in advance.

With best wishes, and may your Overself always shed its Grace on you. May His Will be done by you!

Yours sincerely,
(Shirin Dubash)

## L27.301

301 - 302
Letter from Paul Brunton to Theodor von Sommerfeld
P.O. Box 34, Cooper Station, New York 3, U.S.A.
23 January, 1954

Theodor Von Sommerfeld
Schwarzenhasel
Bebra-land
Germany

I quite agree with your suggestions about translating my books, Herr von Sommerfeld...

However, it would better if your wrote directly to my publishers, Rascher Verlag, Postfach, Zurich, 22, about them.

Your choice of the word "formfrei" is an excellent one and closer to what intended.

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[150] Page 300

Believing as I do in the telepathic powers of the mind and the Overself, I send you this Oriental greeting, which I mean in the deepest possible sense:

"PEACE BE WITH YOU!"

**L27.303**

303 - 304
Incomplete letter from Georges Franck[151]
(Siene) France
October 13th 1953

Mr Paul Brunton
P.O. Box 34
Cooper Station
New York 3 N.Y.
U.S.A.

Dear P.B.,

May be my long silence make you suppose that I am forgetting you a little: such is not the case.

I am very often thinking of your valuable friendship and we periodically talk of Your goodself at home.

Up to August, I have had a very difficult year. This is also why, contrary to my wish, I have not been able to propose to be in ROMA at the same time as you must have been yourself, around February I believe, when coming back from India you were returning to the United States.

I am now planning a round the world trip. I write you much beforehand and this is on purpose, in order to have the maximum of chances of meeting you on this journey opportunity.

First I was to leave early in November, I am however endeavouring to postpone my departure until early in January, which I hope to succeed in doing.

I believe, indeed, that the journey will take me three months, and it is not at all convenient to go and visit Mills and to be away from one's family at the time of Yuletide.

I intend, a little before January 15th to spend a few days in New York City, coming back two or three times there in between periplus down South, then to the East of Canada.

I should, first half of March, be somewhere in between British Columbia and California, where form I shall fly to Australia, the CALCUTTA district with a short return flight to Darjeeling (I think I already told you of this) prior to coming back to PARIS in the course of April.

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[151] "F" is handwritten in the top right corner of the page.

As I know you are sometimes traveling a lot yourself, I keep you posted of this schedule hoping that you will advise me that I can pay you a visit either at NEW YORK CITY, or HOLLYWOOD.

If you are not in California, I shall leave SAN FRANCISCO to cross the Pacific Ocean; but if you are in HOLLYWOOD, I shall fly from LOS ANGELES.

My family is well and the 3 children have resumed school; France made us the pleasure of passing her Bachelor's degree with distinction before the holidays. {...}[152]

## L27.307

305 - 306
Incomplete letter from Georgia and Howard MacDonald
Sherman Square Hotel, New York 23, New York
Undated

{...}[153] side the theater, but when we came out onto the street afterwards, we walked into the blast furnace, and heard newsboys crying, "Temperature hits 99 degrees -- record high for the year!" On September 8th we celebrated our 20th Anniversary by going to Radio City Music Hall.

The next day Georgia took off for her Fall campaigns. This season was shorter, ending before Thanksgiving and closing officially with her Company's annual two weeks Conference. Again Georgia was successful. In one town she originated a unique form of advertising Community Concerts Campaign Week by showing a musical film in a store window and commenting on it thru a hand microphone to crowds in the street. Later, in Hempstead, L.I., she conducted her 50th Campaign. In January she begins her fourth year with Community Concerts.

Early in the Fall, while Georgia was away, Howard bought a mimeograph machine and commenced to print his lectures and booklets in pamphlets form to sell. The first of these was "The Pendulum Speaks." This tells the story of something new in Howard's life -- his research in radi-esthesia, or Radiometry(The Reading of Radiations) as he has named it, and the unusual things he can do with the pendulum. Other booklets printed were: "The Wonderful Week," "Flying Saucers," and "How To Own Everything." In preparation is "A NEW Theory of Animal Behaviour," and pamphlets on symbols and helpful philosophy.

Last Fall marked the beginning of Howard's 32nd Lecture Season. He has now given over 3,000 public lectures, and is going strong! During the Fall he talked before such audiences as: The N.Y. Psychology Forum, the Pythagorean Society of America, the Broadway Tabernacle, and held a series of six lectures in the Hotel Lucerne. He hopes to have another series of talks in Steinway Hall after the First of January. He attended one Circumnavigators Club lunch, and a reception in honor of Dr Paul

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[152] Following pages may be missing.
[153] "4" is typed at the top of the page; previous pages are missing.

Brunton, the famous authority on Hindu philosophy. Later, Georgia and Howard entertained Dr and Mrs Brunton in their apartment while Howard demonstrated the pendulum.

That brings us down to the middle of December. Georgia spent a week in Atlantic City attending the first session of her company's annual Conference and is now back home busy with the second session. Together we have been to some delightful parties and concerts. At one cocktail party Eileen Farrel sang. Mildred Dilling held her annual Brunch and gave a private harp recital. We attended performances by Victor Borge, the Met, the Vienna Academy Chorus, and the Garde Republicaine Band de Paris, etc. Howard did this letter on the new mimeograph machine. All is well. The longer we live in New York, the more we love it. We plan to spend the holidays at home, with gay gatherings in prospect. Of course we will decorate a small Christmas Tree and put our precious 80-year old Santa doll and traditional glass deer in places of honour beneath it. Then we will hang up our stockings and ask Santa to bring you all here for a visit! Sooner or later, everybody comes to New York, and when you do, we'll be here to greet you. Anyway, do let us hear from you, soon. With all best wishes for all that is good for you and yours in the New Year. Good luck and Cheerio!

## L27.307

307 - 308
Letter from A. J. Price[154]
306 W. 91 St., New York 24, N.Y.
February 23, 1950

Dear P.B.,

As you suggested, I discussed the Anandavale Project with Dan but he indicated that he did not wish to actively participate in its development because of the fact that his present employment prevented his active association with it. He agreed that it was a desirable project. He advised me to set it up as a straight commercial project as a real estate development and sell stock. I do not agree. I t will be developed as a spiritual aspiration by myself and others.

I received a letter from Eileen Garrett with regrets that she was on the point of leaving for California to stay until April and therefore had no time to see me.

However Erica Anderson, Mrs Evans, Stuart Grayson, Joseph Heil and a few others are enthusiastic about the project and I am proceeding with it in the hope that we can begin operation by the first of April when the planting must be done.

The owner has agreed to lease with the option to purchase so that we will have a year or two to experiment before making the major commitment to purchase. On this basis it will not be necessary to sell our house in New York until the project is in successful operation.

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[154] "P" is handwritten in the top right hand corner of the page.

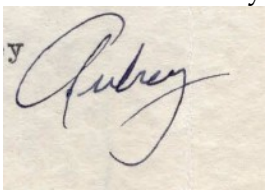
One of the people who is interested is a student of philosophy at Columbia and was a student of Natasha Rambova. She suggested that Miss Rambova's mother, Mrs Richard Hudnut would be interested and suggested that I contact her. I recall that you once told me that Mrs Hudnut was a friend of yours and wonder if you would feel inclined to give me an introduction to her.

Her address is; Mrs Richard A. Hudnut, 30 West 56th St., New York City.

I would be deeply appreciative if you would permit me to enclose your letter of introduction to Mrs Hudnut with a letter from myself to her.

We know that the work proceeds regardless of where you are but Jeanette and I both miss you very much and hope that we will be able to see you again very soon.

Affectionately yours,
Aubrey



**L27.309**

309 - 310
Letter from R. J. Rickenbacher to Mr Bernard Masson
Monsanto Chemical Company Los Angeles 15, Calif.[155]
January 6, 1948

Mr Bernard Masson
Rancho Las Palmillas
Route 2, Box 559
Tuscan, Arizona

Dear Mr Masson:

Thank you very kindly for your letter of January 3 showing interest in our product Lustron.

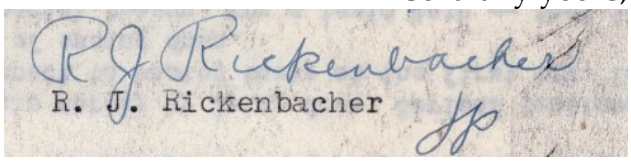
While we are manufacturers of raw materials only and do no custom molding, it is my suggestion that you contact the aaRBee Plastic Company, 5112 W. Jefferson Boulevard, Los Angeles, California, attention of Mr. R. B. Gutsch; or the Blisscraft Plastic Products Company, 6674 Santa Monica Boulevard, Hollywood, California, attention of Mr Charles Bliss.

Both of the above companies are competent custom molders currently using Lustron, who I feel will be very glad to cooperate with you to their fullest extent to enable you to go ahead with your project.

[155] Address appears in the letterhead.

I am sorry we could not be of direct assistance to you in this matter; however, I am confident you will find the above companies very willing to assist you.

Cordially yours,




R. J. Rickenbacher

**L27.311**

311 - 312
Letter from J.W. Nolan to Mr P. Bernard Masson
Gillette Safety Razor Company, Ltd San Francisco 5 California[156]
March 18, 1948

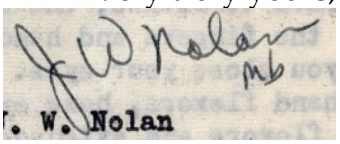
Mr P. Bernard Masson
Rancho Las Palmillas
Route 2, Box 559
Tuscan, Arizona

Dear Mr Masson:

Have taken the matter up with our Boston factory concerning the possibility of supplying you with gold plated Gillette razor heads and have been advised by them that it will be impossible for us to do this for various reasons.

If you desire to buy our Gillette blades, we will be happy to discuss the possibility of this with you and will appreciate hearing from you on your next trip to Los Angeles.

Very truly yours,




J. W. Nolan
Los Angeles District Manager

**L27.313**

313 - 314
Letter from Richard W. Burnham to Mr P. Bernard Masson
BW Molded Plastics Pasadena 4, California[157]
January 14, 1948

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[156] Address appears in the letterhead.
[157] Address appears in the letterhead.

Mr P. Bernard Masson
Rancho Las Palmillas
Rt. 2, Box 559
Tuscan, Arizona

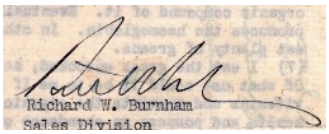
Dear Mr Masson:

We acknowledge receipt of your letter of January 8, 1948 in regard to a product applicable to plastic development.

We would be very interested in having you consult us in regard to the development of your new item. We suggest you make an appointment to see our President, Mr Charles W. Worley, when you return from Arizona.

We will be most interested in cooperating with you.

Very truly yours,
B. W. MOLDED PLASTICS




Richard W. Burnham
Sales Division[158]

## L27.315

315 - 318

French letter from Paul Brunton to Maurice Pechard with notes by Evangeline

Mon Foyer - Z.A.C., Jas de Bouffan, AIX en Provence, 13090, France
le 18 Juillet 1980

Dr Paul Brunton
c/o Grindlays Ltd.
13 St. James Square
London SW 1, England

Cher Monsieur Pechard,

Je regrette que, a cause d'age avance et de mon eloignement d'activites publiques en une retraite spirituelle, ce n'est plus possible de repondre aux demandes de ceux qui ont lu mes livres[159]

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[158] An illegible note and some numbers are handwritten at the bottom of the page.

[159] Evangeline inserted "One of the best ways to repel a {dense} impression is to keep the mind in a state of sending out constructive thoughts we cannot take in darkness, when we are {illegible} light", " The Spiritual Guide by Michael de Molinos" and "{illegible} Co. Ltd. London 36 . Essex St. {illegible} W.C.2." by hand at the back of Page 319.

**L27.319**

319 - 320
Letter from Paul to Mercedes
Bombay, India
14 January 53

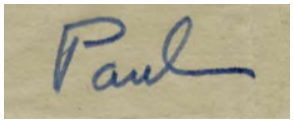
Dear Mercedes,

This is just a note to show that although I have to rely on Eva to send you the news since I do not have the time myself, you were not forgotten at Christmas and New Year when I sent some good greetings your way - silently!

The end of my Indian work has come at last, and in 2 days I leave the country. I shall be glad to get out of its dangers, as I was dogged by one form of sickness after another here in the tropics. I shall be alright, I hope, when the next phase in Europe is passed through. Eva will join me in Rome and I will try to make her happier than before and give her a holiday somewhere in Italy; where we shall spend the few weeks until the ship leaves in March for New York.

I can see in mind's eye your Santa Monica apartment, the two children and yourself very clearly, although so far away. And when next I am able to come there in person, it is my deep wish that you shall find by then, and after then the peace, the understanding and the strength to carry you through whatever life brings you - more successfully and more happily.

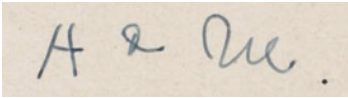
With cordial regards and affectionate greetings.



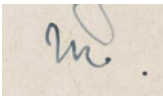
**L27.321**

321 - 322
Postcard from A and M.
Undated

May this New Year bring you the true realization. With best wishes from us both.



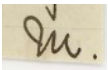
You have my love always.



## L27.323

323 - 324
Incomplete letter fragment from M.
Hammersmith
Jan. 23, 1929

{...}[160] With Best Wishes. {illegible}

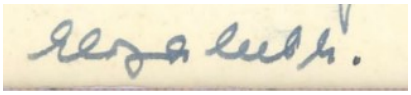


## L27.325

325 - 326
Postcard from {illegible} to Evangeline
Dec. 52.

May the light shine through dark {illegible} like on this beautiful peaceful picture.

This is my Christmas-wish for you, dearest Evangeline.



## L27.327

327 - 328
Postcard from {Unknown}
Undated

Paul Brunton Esq.
7. Sharia Marietta Pacha (Appt. 19)
La villa

{illegible} Hazelmere
3, rue Abdel {moniem}
Heliopolis

Phone. 61064

## L27.329

329 - 332
Letter from P.B.

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[160] Most of this letter is missing because the page has been cut.

17 August

This acknowledges receipt of your letters May 22, July, 9, 13 and 14. The excellent curry from P-H, Delhi, for which many thanks. The hanging files you use at PH came in also and fit quite well, for which thanks also.

The news about Mother was disconcerting, although she will certainly get better attention in the nursing home. It is not clear from Leslie's statement on one point. "Did she recognise him and Helga, or are they blanked out too?" If you can find out, I may be able to understand better what is happening. There may be a positive side to her experience.

I have spoken to a physician-psychiatrist about her too who recommends NIACIN tablets (Vitamin B3) as a help or palliative, not as a remedy of course. They are harmless, Perhaps Leslie could bring to the nurse.

Yes, please come here Oct 23/29. I made your reservation 3 weeks ago at Hotel EUROPE (not Palace, as you write) Avenue des Alpes. You have now moved into the new apartment and I will be interested on the result of inside acquaintance with it. I shall not make any changes for several months.

I attended to the matter of the 2200 books, which I sent to Australia, on a recommendation. I not in advert in London "Telegraph" of books from Japan about an exhibition organized by your firm at {Fogle's} ship. Are you going to the ORIENT next trip or coming Europe first?

The[161] ginseng was excellent, and in my case without side effects!

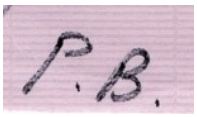
I apologise for the strange actions and happenings during your last visit. I attribute them to a certain dark entity who has been interfering in other ways also during this year, but I shall handle it until its gone before long.

Here is midsummer and one has to wear winter clothes! The climate fluctuates quickly and often. But I keep well and my physician thinks the scalp trouble is now leaving permanently.

Warned by past experience I transferred most of my London Royalties a week before the fall in exchange and {run} on sterling.

I hope you are keeping in mind the need for occasional retreat from the trouble about Mother. It does no good to hold on to it all the time. You have done what you could to help.

With Peace and Affection



P.S. Please tell Erna I got her letters and have sent her mental answers, with every good thought, for her spiritual {bhakti} too. It is lucky she has been there to assist you.

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