

Readers' Letters 32

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 1935 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

L32.001

1 - 2

Letter from PB to Czech students
C/o THOS. COOK & SON Post Box No. 171, MADRAS (India)
Full Moon July 1939

My Dear Czech students,

I have consistently made it plain, both in the prefaces to certain books and during the course of personal interviews, that I have no desire to set myself up as a spiritual teacher and consequently no desire to acquire a following. Fate forced matters to happen otherwise. The pressing requests for individual guidance by earnest seekers during the last few years aroused my sympathies to such an extent that I permitted a small number to become my students.

In hearkening to these appeals I assumed an unwanted position into which I could fit myself only with some uneasiness.

The fact that no oath or pledge was taken from you at acceptance and that you could obtain instant release merely by writing to announce your resignation, is a

double-edged sword which cuts both ways, for it provides the teacher also with the same liberty to resign his office at any time.

It is with real regret and after several months of melancholy reflection that I have come to the final and irrevocable decision to release all students without exception, whether they be old disciples or new probationers, and whether they be Asiatics, Europeans or Americans.

In taking this step I shall not desert the broader work of world-enlightenment which has devolved upon me. That work has yet to be done and neither the malice of satanic human instruments nor the misunderstanding of the superficial and ignorant shall deter me from carrying it out.

To those of you who reject the logic of seeming appearances and honour me with your trust, I tender my grateful thanks, and I shall not be averse to receiving and reading your further letters, although I undertake to reply **in writing** to none. When I revisit your country I shall willingly give you an interview, should you request it, and proffer my best advice or answer questions, but without any obligation on either side.

Finally I earnestly urge you to devote your life to the pursuit of truth for it is that which is most worth while in our fitful human existence.

Accept my profound wish for your spiritual welfare.

A handwritten signature in cursive script, reading "Paul Brunton". The ink is dark and the handwriting is fluid, with a long, sweeping tail on the final letter.

L32.003

3 - 4

Incomplete Letter from PB to Unknown

Undated

... and¹ find that I have accumulated quite a batch of letters from you, your sisters, Mrs. Sherrick and Mrs. Pickett. I have not been in New York since our interview as I have been traveling.

I fully appreciate the great earnestness and conscientiousness with which you are all trying to follow the Quest and wish my own position were different so that I might be able to engage in outward personal help to others, outside of the books, but alas! that is not the case. You will, therefore, have to do what you can without such help.

When I gave you the interview in New York I should have made it clearer that it was something which I rarely give nowadays and it is unlikely I will be able to repeat it. Nor could I follow it up by entering into regular correspondence since my burden of unanswered mail is already in vast arrears. I am exceedingly sorry that it has not been possible to answer all these letters from you and your sisters, but you will have to accept the position that I am quite unable to engage in such an

¹ Previous lines or pages are missing.

undertaking. I should also have told you, nor do I undertake to deal with domestic and family problems and like matters. However, there are one or two points which I shall take this present opportunity to touch upon.

It would be better to drop both the thought and fear of possible coming world war – for the next few years anyway – the whole matter is in God’s hands and not in yours, so please cast out any further talk or thought about war. It would be far better to go on steadily strengthening the inner resources in a quiet way. Also, it is needful to counter-balance these thoughts by practicing the identification of oneself with the Divine by forgetting that one is a faulty ego and remembering that one is also a divine, serene being. Be at peace, relying on that Higher Self.

There is some unhealthy psychism and unnecessary projection of excessive fear in the flying saucer movement with which Mrs. Sherrick had been associated. The withdrawal from it should therefore lead to a healthier attitude. The voice she heard came as a result of that association.

Do not take the corrections of personal faults and weaknesses too solemnly but be a little more patient toward them. Cultivate more of a joy and happiness which belong to Spirit as part of Its very being.

Helen Kaiser has sent me the address of Mrs. Hall, who lost her son in an airplane crash and whom she is leading to study of spiritual truth. This is admirable help but I am very sorry that this help must continue to come through H.K. herself, as it is simply not possible for me outwardly to take up individual problems.

If you will all go on calmly and even contentedly and patiently, all following the inner life in its various aspects, trying to detach yourselves little by little from the negative personal emotions, and recollecting frequently the fact that underneath them, one’s real Self is always there – serene, strong, wise and divine – you are sure to make progress. This done, the outward situations which then arise, will do so for a specific purpose in God’s plan and need give no anxiety but may be met with faith.

I send all six of you my peace,

L32.005

5 - 6

Incomplete Letter from PB to Unknown

Undated

I² agree with you that there is much confusion in reference to sex in the spiritual literature available to modern seekers.

Your statement that a man must dominate his sex urge is quite correct, for without such domination he will be at the mercy of some of the greatest dangers to his physical, mental, and spiritual life. But your further statement that he must eliminate all sex pleasure and all thoughts at all times on this subject, is correct only according to the stage he has reached. The urge itself has been planted in him by nature as a part of

² Previous lines or pages are missing.

his physical equipment like the urges to breathe, drink, eat, and sleep. They are all necessary to his physical well-being and his self expression as being the owner of an animal body. However there is a wide difference in the urgency of these urges for whereas the ordinary aspirant can hardly exist beyond three minutes without breathing he can exist for three months before the sex urge becomes sufficiently cumulative to disturb his normal well-being.

It is true that there is a very small minority which feels an imperious call towards a strictly celibate life. It is right and proper for them to honor this call fully. Such persons will feel no inner conflict on the subject. They represent the highest stage of development. All others will not only feel the conflict but no matter how many times they try to stick to celibacy they will fail either in action if circumstances permit or in thought if circumstances don't. They are not ready for the higher path.

In your own case I feel that your best course would be for the present to subject yourself to a limited period of discipline, but that does not mean that you ought not reconsider your objections to marriage as an ultimate goal. It would of course be absolutely necessary to find a partner who could fully share your spiritual interests.

Peace be with you

L32.007

7 - 8

Letter from PB to Norma³

Route 2, Box 559 Rancho Las Palmillas, Tucson, Arizona

October 30th, 1947

Dear Norma,

My letter must have been carelessly worded if it gave the impression that I would have liked my last evening to have been arranged other than it was. All that I meant was that I wished another day or two had been possible. I assure you that my time with Herman was very well spent (and just as I wanted to have it spent.) ?

It is also possible that my remark about the desert may have been carelessly phrased too. I feel at home here for two reasons. First because I prefer quietude to noise and secondly because I have a date-line to make with my book and have to be free from the distractions of city life in order to make it. Otherwise, of course as you surmise, I have not gone over to an escapist outlook and I have no intention of being immured in the desert throughout the year.⁴

I am sorry I had not the time during my visit to do more than glance at the pieces and papers you had written. I think they could be very helpful to people and I would like to see them get into print. If you wish I will go through them a little more leisurely and then send you my detailed practical suggestions, comments or even

³ Letter is copiously annotated by recipient. These notes are included in the footnotes. We suggest you review original scans for further clarity.

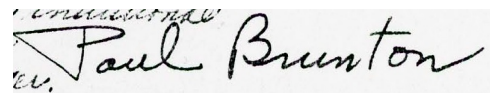
⁴ Underlining added as annotation by Norma, along with the following comments: "Good. People need you in person also. They need to be loved despite faults, childishness etc. Words are necessary to not mistake thoughts."

criticism if necessary. So please don't hesitate to mail them if you would like me to do this.⁵

My family has increased to the extent that I am now the proprietor of a dog and a kitten, both extremely playful and, I regret to say somewhat destructive of anything tearable. However I am very fond of them.⁶

There was one point I did not reach in our discussions. Di you ever pass through the experience of entering, first in mediation and later in ordinary life, a state where thinking is silent and the mind is still; secondly, that experience having been undergone, did you find that some power arose⁷ within you which attended to whatever had to be attended, without bringing back the necessity for thinking about it in the usual way? I am wondering whether this has to be a universal experience, or whether some, perhaps yourself too, come along a different path and attain the same result without it. You see, the mental silence is what we ordinarily call yoga⁸ in India. From the philosophical⁹ standpoint, it is valuable but not enough where it is mere mental inactivity. (The ego, or the thought of ego, has to be also overcome so as to allow the higher power, the higher self, to take possession of the mind thereafter.)¹⁰

Peace be with you and Herman and Joan.

A handwritten signature in cursive script that reads "Paul Brunton". Above the signature, there is a faint, illegible handwritten note.

L32.009

9 - 10

Unsigned Letter from PB to Jessie Curle
Box 34, Cooper Station, New York 3, N.Y.
Connecticut, October 29 1953

Since seeing you, Jessie Curle...

⁵ Annotated here by Norma: "It's not important at present. You have more important things to do. At the right time - there will be time."

⁶ Annotated here by Norma: "Love like all else needs to be tangibly expressed - emotionally also - not merely thought. Incomplete otherwise. Nirvana is two-sided & me - forming one entity."

⁷ Norma Circled this underlined phrase, and annotated the following: "Doesn't 'arise', never aware of its 'lack'. Always safe in its (presence - this word crossed out) possession or the possession of it - mutual, because one."

⁸ The word yoga circled by Norma, with the following annotation: "Don't know yoga. Always aware of the comfort or peace of silence. Even my own constant chatter at times, doesn't disturb the peaceful silence from which it flows."

⁹ Norma underlined this word and annotated the following: "Only interested in the rational or intellectual philosophical view. All else is sheep like blindness and danger."

¹⁰ This sentence bracketed by Norma with the following annotated: "see letter. To me this ego understanding is of extreme practical importance in attaining self-dominion"

I have carefully considered your problem and have meditated upon it for light in the hope that I might be guided to indicate which contact in New York could help you achieve the independent work which you desire.

Despite this I have been unable to arrive at any other conclusion than that which I felt when we had our interesting meeting with you and your genial husband. You are now ready for the higher path of spiritual development of consciously being used by your own Christ or Higher Self in full awareness and under your own control. In the end the results – spiritual healing – would be the same, but the moving force would not be a disembodied spirit – but the God spirit, which is in you.

Hula has his own evolution to seek in the other world and you have your evolution in this world to continue. This step that I suggest would set him free and start you off for this purpose. It is a fact that the possession of occult powers, especially the power of healing, has to be renounced for a time during its practice. During this period, self-purification, self-aspiration and self-development, according to both the Christian and Hindu mystical teachings, have to be practiced. When this is done to some extent, the healing powers usually return, and even more miraculous healings are performed – but this time they are done by the power of the God-spirit within you, and without the queer gestures and sounds that may tend to bewilder your patients.

The most practical suggestion I can make is that you secure the guidance and instruction of my friend, Miss Marion Dunlop, 3 Longdon, Guildford, Surrey. She is a very experienced student of this subject and advanced in the practice of meditation.

L32.011

11 – 12

Incomplete Letter from PB to Unknown

Undated

... But¹¹ in connection with yourself please permit me to point out two mistakes which you are making. I point this out solely for your own benefit, not to influence you in any way in forming an opinion about myself. I have told you before, I have published the fact in my books and I tell you once again that I disclaim the title of teacher, that I do not seek or accept disciples. Consequently, why waste your time on a research whose result can mean nothing to you, for whether I turn out in your judgment to be good or bad, how could you become the pupil of a man who does not accept pupils? It would be better therefore to make your research elsewhere because if you found a worthy teacher you could at least become his pupil. My published ideas should surely stand on their rationality, not on my personality. I do not write my books as a teacher but only as a professional author. Writing is in my blood and I have been engaged in it all my lifetime. If I did not write books on mystical themes I would be writing them on worldly themes anyway. I would not stop writing. It is

¹¹ Previous lines or pages are missing.

true these books represent my ideals and experiences but I put them forward as a fellow student, not as a self-pedestalled teacher. Nor do I claim to be a saint or anything like that¹²...

L32.013

13 - 14

Letter from Sonja Deneve

C/O Grindlays LTD., 13 St. James Square, London 5051, England¹³

October 8th, 1980

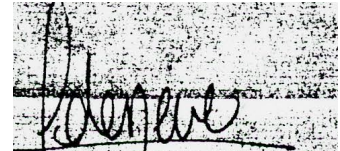
Dear Sirs,

It is my utmost desire to learn about Dr Paul Brunton's whereabouts. Can you please advise me how I can write to him, by giving me his address.

Any help you would be kind enough to render to me would be greatly appreciated.

With kind regards,

yours sincerely,

A black and white photograph of a handwritten signature, which appears to read 'Sonja Deneve', written in dark ink on a light-colored, textured background.

Sonja Deneve

{illegible} Kesbeeckstraat 41-8.31
2800 Mechelen
Belgium

L32.015

15 - 16

Notes from PB to Nell and Gordon Gillies¹⁴

Naples

26 July 1965

PB to Nell and Gordon Gillies

"Lobsang Rampas is not authentic. He acknowledged under pressure that his books were written mediumistically, as he never visited Tibet physically."

PB to N. & G. Gillies 28 March 1967 Athens

"How valuable are those few minutes prized from the day's routine for mental quiet! The world is so busy with its business that the profit to be gained from inner

¹² The following lines or pages are missing.

¹³ "Send her form letter. Done 4/9/81" added by hand upon receipt.

¹⁴ Circled number 3 added by PB himself.

contact with the Source is unperceived, even unknown. It is our lifeline...Until the day when meditation, set apart as such, is not really necessary because the Presence is always there as background, although special sessions for meditation bring it forward into sharper focus."

L32.017

17 - 18

Note or Incomplete Letter from PB to Unknown
Undated

Do¹⁵ not lose your sense of proportion and assume that your actions are going to make any difference to the witness, the Overself, which always remains unaffected.
Paul Brunton

L32.019

19 - 20

Letter from Gerald Yorke
The Hutchinson Publishing Group 178-202 Great Portland Street, London WI
7 Apr 64

Letter from publisher rejecting proposed biography of the late King Paul and Queen Frederika. Yorke mentions Rider will be leaving the Hutchinson Group, but suggests that Hutchinson will still be interested in PB's books and that he hopes PB will continue to send typescripts to him.

L32.021

21 - 24

Incomplete Letter from Unknown
Budapest, Brody Sandor u.23/a:
Aug.3.1947

My dear Paul,

Many thanks for your letter of June 3. I have been longing for a word from you for ever so long. Your letter was to me like a breath of fresh air to a prisoner in his cell.

I am very glad my previous letters did not reach you. I wrote them at a time of desperation, and fear they were a cry for help, I am ashamed of having been so weak.

Yes, it is hard to be living in this part of the world, but one has learned valuable lessons, all the possessions one has been clinging to are gone and one gained a sense of freedom. And one has learned to be humble. I needed that!

¹⁵ Previous lines or pages are missing. Entire note is in capital letters.

But you are right, meditation and study are very difficult under the conditions we live in, and I had to give it up long ago. That is the reason I feel I have not made any progress since I returned from India. My goal is a high one, and it seems to me that the years at my disposition will not suffice. True, M. said to me when I whispered to Thalita Sen "that is too far for me "How many miles?" and then added "one can't tell how near or how far."

Have you written about your experiences in Mexico? I was looking forward to read about it. Have you published it? I can quite understand your not wishing to write, and publish books. It all seems so futile in a world as it is today. Yet again there is always the possibility of helping some who vainly try to find truth. Now for instance I should never have found M. or you, if I had not read the Search In Secret India? And for those who have found the Path, your books are a stimulation to persevere, and encouragement to struggle along when they begin to become disheartened? The lofty and yet so simple rendering lifts a person out of the ordinary humdrum of everyday life, and gives you a glimpse of the¹⁶ higher. But one question remains. Why are we here at all, why had this whole Universe come to be? You will remember my putting this question to Ishwara? He answered "To find God" But why thrown out into the void to find him, when we are one with him, and came from him? Oh I know all about the fall of the Angel and night and day of the Logos, and that sort of similes. But the problem remains.

I am sorry to hear you have not visited the Ashram during your stay in India. Forgive me for saying so but I cant help feeling that the hostility of the Ashram people and their petty jealousies should not keep you from visiting M. You are so very much above all this, and it makes me so angry to hear people making silly remarks about it. Surely their hostility can not affect you, and why give them the satisfaction of succeeding to keep you away from the Ashram?

I have inserted the changes you desired made in Inner Reality, and I am going to return the manuscript to Rozsavolgyi's but they can't touch it before they get the license for copyright and your conditions. They have not received your letter you mentioned, so it would perhaps be better if you send the document to my address. "Quest of Overself" has been translated/badly/ but to my mind this book is for students only who are set to discover truth, while Inner Reality may wake the desire to do so? Don't you think so? I love Inner Reality, it throws light on so many distorted ideas about Jesus and religion, and other vital questions. You say in your letter that you usually sign "P.B" since some years. Do you mean you want the translation signed "P.B."? I should put your full name if you don't mind?

I am so glad you are quite well now, but you live too far away, and I should so very much like to spend some time in your company. My going to India¹⁷ ...

¹⁶ Page 23

¹⁷ The following lines or pages are missing.

L32.025

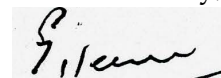
25 - 26

Note from Mrs Hesper LeG Hutchinson and a note from {Eileen}
Camster, Camden Park, Turnbridge Wells, Kent
June 7, 1948

Jean to go and call on her.

Much love to you and to Bobby. You are a very brave girl and I so admire you.
Blessings.

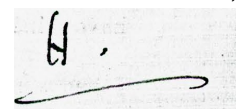
Affectionately,



Dear P.B.

This will interest you on several points. Do not return! I cannot but wonder what yarn T. spun! There appears to have been a separate one to strike various people!

All the best,



L32.027

27 - 28

Letter from Unknown to Mr Frantz
201 Laurel Hill Road, Mountain Lakes, N.J.
April 22, 1941

Dear Mr Frantz:

I know that your life is an extremely busy one, and so, as I write you these letters, I know that you "consider the source", as the saying goes; and if some of the questions I ask, or the matters I discuss seem unnecessary or irrelevant, please do not bother to answer and I will understand. It is true, that occasionally, after I have written you I get my answer, and I am endeavoring to get my answers out of the Silence as much as possible, as I know it is the way. Then, too, we live in eternity, and all things do not need to come at once.

Recently a notice of the Arcane School Annual Conference and Wesak Festival came to me with a personal note from Alice Baily urging me to come. Of course I shall not go, but it raises the question again in my mind as to the status of A.B. and I am wondering if she is completely on the wrong track. She wrote the introduction to "The Secret Path" and I have wondered about that. As you know her authority is the "Tibetan", whoever he may be. Because I spent ten years of my life in the Arcane School, the whole matter interests me, particularly as I have had occasion to interest

several of the School students in Paul Brunton when they have reached the place, as I did, where they are not satisfied. It seems to me, as I ponder over the matter, that Alice Bailey herself has never found the Truth within herself, but, due to highly developed psychic faculties has contacted some individual (the Tibetan) whom she thinks is an authority. I am now inclined to think that this entire Wesak Festival (supposedly held somewhere in the Himalayas in a secret valley), is nothing but a psychic manifestation of some order. In other words, it is a delusion, and if so, what a delusion, for it is affecting so many individuals. I believe that P.B. mentions somewhere that there is no deterrent on the Path as great as these so-called higher psychic faculties (until the individual is able to enter the field from above), as you once wrote to me. It would interest me to know something of the truth regarding this whole matter, if you think it advisable or important to speak of it.

I have been going over the Chapter in the "Quest" on Analysis of the Intellectual Self. It is a remarkable experience find that a few words or a phrase or paragraph will almost open a door. I do believe that despite discouraging intervals I am beginning to make some progress now,¹⁸

****Attachment:** "Most people build as they live - as a matter of routine and senseless accident. But a few understand that building is a great symbol. We live in our minds, and existence is the attempt to bring that life in to physical reality, to state it in gesture and form. For the man who understands this, a house he owns is a statement of his life. If he doesn't build, when he has the means, it's because his life has not been what he wanted." - "The Fountainhead" by Ayn Rand

L32.029

29 - 40

Letter from {Alec MacAlast}¹⁹

c/o 13 Bronwydd Road, Tremorfa, Cardiff

22-6-48

Dear Sir,

It is now a year since I deliberately pushed aside a host of fears and misgivings, and in answer to some great urge, sent you my first letter.

I watched it slip into the letterbox wherein I had dispatched innumerable letters in the days gone by, but this time - for the first time, - I experienced a sudden doubt. And I really did wonder for a moment, if that letterbox was good²⁰ and secure enough to hold important message!

Yes, those fragile sheets of paper and pen were important, for they contained the sum total of all I have been; of all I had attained. And now they were off into the blue, winged messengers on my behalf.

¹⁸ The following lines or pages are missing.

¹⁹ Noted with a circled letter M.

²⁰ Page 33

Time seemed to stand still, as day by day I waited. No other thought came uppermost in my mind and one day I was rewarded. A reply came from across the Atlantic, just a single sheet of paper, a few typewritten lines and a signature. But it brought me more from the New World than the galleons of old Spain ever took out.

I tried to give adequate thanks for it in my second letter but I know I must have failed. Therefore, before I approach the main contents of this message,²¹ allow me the opportunity of acknowledging once again your kind letter for which I have held undying gratitude, unchanging and profound respect.

Part of your reply calls forth these words. A sentence or two in which you stated that when you arrived in this country the following Spring or Summer you'd be pleased to grant me an interview in which you'd give me your advice for my Spiritual Guidance.

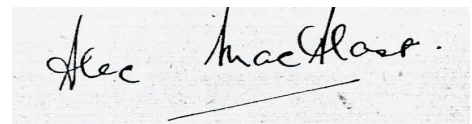
I am not given to sentimentalizing, but here I must tell you that for 365 days since I received this rare invitation, the wonder of it, the hope and inspiration it brought has filled my mind, and not even the shattering blows of fate which pounded me in these last twelve months have succeeded in touching²² it.

I had hoped to make this a full and complete letter, for there is much I wish to lay before you. But precious time has already been lost in trying to establish communication and at my present speed of progress to do so would take at least a week or two more. Therefore for the present I must limit myself to the following and make this but a brief note...to the effect that if you would still receive me I will come to you at any place at any time viewing the occasion as the most important, most sacred moment of my life.

Please do forgive what must surely seem to be undue haste and brevity, but I am indeed sorely pressed for time.

And now I shall bide my time in²³ hope and with expectancy, for the long year has passed. And I know you will not fail me.

Unending gratitude, deep appreciation and true Reverence to you always, My Unseen, Beloved Guide.

A handwritten signature in cursive script that reads "Alec MacAlaster". The signature is written in dark ink on a light-colored, slightly textured background.

Cover²⁴ Letter to Rider Co from Alec Mac Alast
June 22nd 1948

Please do convey my gratitude to Dr Brunton for remembering me after all this time. The gesture still has me wondering and I shall remember it for a long time.

If it is at all possible, could you arrange for me to see Dr Brunton sometime during Saturday afternoon (Sat. July 3rd) or a week later if more suitable. Saturdays and Sundays unfortunately are the only days in a week on which I'm free, but if this cannot be arranged just let me know and I shall come whenever you wish.

²¹ Page 35

²² Page 37

²³ Page 39

²⁴ Page 31

With Sincerest Regards to you and Dr Brunton,
Yours Truly,



L32.041

41 - 42

Incomplete Letter from Justin Kerdause
Undated

... book²⁵ "The Quest of the Overself is the most precious book for this age.

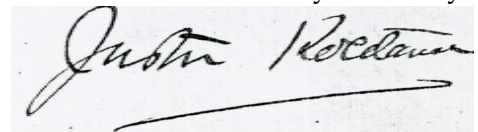
Will you not come to Ceylon? In my view you must in your Quest for truth ultimately arrive at Buddha's teaching, as the height of spirituality - the others are only half-way houses.

I may be wrong. But there are millions who hold my view. So why not come to Ceylon for research? My "little island" is at your disposal if you like to stay there.

There is again the book for the people of Ceylon that I spoke to you about - the model spiritual state.

We are all keeping well and quite happy. Trusting that this finds you in a similar, or further in a better state.

Yours very sincerely,



L32.043

43 - 44

Letter from Sri Yogendra {Single}
C/o The Editor, The Indian Review, MADRAS
18th February, 1940

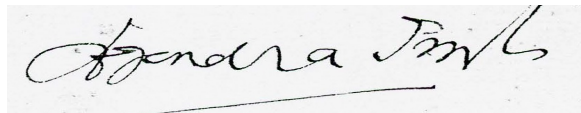
Dear Dr Paul Brunton,

I was very glad to see your article in the Indian Review. My only purpose in writing was to point out that the truth of Yoga was Eternal and failure to secure immediate success by men of eminence like you, did not prove that Yoga was unattainable.

Perhaps you will accept the enclosed Peace offering which I am sending to Indian Review.

Yours sincerely,

²⁵ Previous lines or pages are missing.



L32.045

45 - 48

Letter from Lt Col A. N. Sharma,²⁶ MS
{Razimak, Wazinstau}
16-6-39

My Dear Paul Brunton

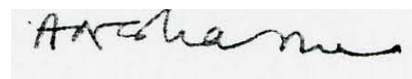
I was most grateful to you for your very sweet letter of 10th April. I regret the delay in replying.

As you get such a large no. of letters, it will not be fair on my part to burden you with a long letter.

I feel you are inspired by the "Divine Power" to spread the "truth" into the whole world. The message you give is at once simple, straight forward and easy to follow if we mortals can overcome the little human weaknesses. I know there is some inner feeling of²⁷ unity between our ideas which I am incapable of fathoming at present and I know you are yet to become an instrument of some Divine message. May God grant you health and long years of life to do this fully.

I am sorry about the Ashram but I regard all this as a mere incident in your life, the inner relationship being unbreakable. After all you are the personality who introduced millions to the ashram and you are far above the common human bickerings. I am off to Delhi tomorrow and shall be there on 25-6-39 as O.C. I. M. H. Delhi Cantonment for 2 years or so. May I expect a visit from you. It will be my good luck if you could honour me. With most sincere and affectionate regards,

Your own slave,



L32.049

49 - 56

Letter from Lt Col. A Sharma²⁸
No. 14 Fd. Awb., Egypt
C/0 {illegible}, New Delhi
13-4-40

²⁶ Noted with a letter S and a checkmark in upper left.

²⁷ Page 47

²⁸ Pages in scan are out of order; noted page numbers in footnotes when comparing to the scan of the original.

Mr²⁹ Dear Paul Brunton

I was delighted to get your kind letter today almost 26 days after you wrote it. I am here since 15th last Sept. almost – as I generally get orders soon after any war breaks out. I am quite happy here really. What does it matter where one is so long as one carries out the orders of the Beloved Lord. It will³⁰ be disloyalty to Him if I feel miserable. My task in front of me is to do my duty for the sake of doing it and not for any reward.

My wife and kids are in India. It is impossible to say when we may meet as it depends on the world situation. There is no chance of my return till the war is over and no one knows when it is to be over. I am happy where the lord places me and whatever happens to me will be His pleasure. Death after all is a mere incident³¹ in life which I believe is continuous without a break. When I return to India and if I return at all no one will welcome you more amongst us than my wife and myself. Even now you will be most welcome by her at “Kenfield” {Naimi Tal}, V.P. She has read all about you.

I have not visited the Ashram again since 1937 and do not know what is happening there and have sent no more money either. Somehow I do not feel the inner urge to do so.

I³² am sure you have a mission of your own and you will do what God wishes you to do whether people like it or not.

Meeting you, if this body still retains the spark of life will be always a great pleasure as your uplifting company is a great help to common people like me.

I feel absolutely peaceful within in spite of what will be the fact outside. I am simply {bubbling} with joy at everything –

With my fond regards and love
your own slave



Please address me only as Sharma³³

L32.057

57 – 60

Letter to Henry Joachim
545 Fifth Avenue, New York 17
December 7, 1950

²⁹ Page 51

³⁰ Page 53

³¹ Page 49

³² Page 55

³³ Added by author at top of this page.

Dear {Henry Meachim}

You ask me whether I agree that you as well as Clarice had important lessons to learn. Of course. You also ask whether you are learning as much as you ought? That alas rarely happens. It is so difficult, for the ego is so obstructive but I feel that you are now in the very midst of your chance or rather test, which will give you the choice of following the ego's way or a higher one. And that is a choice which you alone must make. So please be careful not to yield to negative moods, to critical thoughts (mentioned before in London), to pessimistic melancholy, to envy resentment or anger. All such manifestations are of the lower self and can harm you greatly for the result is not merely a handicap to spiritual growth but also a darkening of fortunes, an attractor of troubles.

You should study and thoroughly convince yourself of the power of thoughts to bring harmonious or disruptive conditions, and discipline your mental life accordingly.

Perhaps the most useful practical injunction you could follow at this stage is, whenever there is an impulse towards such negativity, to affirm silently or vocally: "I surrender this problem to the higher Power, and invoke its healing presence." Pause and wait after each affirmation, which must be done very slowly.

I am glad to hear your quartet has been accepted for February performance and that in a couple of days a West end club will perform other works of yours.

You ask whether Mr Rossi should be informed about Perdu. I wrote him and all others concerned immediately it became necessary. However you are mistaken in believing that he was under hypnotic treatment. Neither I nor Rossi would allow that. Incidentally, J.P. is pulling himself together again and I hope you will not be too excessively condemnatory. There is much good as well as some evil in him. He must certainly be avoided but he should also be pitied.

Mrs Briggs has written me about your scheme of spiritual retreat. There is evidently need to clear up my own view about it. You should distinguish in your mind between an orthodox monastic retreat, ashram, and a country place for rest quiet and study. The first can only be properly managed by a competent spiritual director, who is sufficiently advanced to guide aspirants in meditation. Neither you nor C.M. has reached that stage. So you could not safely start such an ashram. It would prove very dangerous. But a country house where you could let rooms to congenial harmonious persons seeking temporary escape from city turmoil for spiritual refreshment and study, is another matter. It would serve your own musical work better no doubt to live in the country. However such a house would necessarily be a business enterprise and Mrs. Briggs does not seem to consider either of you has enough business experience to make investment a safe proposition. It would seem advisable for you to reconsider the matter for the present. However you could {illegible phrase} what turns up. My name should not be brought into³⁴ ...

³⁴ The following lines are missing.

P.S.³⁵ I hope it is not necessary to repeat that whatever advice I have sent you has been sent as from a fellow-student, not from a master. I told you in London that I disclaimed any such status, which is yet far beyond me. But I have had the good fortune to know some masters personally, and that is my perennial inspiration.

L32.061

61 – 62
Incomplete letter³⁶
Undated

No wonder you declared yourself bewildered when we last met.

With my peace,

L32.063

63 – 70
Letter from H.W. Bearnse to Mr Frantz and Mr Brunton
Undated Letter

Annotated by PB himself: “By HW Bearnse (WQ Judge’s pupil); also a circled “*” to the left of note, and an asterisk at the top of page 2 and 3 of letter

This is a privileged communication, made solely for the purpose of giving information to Mr Frantz and Mr Brunton. Under no circumstances is any portion of this to be published.

The initial error was that of Madam Blavatsky, who accepted for membership all who applied. This was a great mistake. Admission should only have been by invitation. This error Mr Judge continued, so that the Society became like the great White Sheet which Peter saw, let down from heaven, which contained all manner of unclean animals and creeping creatures. This caused all the succeeding schism and rifts in the Society, so that in 1887 Blavatsky received a letter from Master “M” directing her to establish an Esoteric Section. This letter was a very severe rebuke and Blavatsky was ordered to publish it in the various organs of the Society.

At this time, the Society in Boston, numbered more than 200 members. Of these, only twenty became members of this new section. The twenty was probably twice as many as should have been admitted. This ratio of one to ten appears to have been quite generally adapted in the different Branches, so there was only one member from Seattle.

About the year 1884, Mr Judge published his translation of the aphorisms of Patanjali. This publication, Mr Judge told me himself, was the greatest error of his life. It was certain to be misunderstood by the Western mind. Immediately the members of

³⁵ Page 59

³⁶ Contains only last lines of letter.

the Society began to seek for powers and a state of emotional hysteria became prevalent. Of course, such statements as those of Patanjali, "That a man may stretch forth his finger and touch the moon" could only be understood by those who had a knowledge of Occult psychology.

During the summer of 1884, there appeared in New York, a Peruvian, who claimed to be and probably was, of Inca ancestry. He attended a meeting of the New York Branch and became acquainted with Judge. He said that , he was in possession of information that, the hidden place of the Inca wealth was on the larger of the two Islands in Lake Titicaca. He claimed that the Peruvian Government knew that he was in possession of this information and that they had imprisoned and tortured him. He gave to Mr Judge a crude drawing of the Islands, indicating by a cross the exact spot where the treasure was buried. He thought that if Mr Judge were to go to Peru, he could negotiate with the Government and get permission to take away half of the treasure, provided that the Government had the rest. Shortly after that, this Indian was mysteriously murdered. Mr Judge, who cared nothing for money for himself, cared very much to be able to finance the Society. Accordingly, he left for Peru, where he engaged Indian guides and mules and went up to the shores of the Lake. There he found that the Indians were so superstitious that they would make no landing on that Island. He was unable to hire a boat for that purpose although the Indians were fishing in that lake. He returned to Quito where he was seized by the Government and incarcerated. Upon application of the U.S. counsel, he was released on condition of, immediately leaving the country. Many³⁷ years later , the government of Peru, drained the lake and made excavations all over these two Islands, but found nothing of value. This Expedition laid a foundation for Annie Besant's later claiming that Judge was insane.

In 1892, Mrs Besant wrote a letter to Mr Judge, claiming that Colonel Olcott had been guilty of great immoralities, backing this claim by affidavits from two women in London. Mr Judge should have replied to this, that it was a matter that should have been brought before the next general Convention, instead of which, he wrote Col. Olcott, who was then in India, that if these allegations were true, it would be better for the Colonel to resign as Co-Founder and Perpetual President. Col. Olcott resigned, but in the course of a month, withdrew his resignation and said he would choose to be tried at the general Convention. No charges were preferred at that convention, but Mr Judge had made a bitter enemy, so that at the general Convention held at Boston in 1895, Mrs Besant sent over three delegates from the London Branch to prefer charges against Mr Judge. Upon a resolution being offered by Arthur Griggs of Providence, Rhode Island, and seconded by George D. Ayres of Boston, the convention, by a vote of 147 to 3, asserted their confidence in Mr Judge. The three delegates from England then withdrew and Mrs Besant, having made an alliance with Col. Olcott, whom she previously attacked, split the Society in too. Mrs. Besant then went to India.

During the remainder of Mr Judge's life, she made little progress, but after his death in 1896, when Mrs Tingley, by forgeries, then attained the leadership of the

Society in this country, at least, many members of the original organization, broke from Tingley and gave their adherence to Mrs Besant. All of this trouble sprang from the letter of Mr Judge's to Col Olcott. A letter that should never have been written.

In 1892, there came to London, a Hindu named Shakravarta. In 1893 Mr Judge was publishing a series of article in the "Path" magazine. The articles were illustrated by cuts, entitled "Faces of Friends." Among others published, was a picture of this Shakravarta, who had one of the most diabolical countenances that I have ever looked upon. But because he had obtained this recognition from Mr Judge, he became quite prominent in the Society at London. He quite naturally met Mrs Besant, who was curious about hypnotism and much interested in that subject. She requested Shakravarta to hypnotize her, which he proceeded to do, and Mrs Besant was never the same afterward, and I think that she remained under his influence until he came to Seattle, Washington.

Shakravarta began to assail Mr Judge, claiming that he was a liar and this became one of the charges brought by the three English members, at the Convention of 1895. Later, Shakravarta had a remarkable career. Mrs Besant had become President of the Hindu Congress. During the World War, Shakravarta come to Seattle and purchased a Schooner, which he loaded with rifles and ammunition and sailed for India, with the idea of arming the Hindus against the English Government. As we (the U. States) had not yet entered the war ourselves, one of our Cruisers overtook this Schooner on the high seas and brought it into Port at San Francisco, where Shakravarta was tried on a charge of violating the Neutrality of the U.S. During the course of the trial, one of the Hindu crew, who had turned states evidence, was shot upon the witness stand by another of the crew who had obtained a revolver. The murderer was immediately shot dead in the Courtroom, by a U.S. Marshal and Shakravarta was sentenced to fifteen years in the Federal Prison in Atlanta. Now, the English government vehemently suspected the Maharajah Holkar of the³⁸ Mahratta State of Indore, of having financed this expedition. They had some evidence but not enough for proof. Nevertheless, they kept a strict watch on Holkar and awaited their time. Holkar was perhaps, the richest Prince in India. He was an extremely cruel man, whose method of execution was to have an elephant kneel upon the body of whoever offended him. His people became mutinous and when he abducted a female dancer and had her beaten to death, the English government stepped in and dethroned him. His son now reigns in his stead. His private fortune which was very large being intact, he and his two wives went to Paris where he fell in love with a Seattle girl, one Nancy Miller, whose father had made an immense fortune in Alaska.

Holkar offered to marry Nancy, and her mother, Mrs Miller, went to an old Alaskan, Jim Stevens and asked him to interview me to find out what Nancy would have to do to adopt the Mohammedan Faith. I laughed at the idea of that because Holkar was a Hindu and not a Mohammedan and she would have to adopt the Hindu Faith. Mr Stevens asked Mrs Miller if there wasn't something she could do to break off this marriage. She, Mrs Miller, said she did not want to break off the marriage as

he was an immensely wealthy man and a Prince in India. That if Nancy married him that she, Mrs Miller, would be received at the English Court. I informed Stevens that Holkar was in great disrepute with the English Government as a result of the Shakravarta expedition and that neither he nor any of his three wives would ever be received at the English Court.

Mr Judge should have made public the name of his successor. A few of us knew that it was to be Arthur Griggs, but all that a majority of the members knew was that the name of the successor was in a sealed envelope in the safe at the headquarters of the Society at 144 Madison Avenue, New York City.

On the morning after Mr Judge's death, which was very sudden, Mr Joseph Fussell, who was in charge of the office was visited by an adventuress named Katherine Tingley, who brought what she claimed was a diary written by Mr Judge and nominating her as his successor. No one ever saw this diary but Mr Fussell, though she published extracts from it in a magazine. Upon opening the safe, an envelope was found with nothing but a blank sheet of paper in it. Probably, some substitution of the envelope was made.

As a result of this error of Mr Judge's in not having made public the name of his successor, the Theosophical Society ceased to exist. The movement, however, has not been destroyed and there still exists in the world, a few Theosophists, who have fought a good fight and have kept the Faith.

It will be of interest to you, to know that there are in existence, a few memorials and objects of interest, which are now in the possession of Earl G. Rice of Seattle, who is holding them in trust for some younger man, who in turn will preserve and transmit them. Among these article are the original plates from which the photographs of the Masters were made. There is also a drawing of the Seal of the Society and Mr Judge's personal Seal, which is of silver, the impression itself being that of an open eye.

*

Tingley was accompanied by a Jesuit, named Pearse, a cunning, shrewd man, and who later wrote all the articles appearing in the societies magazine, some of which she claimed were from Mr Judge's Diary. Katherine³⁹ Tingley's signature. It was the Jesuit's object of course to wreck the society, and he by his mental ability and will was able to influence and use K.T. who had left her husbands home - He was a wood cutter in the woods of _____. She had lived there in a cabin in the woods with him.

Mr Fussell was a young inexperienced clerk and before Kath. Tingley and Pearse came into the office to get the envelope from the safe had just received a telephone message informing him of Mr Judge's sudden death, and was shocked and very much excited.

L32.071

71 - 72
Incomplete Letters from Rom Landau

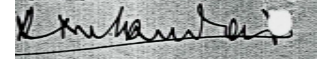
Undated letters

... any⁴⁰ other time that might suit you?

Thanking you in anticipation for your reply

I am Yours very faithfully

Rom Landau



Author of

"Pilsudski and Poland"

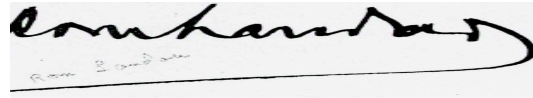
"Paderewski" etc.

... to⁴¹ meet you again before long.

I am working hard on my new book, and shall hardly move from here till the autumn when I hope to have finished my work. I am mentioning you in my new book again, but from an entirely different angle this time. God Is My Adventure is in its 4th edition.

Once again, many thanks for your letter and all my best wishes and thoughts.

Ys



L32.073

73 - 74

An envelope addressed to PB

Addressed to Box 34 Cooper Station, New York 3, USA dated 22-6-1949

Extract: No extract

L32.075

75 - 82

Incomplete letter from John Alsford to unknown

Undated letter

... I have⁴² noticed a seeming difference at a basic level between your works and those of Krishnamurti.

Krishnamurti has written that truth cannot be obtained and that only by being open to "what is" will it come. He has said that it cannot be sought and yet my

⁴⁰ Previous lines or pages are missing.

⁴¹ Previous lines or pages are missing.

⁴² Previous lines or pages are missing.

limited interpretation of the writing of your books is that they suggest otherwise: that "what is" can be found through seeking and carrying out mystical exercises described in "The Wisdom of The Overself." On the other hand you have said that grace does not come directly but it is possible to create conditions suitable for it to appear – is this the same as the "truth being one's eventual companion – whether on the next bend or a thousand miles on" that Krishnamurti mentions?

Krishnamurti⁴³ has said that continuous awareness of "what is" is very hard work, and maybe I have realised this and been open and aware more often recently and perhaps slightly more than in the past. It seems to me that Krishnamurti has said that only by seeing what one is can truth be realised. I think I see this because every time I have set out to practise a discipline, the mind has narrowed. I seem to see that any use of the will implies this cutting off of oneself. In "The Hidden Teaching Beyond Yoga" you say that a philosopher must give up the ego, but I have an awful feeling that such an attempt on my part would be a function of the ego and therefore useless. You mention use of will-power; but is not that a function of the ego? But again when I look I see a similarity: you both mention spontaneous⁴⁴ action; and furthermore – is the self-examination of a would-be philosopher the same as the seeing of "what is" mentioned by Krishnamurti?

You have written in "The Hidden Teaching Beyond Yoga" that the philosopher must "Hold on and hope on" but Krishnamurti, as I seem to remember, has written to the effect that hope is not helpful to seeing of what is. Can you explain this seeming contradiction? I do not want to split hairs and perhaps this is not important. Maybe the meaning of hope is different in each case.

I just do not know – but is a method of programmed seeking the way to knowledge? Is there any way to it?

I do not know what to expect of this letter – but if it is read I feel it will⁴⁵ have served its purpose, and by writing it I feel to have acted rightly. It is full of "I"s but I do not know if I should apologise or not. I'll only say Thanks for reading it.

Yours sincerely
John Alsford

L32.083

83 – 84

Incomplete letter from Mercedes

28.11.78⁴⁶

... myself⁴⁷ – reading, studying and meditating and praying for guidance. I am still in touch with Mr McNaughton and hope to start a new job in 1979.

⁴³ Page 77

⁴⁴ Page 79

⁴⁵ Page 81

⁴⁶ Date from Postmark

⁴⁷ Previous pages or lines are missing.

God bless you dear and keep you – you are greatly loved.

Additional message area
M. Venkataramani

L32.085

85 – 86

Letter from Illegible to {PB}

Feb 1935⁴⁸

... Pardon⁴⁹ me for the extraordinary delay in replying to your kind letter of Sept 25th. I have been so busy with trifles that I had to let go more important work – and to some extent I enjoyed this freedom from civilisation.

I am eagerly looking forward to your return to India so that we may have once again some pleasant days together. I am still fully in the work of a {girhasta} (householder) doing drudgery to keep the pot boiling – and still the artistic and literary longings for recognition and fame have the urge, and I think it better that my works themselves end, so that when the spiritual flame appears after all this smoldering, it may flame steady.

Your book has created a tremendous impression⁵⁰...

Your kind letter {illegible}!! I regret that for the present the expected chance of meeting you in March is not possible as you are sailing home. Still I cherish my vivid recollection of your {illegible} talk and His Holiness whom I met a fortnight ago {illegible} very frequent questions about you. His interest in you is {illegible} and I think when he would find the time to answer your questions. Tho he says correspondence will only confuse the issue and darken the will.

Herein is the letters. Please write to me as soon as you reach London.

With cordial wishes and my greetings to {...}

K. Venkataramani

L32.087

87 – 90

Letter from K.S. Venkataramani
7, North Mada Street, Mylapore, Madras

27-5-1937

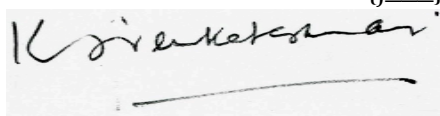
⁴⁸ Date appears to be written by PB himself

⁴⁹ Previous lines or pages are missing.

⁵⁰ The following lines or pages are missing.

Dear Mr Brunton;

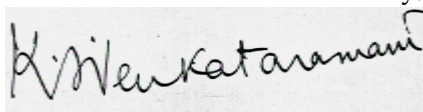
{illegible} S. Radhakrishna is a journalist in Delhi here at {illegible}. He {illegible} to meet you. He is an enterprising young man interested in spiritual matters. I am sorry I have published your picture in book. That is the penalty you have then for your greatness and {illegible} in India.

{j__}


...⁵¹ and His Holiness Bhagavan Sri Ramana Maharishi at Tiruvannamalai a few days later.

I shall send you a detailed letter next week.

Yours Sincerely,



L32.089

Letter from K.S. Venkataramani
Mylapore
9th August 1936

My dear friend,

I read with devout pleasure "A Search in Secret India." I said somewhere that creative art itself was a form of Yoga and you have made a travel diary in quest of Truth {?show} steps for other pilgrims feet as well. Pray accept my hearty congratulations, your book is ripe and full.

I hope that you shall be able to revisit India at least this cold weather. I should like to have a detailed letter from you and it is quite a long time since I heard from you at all. Why have you published the book under a pen-name, 'Paul Brunton'. How is West receiving your book. It has here awakened interest on a large scale but readers are few as the price 15 {lb} is prohibitive for us. You may consider a cheaper edition sometime later.

On the 15th of August I am going down south to meet Sri Aurobindo at Pondicherry and⁵² ...

L32.091

91 - 92

⁵¹ Preceding lines or pages are missing.

⁵² The following lines or pages are missing.

Incomplete letter from Unknown
Undated letter

... the⁵³ southern side of the Ashram. Mr Bose has {illegible} in the three acres bought by him. Mr {illegible} who has purchased more than 4 acres close to Mr Bose's site on the eastern side has invested more than Rs 5000 on building some cottages, and a big {illegible} like home in front springing up in another place of more than 8 acres.

In spite of my advanced years I would like to be useful to you in erecting a nice bath cottage to you on a place to be given by you on a site of about 25 to 50 {illegible} (1/4 to 1/2 an acre) The site and building may cost about Rs 1500 to Rs 2000 in Chandery a good drain will useful for garden purposes also. The building will become an accomplishment first in about 3 to 6 months from now in the Summer.

As a result of what you wrote in your "Message of Arunachala," the war of Europe has become a big cremation ground. Sri Bhagavan has said that surely word of what you wrote in "Message of Arunachala" was truth. Subsequent events have proven to the hilt the truth of Maharishi's verdict. Why not you make India your home and be near Sri Bhagavan leaving a {greater} life? If you're again in this vicinity I am at your service as before.

Yours very sincerely⁵⁴

L32.093

93 - 94

Incomplete letter from K.S. Venkataramani⁵⁵
7, North Mada Street, Mylapore, Madras
28.5.1937

Dear Mr Brunton,

I have come down with {illegible} on some little work and I shall be leaving for my village tomorrow. I wanted to call again on you at Bhavani Home but I was busy with a deputation and I had to get down there next day.

Did you read a review of 'Indian {Peepshow}' by H. Newman in the Hindu of last Sunday, 23-5-37. I did it very reluctantly to please an international whim, it was one of the three or four reviews I have so far done. I took the chance to pay you a tribute and I am waiting for the day and the mood when I hope to recognise gratefully the great service you have done me and your {illegible} literary work.

I hope you will come out with another of your beautiful books. 'Hermit in the Himalayas' - how {illegible} from the {illegible} point of view.⁵⁶

⁵³ Previous lines or pages are missing.

⁵⁴ Following lines are missing.

⁵⁵ Noted with a letter V at top of page.

⁵⁶ The following lines or pages are missing.

L32.095

95 - 96

Incomplete letter from unknown

Undated letter

Thank⁵⁷ you so much for sending me the draft of Chs * and ** of Annie's book. Yes, it is very interesting and does indeed add another dimension to the story of PB's life up to the 1950s (before he received his big illumination in 1963).

Annie has indeed labored for many years under difficulty in trying to piece together parts of the picture. Much hard work, I can see that. She is to be admired for her dedication and persistence.

And you too, ma cherie, for your hard work not only translating but acting as the editor; smoothing, correcting and challenging - to create a substantial work. Annie is indeed fortunate you are willing to undertake this big task. I hope she gives full recognition to you in the acknowledgments.

I enclose my comments for your consideration.

I deeply appreciate our friendship, and send you all my love dearest {illegible}⁵⁸

L32.097

97 - 98

Incomplete letter from E.H. Blakeney⁵⁹
Orchard Lawn, 17 Edgar Road, Winchester

Undated⁶⁰

Dear Sir

I had just finished reading, with profound interest, your book "A Search in Ancient Egypt." I was attracted by its title; besides, my brother, Gen. RBD Blakeney Cmg., was 28 years in that country, and has always shown great interest in all such matters as "Mysteries." He was for years general manager of the State Railways.

May I ask for your opinion on one point, suggested to me while reading of Chapter 12? There seems - to me - a curiously close parallel between what the Adepts have experienced, and the trance vision of St Paul in 2 Corinthians xii, which has always proved a puzzle to the commentators, who, as a rule, display no acquaintance.⁶¹

⁵⁷ Previous lines or pages are missing.

⁵⁸ Following lines are missing.

⁵⁹ Noted with a circled letter B in upper left.

⁶⁰ 3 viii 46" noted by author and may indicate letter date.

⁶¹ The following lines or pages are missing.

L32.099

99 - 100

Letter from Unknown

University of London, University College, Gower Street, London, W.C.1

29.1.35

Dear Brunton

Herewith the rented letter to {illegible} Brunton.

A financial setback has made my trip to Egypt in April less probable but I still don't despair; I would like {illegible} better than to {illegible} with you for a short time.

I am extremely grateful to you for all your help and inspiration, and if I don't see you in Egypt I shall look forward to your return. I hope by then I shall have prospered a little and shall be more able to follow⁶²

L32.101

101 - 102

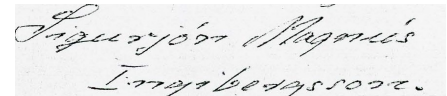
Letter from Sigurjon Magnus

Iceland

Undated letter

To Dr Paul Brunton,

With my deepest thanks for your teaching.

A handwritten signature in cursive script, reading "Sigurjon Magnus" on the first line and "Ingibjorgsson" on the second line.

Iceland

L32.103

103 - 104

Address for PB

Address is for Saint-Legier Village sur Vevey

Extract: No extract

L32.105

105 - 106

Incomplete letter from Unknown⁶³

April 5/57⁶⁴

⁶² Following lines or pages are missing.

⁶³ "Sanga" noted by PB himself.

⁶⁴ Address noted by PB himself.

Sanga

...it⁶⁵ is an attempt to obey the counsel I gave you concerning your urgent need to enter into the spirit of the Short Path, but unfortunately you were unable to obey this counsel until you found yourself in a totally new environment where it is subject to the limitations and misinterpretation associated with this environment. Here in New York you had concentrated too much on the Long Path with the result that you constantly tearing yourself down and making yourself miserable for the ego will not bear inspection that is too close and too long. I wanted to you rise to the joy and gladness of the Short Path, to its liberation attitudes, but in the doing you have passed from one form of unbalance to another. You are not in a condition to perceive this for yourself. The change is a mixture of good and bad. The truth of this statement will be vindicated by events, but the detailed meaning of it requires are personal talk, which we can have when I visit California this year.⁶⁶

L32.107

107 - 120

Incomplete letter from unknown⁶⁷

Undated letter⁶⁸

...⁶⁹ [sometime an end of this {...}. I received your {...}]⁷⁰ on the brain. It did not impress me at all. Reading the effects the radio pulse had on the monkey, it showed that it increases our {subdues} ready made tendencies. Drink and drugs can do the same , perhaps to a lesser degree.

If⁷¹ you increase the drugs or the radio waves in order to beef up the effect continuously, the person will surely die. It also seems to me that the electrodes are not embedded in the center of the brain which is the {bearer} of consciousness. If they were the person would dy.

[I will send the paper to my friend in Spain {illegible} in⁷² my letters to him.

Generally people who practice meditation have an inkling of what may happen at the moment of death and therefore they should not be interfered with. I asked him straight out if he had any experience of the union with God and that he should not answer if he did not want to. He told me his first experience came when he was a

⁶⁵ Previous lines or pages are missing.

⁶⁶ Following lines or pages are missing.

⁶⁷ Noted with a circled letter A by PB himself.

⁶⁸ "Article", "{Dictate} Asmann", and "Re Prof Delgado (USA) electrical experiments on brain to control and change mind of character" noted by PB himself.

⁶⁹ Previous lines or pages are missing.

⁷⁰ Previous lines or pages are missing.

⁷¹ Page 109

⁷² Page 115, previous lines are missing.

novice and that it was tremendous. He⁷³ did not elaborate but we discussed the theoretical aspect of union with God. He insisted that it must not only be an experience but become a living reality! The soul must find its self. (He does not spell it with capital letters) On my remark that the soul finds 'No-Thing',⁷⁴ therefore not even its - self, he said that this appears only to be so as it has to find itself again when it comes back anyhow. One school in India asserts – during meditation we have glimpses of Union with God; only in death it can be complete.

I asked what his opinion⁷⁵

... had⁷⁶ been flat for two weeks, but that today this same person is a student at the University. {Illegible} was very impressed with this. Anyhow he agreed on the subject of heart transplant {illegible} and that something should be done against it. Naturally we came unto the subject of meditation as this was mentioned. I⁷⁷ do not think for one moment that they can produce gana kalpa or nirva kalpa. They can produce sleep and unconsciousness. The other two remain a question of spiritual maturity impossible to get by material means.

⁷³ Page 117

⁷⁴ Page 119

⁷⁵ The following lines or pages are missing.

⁷⁶ Page 111

Previous lines are missing. It is unclear if these two pages are part of the letter above, but they are in the same handwriting.

⁷⁷ Page 113