

# PB Letters to Colleagues (Excerpts)

## Table of Contents

Index .....	2
Swami Madhavtirtha .....	3
Miss Doris Bailey on Her Mystic Experiences .....	5
1944.....	5
1946.....	10
Cyril Benton – Editor, American Philosopher .....	12
Alvin B. Kuhn, Ph.D. ....	12
Dr Campbell.....	14
Father Watts.....	15
Jim Covell.....	16
Aaron Hyam to PB.....	17
Richard J. Lortz.....	24
Aaron Hyam .....	24
John Gordon Vernon .....	26
The Mother.....	28
Swami Ramdas .....	29
Sir Charles F. Higham .....	29
Clifford Potter: a Critique of PB’S Writings .....	29
Frank B. Robinson.....	33
Psychiana Technique .....	33
Unity Technique .....	34
Parasimier, Tantrik Yogi of Tiruvannamalai .....	34
Robert Whitehead .....	35
Charles Ramsay .....	42
S. Whittaker.....	42
Critique of Ramana Maharshi by C.S. Venkataramana Iyer, Assistant Secretary to Mysore Governor (in Letter to PB) .....	43
John Armido (Mrs Clarice Toyne) .....	44
Jeff Masson.....	45
Norma Hutzler .....	48
A. Osborne .....	49
V. Ganesan: Managing Editor, Mountain Path.....	50
Gayatri Devi.....	50
Concerning Chapter in The Hidden Teaching Beyond Yoga.....	51

Letter to V.S. Iyer from Unknown .....	52
Paul Brunton .....	53
Bhagavan Sri Ramana Maharshi.....	55
Swami Vivekananda.....	55
Paul Brunton .....	55
PB's Critique of Mystic Experiences.....	56
A Letter From PB To PB .....	57
Poem by PB .....	58
Unpublished and Unsent Letter to Lucia Osborne .....	58
Letter to The Editor: Reply by Lucia Osborne .....	60
Letter to Bernard Masson.....	63
Comments on Arnost Capek's Interpretation of PB's Basic Ideas.....	64

*Editor's Note: This file is primarily composed of excerpts copied from letters that PB wrote, usually containing philosophical content, not all of which were mailed. The majority of the letters appear to be written before the publication of The Wisdom of the Overself in 1943, and include a letter from PB to himself, as well as one to Alan Watts. One of the letters at the end of the file is from 1971, and was published in The Mountain Path. There are also some excerpts from letters written to PB, letters with no signature that may or may not have been written by PB, and a poem.*

*For more information about the people and texts PB quotes or references here, please see the file titled "Wiki Standard Info for Comments." For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled "Introductory Readers' Guide." We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity's sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a PDF of the same name. – Timothy Smith (TJS), 2020*

## Index

[DORIS BAILEY] <sup>1</sup> .....	2 <sup>2</sup>
A. BOSE .....	63
JIM COVELL.....	17
AARON HYAM .....	27-36
SIR. CHARLES HIGHAM.....	39
[REV. ROBERT KING] <sup>3</sup> .....	63

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<sup>1</sup> The original editor deleted "AUROBINDO" from before "DORIS BAILEY" by hand.

<sup>2</sup> The numbers in this column seem to refer to an earlier version of this notebook.

RICHARD J. LORTZ.....	34
THE MOTHER .....	39
CLIFFORD POTTER.....	40-43
SWAMI RAMDAS .....	39
FRANK B. ROBINSON .....	44-45
DOROTHY WEBB.....	54
WHITEHEAD .....	56
J. GORDON VERNON .....	36-38
CHARLES RAMSAY .....	64
S. WHITTAKER.....	65
JOHN ARMIDO (MRS. CLARICE TOYNE) .....	66
[SWAMI MADHAVTIRTHA .....	1
C. SVENKATRAMANA IYER'S CRITIQUE OF MAHARSHI .....	65
CLARICE TOYNE.....	66
JEFF MASON.....	67
NORMA HUTZLER] <sup>4</sup> .....	69
[A. OSBORNE.....	70
GAYATRI DEVI .....	71
A LETTER FROM PB TO PB .....	72
POEM BY PB.....	73
LUCIA OSBORNE (CRITIQUE <sup>5</sup> ).....	74
{CYRIL BENTON .....	9
ALVIN B. KUHN .....	10-11
DR. CAMPBELL.....	17
FATHER WATTS} <sup>6</sup> .....	13

## Swami Madhavgirttha

37

SWAMI MADHAVTIRTHA<sup>8</sup>

<sup>3</sup> The original editor deleted "ANANDA JENNINGS" from before "REV. ROBERT KING" by hand.

<sup>4</sup> PB himself inserted "SWAMI MADHAVTIRTHA," "C. SVENKATRAMANA IYER'S CRITIQUE OF MAHARSHI," "CLARICE TOYNE," "JEFF MASON," and "NORMA HUTZLER" by hand.

<sup>5</sup> Alan Berkowitz inserted "A. OSBORNE," "GAYATRI DEVI," "A LETTER FROM PB TO PB," "POME BY PB" and "LUCIA OSBORNE (CRITIQUE)" by hand.

<sup>6</sup> The following names were not in the original table of contents, but appear in this collection of letters: CYRIL BENTON, ALVIN B. KUHN, DR. CAMPBELL, and FATHER WATTS.

<sup>7</sup> The original editor changed "173" to "1" by hand.

<sup>8</sup> The original editor inserted "(Letters)" after "MADHAVTIRTHA" by hand.

(3-1)<sup>9</sup> HOW DO YOU ACCOUNT FOR THE SIMILARITY OF ALL DREAMS IF, AS YOU ASSERT, THE WORLD IS ONLY MY PRIVATE DREAM?

“Sir James Jeans and others are doubtful as to whether there is a world where there is no observer. But the very thought of such a world will bring the thinker as the necessary observer. Besides, such unknown world must have some space-time division. But space-time are relative and require some observer as they are not part of the objects. A relative world has existence only when known. There is nothing that is unknown in a dream. Even the self is wrongly known. The condition of my knowledge is the condition of my world in dream as well as the waking state.

There are not many dreams. Other persons in the waking state are in my day-dream. Self-knowledge does not allow the existence of many individuals. The origin of ignorance lies in the mind of the man who puts the question about this matter.”

(3-2) WHAT GUARANTEE EXISTS THAT YOUR ULTIMATE STATE IS NOT ALSO A RELATIVE ONE?

“The ultimate state does not exclude anything. The infinite does not exclude the finite yet, there is no conceivable relation between the two. There are no relations except between things finite. There can be no relation between the absolute and its appearances.”

(3-3) ARE YOU NOT TOO OPTIMISTIC ABOUT THE VALUE OF SCIENTIFIC DISCOVERIES HELPING THE WORLD GAIN A MORE METAPHYSICAL UNDERSTANDING OF REALITY?

“Ordinary observer’s knowledge, is a kind of ignorance. If I put my knowledge in the right condition, it is not necessary to think of others although that knowledge will have a wide-spread effect.

One American writer Mr. Ushenko writes in his “Philosophy of Relativity” that Sociality is compatible with physical independence of different attitudes towards oneself precisely because the Social Agent takes all of them except his own in imagination. He does not, actually disintegrate into a multiple being because the imaginative attitudes are only supplementary appendices to the single physical attitude connected with the state of his body. But an event which is physically split into several perspective agencies is a group and not a single event. Furthermore, it is not a unified group but a sheer multiplicity of appearances.

4<sup>10</sup>

SWAMI MADHAVTIRTHA

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<sup>9</sup> The paras in this document are all unnumbered unless otherwise specified. The para on this page is numbered 1.

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(5-1)<sup>11</sup> B. Russell is of the same opinion. He says that the same reasons which led to the rejection of substance lead also to the rejection of things and persons as ultimately valid concepts.

Schrödinger also says that consciousness is never experienced in the plural – Ordinary consciousness is connected with the body and as we have acquired many apparent bodies since childhood, the one consciousness appears to be plural and that consciousness sees plurality outside also. What seems to be a plurality is merely a series of different aspects of our consciousness. This means that when one is thinking too much about others or is living in such atmosphere his consciousness is apparently in a false position. This is proved not only by the highest Indian wisdom but also by the new science.

6<sup>12</sup>

SWAMI MADHAVTIRTHA

## Miss Doris Bailey on Her Mystic Experiences

7

MISS DORIS BAILEY<sup>13</sup>

1944

(7-1) “The Wisdom of the Overself” answered the problem which has absorbed me for some time – the seeming duality of mind and matter, which I had felt to be one but which I had seemed unable to unify logically. You see, several months ago I experienced what the Buddhists call “Nirvana.” Before that time, I had insisted, despite the testimony of the mystics, that the basis of everything is mind and that the Infinite is composed of an unlimited succession of organisms to which the earth and sun are as the fraction of a cell to a man’s body. The more highly developed the organism, I believed, the greater the capacity for thought, for pain and delight. Only in the Absolute, the final limitless Being, would there be freedom from suffering, since suffering is the result of limitation. However, even in the Absolute, I would not accept the possibility of a non-considering mind. And to desire, after a fusion with non-perceptive being, was to me unthinkable. I did, however, desire the merging of self with a unit of greater thought. Then one night when the problem entirely occupied my mind, I felt myself carried out of the body. This was quite different from the ordinary feeling of separation. It was quite terrifying, but I accepted it and prayed only that I might know. I think that my absorption in the experience, rather than in the mind

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<sup>11</sup> There may be a page missing before this para; it’s difficult to tell in the original.

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<sup>13</sup> “Miss Doris Bailey (Wakefield, Mass.) in letters to PB on her mystic experiences” in the original.

observing the experience, was what carried it to its final conclusion. I can say of it, after awareness of time and space had vanished, that it was identical with the "Nothing" of the Hindus. Consciousness of a sort continued because I felt the self become smaller until I had become stripped to a seed, and later, I think, or possibly at the height, before the returning, there was a sense of terrible power, like that of an infinite engine, call it energy, if you will. Then slowly consciousness of specific thoughts returned and I felt myself returning to the body. There was at this time a great doubt as to whether I was alive and returning to the body, or dead and during the Dreaming

8<sup>14</sup>

MISS DORIS BAILEY  
1944

9<sup>15</sup>

MISS DORIS BAILEY  
1944

(continued from the previous page) Back imagining myself to be alive. I should also mention that, as I returned, I was conscious of breathing deeply and of a change in the quality of the air. It seemed infinitely purer. But it is impossible to describe the change. I imagine that the air, itself, was the same but that a change had occurred in the human organism enabling it to perceive that to which it was ordinarily impervious. The spinal column throbbed all that night and throughout the following day. The experience was most terrifying. It left me with a conviction of absolute law and justice. There was also a realisation of the terrible aloneness of all living things and a terrible pity for them. Form and so-called material objects seemed illusory, as did Time. It seemed that if I should live for fifty years, even so the day of my death was almost immediate.

The problem presented was this: If I had a choice of merging with the Absolute or of being subjected to endless incarnations, which should I choose? I believed the choice to be mine. In the Nirvana which I experienced, there was no mind form manifest. To lose the pleasure of discerning, of comparing, was almost unthinkable since, in the final analysis, that is what I desire most in life. On the other hand, to be reborn, not to remember the present self (in itself a death of the I); to be subjected to the infinite hazards of experience which, God knows, can cause the self to degenerate, was no more acceptable. Understanding that nothing is static, that the mind and personality are continuously changing, although memories persist; above all, in considering the tremendous possibilities for evil in my own nature, I felt that such an alternative was no alternative at all.

I must tell you, for the sake of honesty, my tentative decision: If in the Void there is only consciousness stripped of thought, I preferred the hazards of life, trusting

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<sup>14</sup> Blank page

<sup>15</sup> "3" in the original

the power of my subconscious mind to carry into another incarnation what I have understood and valued in this one. This letter will be terribly confused because one thought suggests another, but let me say here that my own experience has been somewhat a proof of the power of the subconscious in retaining ideas from one incarnation to

10<sup>16</sup>

MISS DORIS BAILEY

1944

11<sup>17</sup>

MISS DORIS BAILEY

1944

(continued from the previous page) another. When I was about five years old, I used to lie in my crib and worry endlessly about eternity, trying to picture something without beginning and without end. My own shoe laces were the concrete image and, extend them as I would, there was always a beginning and always an end. This necessary inability to conceive the infinite has remained a constant challenge. At this time, too, the concept of the oneness of human life appeared – rather humorously. My Mother had bought a box of candy to bring to friends and I remember standing over the box and wishing I could eat it all myself. Then suddenly with exactly the same overwhelming insight which I have experienced at later times, I saw that it didn't make any difference whether I ate the candy or others ate it. We were all one. Returning to the experience of the Void – the following night I felt an infinitely pure, cold breath on my face and the beginning flight of the night before. However, consciously or unconsciously, I did not accept the experience and it did not reach its final form. On several other occasions, when the Void has been very close, I have felt the breath on my face, but I have experienced Nirvana only once. I have tried to know it many times. I think that, in willing it, the mind too actively observes the accompanying phenomena and defeats its own purpose. Then, too, when the experience is very close, there is fear of the terrible aloneness, of self stripped of illusion. At such times there is a strange click of consciousness and when the shift occurs, one seems to look with open eyes (the eyes are shut) into infinite space. There is the consciousness of purer air and of the spinal cord throbbing. However, personal awareness is present.

Now, returning again to the original concept of mind and matter. Before the experience I have described, I conceived of the Absolute as an organism, uncreated, eternal, in which good and evil were perfectly balanced, the organism helpless in the laws of its own necessity. But the organism was self-conscious and discerning. After the experience, I conceived of reality as being energy, the Brahm, the elan vital, call it

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<sup>16</sup> Blank page

<sup>17</sup> "(4)" in the original.

what you will, but essentially unthinking, undiscerning. In this basic stuff, however, I conceived a kind of blind will toward

12<sup>18</sup>

MISS DORIS BAILEY  
1944

13<sup>19</sup>

MISS DORIS BAILEY  
1944

(continued from the previous page) form, a will which created from itself the matter which, when sufficiently developed, received the Brahm and differentiated it into a pattern of thought. When the flesh pattern had vanished, the thought pattern continued for a time after death, its duration depending upon the strength of the thought processes and the vitality incarnated in another body. If the life urge had become exhausted, the self returned to the undifferentiated energy.

You see that, basically, this concept was pretty much the same as your own in "The Wisdom of the Overself." The basic energy, moved by blind need, created form. The distinction is that {I}<sup>20</sup> called the substance energy moved by blind law, rather than thought evolving by its own Karma. I had never thought of form as a larger thought image. Now I can understand that man (his bodily form) is the dreamed, his mind that portion of the dreamer (or world mind) which has become conditioned by contact with other mind forms, while the Overself is unconditioned Dreamer. The World Mind creates the original substance - men, trees, flowers - as its own thought forms. Man, working upon these, creates new forms as expressed in his art.

I wonder whether the power of the symbol is not the power of group minds, or even of an individual mind, focussed strongly upon a single object and thereby infusing it with active power. You might be interested in a few of the phenomena which I have encountered when in a state of concentration. For quite some time I concentrated upon {a}<sup>21</sup> white triangle, purely as mental discipline. Nothing very interesting happened, except of course that the slightest sound was painful. However, when I am writing or even thinking somewhat casually, I find the same thing happening. I also notice - during the day - that when I'm concentrating, objects are surrounded by a nimbus of intense white light, while a wave of intense blue rolls forward along the carpet. This, however, may be purely visual illusion although it has happened only within the past year, and I concentrated no less intensely in the past than I do now.

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<sup>18</sup> Blank page

<sup>19</sup> "(5)" in the original

<sup>20</sup> The word is cut off by a hole punch in the original. We have inserted "I" for clarity.

<sup>21</sup> The word is cut off by a hole punch in the original. We have inserted "a" for clarity.



One night, however, I concentrated upon a particular image of the Buddha, which seemed superior as art to anything produced by the West. The aim

14<sup>22</sup>

MISS DORIS BAILEY

1944

15<sup>23</sup>

MISS DORIS BAILEY

1944

(continued from the previous page) of the Expressionists is to reveal the essence rather than the natural form. In this statue, man seems no longer a thing of flesh and blood, but of spirit withdrawn into the Absolute. As I thought of this, there flashed an image of a man sitting before a great expanse of windows and, although I did not see the mountains, he seemed to be at a great height. The image changed to a flash of light. The following night, I concentrated upon the same image – the statue of the Buddha. Again there was a flash of light, but more intense. Since then there have been lesser streaks of light, but never the same blinding flash. You might be interested in the following symbolism: Before sleep, I saw a road winding endlessly and on either side countless great stones. Suddenly the road seemed to stop at a beach and I saw a small stream. I could not see the stream flowing into the sea, but the symbolism implies that it should. I have several times experienced the foretaste of death, which you mentioned – the numbness of arms and legs and then of the whole body. At such times I breathed very deeply and the air had the same pure, unearthly quality.

When I was twenty-one, I awoke, my heart pounding, from what was, I suppose, a form of dream. I seemed to be at a tremendous height in space and a voice said very clearly, "None has ever feared enough." Shortly after that, I conceived of the universe as an organic whole. This is a phenomenon which I find interesting. At any time when I am in a dark room, I can see tiny lines of light like the lines of force pictured in a science book. Frequently, too, the room is full of darting lights. I might think this imagination were it not that twice there has been a burst of light, a feeling of great heat, and I have been filled with a force outside myself. Often, when concentrating intensely, there is a knock on the wall. The problem is this: Was the voice "None has ever feared enough" the voice of the Overself, or of some higher power? In view of the later phenomena, I am inclined to think it was a force outside the self. I am not even sure I agree with you that the Overself is a discriminating, observing entity at all. I suspect that it may be that portion of the Absolute, which is necessary if thinking is to take

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<sup>22</sup> Blank page

<sup>23</sup> "(6)" in the original

MISS DORIS BAILEY  
1944

17<sup>24</sup>

MISS DORIS BAILEY  
1944

(continued from the previous page) place at all and to which the conscious mind returns when it experiences the Void. I wish that I might agree with you, but I can find no positive basis for doing so.

The chapter, in which you discussed intuition, interested me since, quite recently, an actual voice has made itself heard. It is very small, almost like myself thinking, but it is not my conscious self certainly. The words were, "This is your last chance if you want to - " and another time, "Don't think any more about it because - ." The sentences have been fragmentary, but the meaning clear. The other night I heard, " - prepared for the dangers ahead." The voice makes itself heard only at night before I go to sleep. A phenomenon, which has certain philosophic implications, is that of the clock. On several occasions, I saw a square darker than the carpet and placed on the carpet moving toward me. I was rather puzzled until I saw that there were figures on the square and two straight lines, the hands of a clock. By looking at the image on the carpet, I could tell exactly what time it was. Later, however, instead of moving towards me, the image swung in a pendulum motion. And it was this swinging which I found significant. I imagine that the clock image could be explained on an optical basis, but the pendulum movement seemed to indicate a concept of time which expressed itself symbolically. I then tried fixing my attention on my hand and seeing whether it could be reproduced on the carpet. I could, but not until I had managed to think of "hand" as detached from self, as a kind of impersonal pattern.

In some respects, William Butler Yeats' description of life after death in his book "A Vision" corresponds with your own. So far as his great cycle of reincarnations is concerned, I am sceptical. I doubt whether any personal consciousness remains discarnate after death for the tremendous period of time necessary to follow the successive incarnations of others and thereby determine whether the individual passes through the prescribed stages from objective toward subjective until he is at last set free from the Wheel.

1946

(17-1) I have found that it is possible to clear the

18

MISS DORIS BAILEY  
1946

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<sup>24</sup> "(7)" in the original

(continued from the previous page) mind of almost everything except an awareness of an observer. At first, the observer appears slightly above ordinary consciousness. Then it appears and moves higher and changes to spatial awareness. Finally, it becomes an observer from absolute space – not space as measured, but a changed consciousness of space.

However, although this fact is startling at first, it seems to have no application to oneself as an acting being. It, in no way, changes those qualities which make one capable of terror and hate, for example. However, I found that, at first for short periods and later intermittently throughout the day, I was able to move the thinking self into a higher area of the brain. Then, when one looks at an object, the object is seen in a different relationship to space. Space is more greatly extended, the higher one can push the self. Breathing, at first, is quick and very unpleasant. Later, it becomes much deeper than normal. However, this discipline upset my stomach and I did not go on with it. (I felt very different as a person. I lost all my childishness, but also my sense of humour.) I did not go on with it. I should have done so, but I felt that, if the thing required constant effort, I had better change myself so that it would become a necessity rather than a conscious effort. I believe that the emotions of hate, fear and self-adulation create a kind of ceiling in the mind and that only by living over the experiences of the past and isolating the emotions can one free oneself from one's present working level of consciousness.

Have you ever considered the possibility that Nirvana is simply mind unacting and untouched by emotion? Also, that the Hindu Shiva is the absolute purity into which things pass when they have worked themselves out to a state of rest? And yet it, Siva, is also the concept of time and space. (This is complicated.) Thus, that purity is its ultimate Destroyer? That Vishnu could be considered as Mind? That, when Mind awakens after a long period of inactivity, it conceives various qualities, that whatever is conceived by the Absolute Mind (of good or its opposite) has

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<sup>25</sup> "(8)" in the original

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<sup>27</sup> "(9)" in the original

(continued from the previous page) absolute existence until it has exhausted all qualities through action? That Krishna is creativity? That the three form the basis of all things<sup>28</sup> but that Vishnu first conceived the other two and, at the moment of conception, the other two became separate beings? The above, of course, is speculation in its most fanciful form, but it would form the basis of a fine poem.

### **Cyril Benton – Editor, American Philosopher**

(21-1) Once a person has opened any of their psychic centres through foolish tampering, it is most difficult to close them. I note you say that one case produces extreme heat and the other the inability to sleep. If these are caused by foolish exercises under the terms of Yoga whilst still living the profane life, then my advice to you would be to advise them to become strict vegetarians, abstaining from all fish, flesh or fowl, alcohol and smoking. Remember, no one can help another who has forced open his psychic centres out of turn and before time. Such a person's only chance of normality is through the Austerities I have just mentioned, plus a mind control that they must somehow gather from within themselves. Exterior Hypnotism on such people would only be like pouring oil on fire. All control must come from within oneself. I am afraid there is very little you can do about it. I myself have been able to help a few people here and there as I came in contact with them between here and the Orient but not before I studied them very deeply. Cases of extreme heat and inability to sleep are mild compared to some of the awful insane cases I have had to deal with here on the East Coast.

22<sup>29</sup>

CYRIL BENTON

### **Alvin B. Kuhn, Ph.D.**

23<sup>30</sup>

ALVIN B. KUHN

(23-1) In my experience (I am not married now) I, too, rather felt a debilitating after-effect from indulgence. At occasional times, however, it left an afflatus or exhilaration and apparent physical benefit. I suppose it depends on general bodily conditions, and perhaps (in the light of astrology) it may be affected by lunar positions. Sex (when children are not considered or a result) should be indulged in in the spirit of a "ritual" of great beauty and meaning.

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<sup>28</sup> "thing" in original

<sup>29</sup> Void page. The passage from Cyril Benton is reverse-typed on this page (meaning the carbon was put in backwards)

<sup>30</sup> "(10)" in the original

(23-2) Perhaps that spirit will sanctify and enhance the good effects. It is a confused problem. I think we make too much of it or overmagnify the moral issues we link with it.

(23-3) I know Brunton's books have taken popular hold and outsold mine. But I wonder if he has done more than just popularise the great systems of the past. Has he really brought out the true and live meaning?

(23-4) It will go to the root of the whole matter of sex, and deal with it from an entirely new angle, getting down to the basic import of it in its form of phallicism (phallism) in religion.

(23-5) It has been so "smeared" with low human (or animal) reactions that it badly needs treatment in the pure light of cosmic philosophy.

(23-6) I have revolted strongly against the celibacy attitudes and alleged "spiritual" philosophies that support them as I see them expressed by devotees of many of the so-called "spiritual" cults in our day. I just do not find myself able to sympathise or agree with the celibacy regime. I can not think it possible (and can find no evidence for it) that indulgence in the great act of creation (unless of course done with immoderation) in any way can be injurious to the true spiritual welfare of humans. Folks have in a number of instances come to me personally and told me of the wreckage of their homes and their love-life, by the insistence of one of the parties on celibacy, total abstinence. The Christian Scientists and some others, influenced by them, are notably strong on the side of restraint. In fact I know it is almost a cardinal doctrine in Christian Science. "Father Divine" (!?) inculcates the idea in the minds of his women devotees, – I know as a fact. The idea that it is permissible only for children is not a sound argument, for the simple reason that no parents ever can know WHEN their act will beget a child!!! It was 2 years before my wife and I could bring the first child. Would it be logical to characterise as "impure" the relations that were meant to bring a child, but did not? And if so, then any indulgence would run the risk of being "impure." It would only be redeemed from evil status by the consequent birth of a child. You see this reduces the theory to near absurdity at once. The "sex" in the Bible – as I will

(continued from the previous page) show in the book – is all allegorical or symbolical, – i.e. of the great universal law of sex, which is exemplified everywhere in Nature in the polarity of the two opposite forces, spirit (male) and matter (female). If sex was absent in the universe, life would cease! Paul seems to be set against all "concupiscence" and "the lusts of the flesh." I am not sure at all that these words refer distinctly to human

physical sex. They are references, I feel sure, to the soul's general desire for material and physical experience in the body, – just the soul's desire to be in the body and to enjoy its sense of life! You see, that is different!

(24-1)<sup>31</sup> The sex act, if performed at all, can and should be made the most sacred of all rituals!!!

(24-2) Whether children are desired or not, it should be entered into as a ritual or sacrament, as the type of divine creation AT OUR LEVEL, but even at that, still analogous to the divine act of the gods in creation. The very fact that it CAN be done without any damage or loss by people (in moderation, of course) is sufficient proof that Nature does not condemn it. From the point of view of an "occultist," the motive and "spirit" of the act would have much to do with its "good" or "evil" character. No occultist would think of indulgence for the sake of sheer physical enjoyment, i.e. with no thought of anything higher in it than merely sensual delight, but it can also be raised to high spiritual status, if its symbolical beauty can be felt in every part of it. I feel it is possible for the act to be lifted to a very rite of near-divine worship, if the intrinsic beauty can be felt thru its analogy with the creative act of the gods.

(24-3) We may freely indulge in sex relations, if we can elevate it to the level of a high cosmic and spiritual ritual. It should be done in the spirit of being an act imitating the divine creation of all the universe.

25<sup>32</sup>

ALVIN B. KUHN

## Dr Campbell

26<sup>33</sup>

DR CAMPBELL

(26-1) I believe that each individual who consciously aspires to change world conditions for the better can be and is a definite help to such accomplishment, while our small efforts seem so insignificant – they are of some force and value if they are sincere for the reason that such effort is backed by the greatest power in the universe. In fact<sup>34</sup> it is that power acting through us which causes us to take<sup>35</sup> such a position.

It looks as though 'the beast' is now loose and many things may happen. I have been advised to draw the protecting influence closely around and to be continuously on

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<sup>31</sup> The paras on this page are numbered 7 through 9; they are not consecutive with the previous page.

<sup>32</sup> Blank page

<sup>33</sup> "(12)" in the original

<sup>34</sup> The word is cut out by a hole punch in the original. We have inserted "fact" for clarity.

<sup>35</sup> The word is cut out by a hole punch in the original. We have inserted "take" for clarity.

guard to resist and repel any attempted ingress. One of our strongest protections is to hold to purity of thoughts actions and motives with the realisation that such a position once taken, places one as an ally of the strongest force of creation.

It is a blessing to be alive during these trying times. To be able to hold a straight course now: to be {able}<sup>36</sup> to develop the strength and to override and conquer in the face of such opposition is a great opportunity. The greatest aid is a deep realisation of our [true status – at-one-ment.]<sup>37</sup>

Those who are sensitive to the higher influences cannot help but intuitively feel the strife and turmoil that now surrounds us on all sides.

## Father Watts

27<sup>38</sup>

FATHER WATTS

(27-1) “You must keep a definite distinction between things mystical and things scientific or “occult.” Almost all that has to do with the latent powers of body and soul should strictly come under the heading of science. In this field results are reached by experiment, by passing through various stages of development and discipline, involving progress through a period of time.”

(27-2) “On the other hand, mystical insight has to do with the eternal, and action taken in or through time does not lead to eternity. Walking around the circumference does not lead you to the centre. However, it is true that going round the circumference does lead you to the discovery, when you have walked far enough, that this is not the way to the centre. The centre, the eternal, is immediately accessible to every point of the circle of time. Access lies in the total acceptance of the point-in-time where you are Now. For every point on the circle “manifests” the centre, just as the seed manifests the nature of a plant as much as the flower or fruit.”

(27-3) When you look for spiritual attainment in future time you will see, if you are clearly aware of your motives, that your real desire is not for God but for your own security. This leads to egoism, even if highly refined egoism. Everything you do to get knowledge of God implies a future goal and ego-centric motive, even if it be a course of studied and deliberate inaction! Don’t take this to be true on my authority; look into yourself and see whether it is true.

(27-4) When you discover for yourself that everything that you do (or want to do) to Get God only increases the power of the ego you will stop doing it.

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<sup>36</sup> We have inserted “able” for clarity.

<sup>37</sup> The original editor changed “status” to “true status – at-one-ment” by hand.

<sup>38</sup> “(13)” in the original

(27-5) "In my opinion Christianity will eventually include the Eastern teachings."

28

FATHER WATTS

## Jim Covell

29<sup>39</sup>

JIM COVELL

Quest Marriages

(29-1) "I think one of the most attractive - later most disillusioning - aspects of that relationship, [of marriage followed by divorce]<sup>40</sup> was that the young lady in question was also a reader and aspirant on the quest which has brought us all, generally, such needed help. The natural harmony between us based primarily on our mutual interest rather than on our mutual compatibility became an alluring trap. Desire rushed in where reason and common sense should have kept me from treading. I was able to learn from superior counsel from PB, from friendly admonishment from Dan and finally (forgetful of both) from painful, quest-time wasting experience that quest friends are not necessarily, by reason of their common pursuit, candidates for marriage. In fact, except for very rare instances, the strains and stresses placed on the individual in quest situations tend to bring the personality traits, particularly the less desirable ones, quickly and sharply to the surface. The chances of success look quite rosy at first; only later do the thorns appear. The important thing for us, is, however, that this is just as true of quest marriages as of any others.

Hence while you may have no definite plans in mind, still fond hopes cause them to blossom unexpectedly. The recoil from your previous marriage may even add strength to the thought of better prospects with one whose life aim tallies with yours. Should your imagination have turned already in this direction, PB has set a waiting period of eight months as one in which it will be possible to think matters over carefully. Had I been willing to follow his waiting policy to the end, I could have avoided much suffering for my partner and for myself. It turned out to be a re-wording of a well-known phrase: "Marry in haste and repent at once." Because of my contact with him and because karmic forces get into action much more rapidly on those who are joined with him by fate, within a fortnight of the marriage ceremony, I knew my decision was not only hasty but open to revision. It was nine months later that the revision was made.

I do not write with the intent to prescribe any course of thought or action for you. I do not know to what extent you may be thinking in these terms. But I do want to pass on just a word regarding the medallion whose face you may be contemplating. I

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<sup>39</sup> "(17)" in original - this marks a sequence break as the previous page was (13).

<sup>40</sup> "of marriage followed by divorce" was typed above the line and inserted with an arrow.



am not even saying that two people whose hearts are on the quest as well as on each other should decide negatively on this point in every case.

30<sup>41</sup>

JIM COVELL  
Quest Marriages

(continued from the previous page) It is just that the odds are greater because the stakes are higher in quest marriages, so they should be given even more severe preliminary tests than ordinary marriages before arriving at a definite decision.

Our goal remains the same however our sights may waver as we valiantly struggle to keep them trained upon it. A little extra effort to keep them from veering to one side strengthens our capacity to hold them on the target. Whether this is best done by a quest marriage or without it cannot be determined at a glance, but from where I sit, the chances look rather slim.

I merely present this point of view so that you may place it alongside others which may enter into your thinking. It is not aimed at re-making your thought overnight. It is the result of higher guidance and lower stumbling. Sad experience proved the worth of disregarded wisdom. May this bring you at least the idea that it would be well to pause and reflect!

— Jim Covell in a letter to Jack<sup>42</sup>

## Aaron Hyam to PB

31

AARON HYAM TO PB

(31-1) The problem to me is not that of freewill versus fate (the latter in effect being but the freewill of Deity of whom we are but aspects) but of Freewill (including Fate) on the one hand and Determinism on the other. It is relevant in this connection for me to say that my own thinking has developed via fatalism;- or rather, I was convinced that events were fixed, unalterable and predictable, without having stopped to consider or having appreciated the distinction between predeterminism (Karma) and predestination (Kismet) and its significance. Side by side with this indefinite outlook, I was highly sensitive to a sense of justice. Reflection caused me to realise the inconsistency in these two aspects of my outlook, until I saw the distinction and significance of Determinism as opposed to Fatalism. At no stage in my development was I a Determinist in the Materialist sense, for as soon as I became aware of the distinction between Determinism and Fatalism and its significance, I saw that Determinism - which incidentally was consistent also with my conviction in relation to predictability - could only conform to a sense of justice, if with it went immortality

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<sup>41</sup> "(18)" in the original

<sup>42</sup> The original editor inserted " — Jim Covell in a letter to Jack" by hand.

(including reincarnation), which was its logical development;- in this way also securing pre-eminence for mind. Besides, my acceptance of Psychic Phenomena generally, also came as a logical development of my thinking, and not, as is usually the case, through my seeking to justify immortality and the supremacy of mind in consequence of psychic experiences. Thus it has been very properly observed by someone that "Immortality is the prophecy of reason."

Again, it is significant that I did not degenerate into Fatalism as does the materialist on the one hand (who professes Determinism) - through not carrying Determinism to its logical conclusion -; or on the other hand as does mystical philosophy (which accepts immortality with reincarnation) - through trying to find a place for freewill in the operation of Karma. On the contrary, I have been elevated from Fatalism to Determinism, which thus kept me clear of the pitfalls of both the materialistic and the mystic. At present, practically all people instructively think in terms of Determinism only in relation to scientific development (in the materialistic sphere) and in their private capacity are either upholders

32<sup>43</sup>

AARON HYAM TO PB

33<sup>44</sup>

AARON HYAM TO PB

(continued from the previous page) of individual freewill or behave as if there were {free will}<sup>45</sup> (chiefly in the West), or are fatalists (chiefly in the East), without realising the inconsistency involved in each case.

I am personally conscious in the development and trend of my own life of the operation of spiritual determinism, but this cannot be equated with freewill. In this connection it is significant that the major change and development in my own outlook followed closely on a 22 day fast, exclusively on plain water, which I undertook for health reasons. Moreover, spiritual determinism, automatically has a place in my thinking, and has in effect been stressed in my book.

I also recognise my own personal responsibility for much of my thinking and doing. This on each occasion involving a choice based on a preference - the preference being explained in terms of the point in evolutionary development reached by the immortal mind, arising out of its entire past, involving several reincarnations, etc. The spiritual determinism operating side by side in accordance with one's deserts.

Thus, whilst it may be true that no one can say exactly how much or how little each of these two factors represents - partly because the world at large as it is, does not take spiritual determinism into consideration in its calculations (besides the fact that

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<sup>43</sup> Blank page

<sup>44</sup> "(28)" in the original

<sup>45</sup> We have inserted "free will" for clarity.

one shades into the other) – the fact remains that the total effect of the operation of these two forces is predetermined, and is predictable through palmistry and astrology. Therefore, any element of mystery that may still remain in relation to the exact proportion of each that makes up this total (due to imperfect knowledge,– granted even that the limitations of the human intellect may render this impossible), does not involve the consideration of an allowance for freewill to account for it. In fact, as I see it, palmists and astrologers are in effect interpreters of overruling justice.

Even the concept of Faith, such, for example, as I have in my outlook or that any Scientist has in his hypothesis, which is often ahead of the full case for its justification, is not connected with any element of freewill, but, as with genius, represents the carry forward in the immortal mind of

34<sup>46</sup>

AARON HYAM TO PB

35<sup>47</sup>

AARON HYAM TO PB

(continued from the previous page) experience from previous incarnations, which must find conscious realisation and expression through a different physical embodiment, in a different period, in altered circumstances.

It is significant to note also, in connection with the question of freewill, that its very consideration itself requires resort to determinism, without which it could not even be discussed; and the whole field of logic, which examines reason as the instrument of knowledge, must assume determinism ‘a priori,’ without which it cannot operate. Julian Huxley says “Certain it is that the freedom of the will is in a way paradoxical, for the more disciplined and efficient the mind, and the more clearly and fully the alternatives are envisaged, the quicker and more effortless the choice,– and yet, the greater is the sense of freedom and spontaneity in the choice. It may well be that the controversy will turn out to {be}<sup>48</sup> an unreal one, based on a false logic in the definition of freedom, and that what we call freedom consists essentially in a power of envisaging alternatives, while mere arbitrariness and non-determinist choosing which is often thought to be the essence of freewill, is something that cannot exist and can indeed not really be thought at all.” The logical fallacy that Huxley points to is that which equates freedom with freewill, to which I have drawn attention in my last letter to you,– and which, incidentally, I regard as the central misconception and error of the liberal movement.”<sup>49</sup>

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<sup>46</sup> Blank page

<sup>47</sup> “(29)” in the original

<sup>48</sup> We have inserted “be” for clarity.

<sup>49</sup> The red ink ends here. The rest of the page is typed in black, possibly indicating a separate letter.

"I do not agree that to cover the possibility of [the]<sup>50</sup> introduction [of grace]<sup>51</sup> calls for "flexibility" (if even remotely suggestive of free will) in spiritual determinism, because such "flexibility" would strike at the very roots of spiritual determinism. For, if spiritual determinism were "flexible" it would no longer be determinism and we would be faced with a spiritual fatalism. But fatalism strikes at the very heart of the dignity of the spiritual.

After all, as you yourself maintain in your writings, grace is but a manifestation in the individual life of the inherent power in the Universe

36<sup>52</sup>

AARON HYAM TO PB

37<sup>53</sup>

AARON HYAM TO PB

(continued from the previous page) (beyond the purely individual capacity) which may become available to the individual who suitably conducts and prepares himself for its reception. Thus its manifestation in the individual is conditional to his rendering himself worthy to receive it and therefore cannot be said to be "uncaused." Moreover, grace being itself the "powerhouse" of the Universe, it is most peculiarly fitted to be equated with the "essence" of God which is in fact the source of and provides sustenance for our individual being, and with which we are continuous. Now God cannot function in contradiction to Karma, since Karma is the fundamental law of His own being. And since good is of the "essence" of God, there is no choice for Him but to function according to the good, for "God's will is God" and the "characteristic of perfect freedom is that it excludes choice." Thus it is true also that grace cannot be withheld by God where it is merited, no less than that it is necessary to its manifestation that the individual suitably conducts and prepares himself.

Now in relation to the individual, perfect freedom consists in an exact conformity of Will to Truth or Reality (i.e., to the "essence" of God). At this point we witness an exact correspondence between preference and desire. In this consists genuine understanding or awareness, with its reward that "the truth shall make you free" (not in the sense of being invested with free will, but in the sense of providing freedom). It is then that the individual concerned is automatically in the position wherein he is constantly and continuously able to draw upon grace, and this is what Jesus signified when he said "Seek ye first the Kingdom of Heaven and all things shall be added unto you."

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<sup>50</sup> The original editor inserted "the" by hand.

<sup>51</sup> The original editor inserted "of grace" by hand.

<sup>52</sup> Blank page

<sup>53</sup> "(30)" in the original

In reality, whatever flexibility is to be accounted for, – though not in the sense of leaving room for free will, but rather in the sense in which a metal rod may be flexible though its flexibility is determined – must be sought for in the extent of the manifestation of grace (and hence in the flexibility of the individual character) and not in spiritual determinism. Flexibility in this sense, applied to the problem of grace, far from depriving determinism of its essential character, serves the more firmly to establish it, as we shall see presently.

38<sup>54</sup>

AARON HYAM TO PB

39<sup>55</sup>

AARON HYAM TO PB

(continued from the previous page) Grace is not of so foreign a character that it can manifest only in the lives of “advanced” individuals and not in the lives of others. But rather does it manifest in varying degree in the lives of different persons (and in the same individual at different stages of his development) according as they, in their conduct, show greater or less evidence of genuine awareness and the faith derived from such awareness which urges them to follow the true good. Again, the apparent suddenness and the profound manner in which grace may sometimes manifest in the lives of some persons, no more justifies an allowance for “flexibility” (in the sense of free will) in spiritual determinism, than does the apparent suddenness and the profound manner in which genius sometimes manifests in the lives of others. For both represent a background of development in the individuals concerned, whether consciously recognised or not. Moreover, there is present in genius an element of grace, as I think you yourself recognise, – insofar as genius thru development of capacity is tuned in to the “power-house” of the Universe, much the same as the individual thru conduct may be. Nevertheless, the manifestation of grace is not excluded from the lives of ordinary persons (as distinct from advanced persons) who conduct their lives honestly, in the simple and sincere faith – without necessarily attaining to awareness – that the Power in the Universe operates for good. Thus, the manifestation of grace in a pronounced form represents a difference in degree but not in kind when compared with its manifestation in a less pronounced form, – in the lives of many others.

On the other hand, we cannot expect grace, in the accepted sense, to manifest in the lives of say, such persons as Hitler, who conduct their lives and activities in direct opposition to Truth (or Reality). But instead we must expect to witness in their case, “disgrace,” until, in due course, the immortal minds of such individuals are “instructed by the sad consequences of their errors.”

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<sup>54</sup> Blank page

<sup>55</sup> “(31)” in the original

Thus we see, that it is not necessary that “flexibility” (in the sense of free will) be introduced into spiritual determinism to provide for the manifestation of grace. But rather is it true that spiritual determinism itself provides the invariable standard by which we can measure flexibility (in my

40<sup>56</sup>

AARON HYAM TO PB

41<sup>57</sup>

AARON HYAM TO PB

(continued from the previous page) sense of the term), as evidenced in the extent of the manifestation of grace. Hence, the extent of the manifestation of grace is in direct and exact conformity with the operation of spiritual determinism, which is at one with overruling justice. And in the final analysis, it is because the conception of justice is itself inseparable from Truth (or Reality) that we are able conclusively to establish the truth (or reality) of Overruling Justice. Consequently, not only is the reality of grace consistent with a spiritual determinism that will not admit of “flexibility,” but in fact necessitates it and positively demands it.

Your reference to the “Gurukula” in relation to Astrology appears to be intended to provide evidence that the possible advent of grace renders prediction impossible in relation to it, since, in your view the manifestation of grace is not consistent with a spiritual determinism which is not “flexible.” However, I may be pardoned for saying that this claim will not stand critical examination. Now, you acknowledge that this sign does not appear in the horoscopes of ordinary persons. But as shown above, grace does in fact manifest in varying measure in the lives of many ordinary persons, and I think you would not deny this. Moreover, that the “Gurukula” does in fact appear as a sign in the horoscopes of advanced persons is evidence that the approaching manifestation of grace is determined and predictable. And, if astrologers cannot tell exactly when and in what manner the manifestation of grace as indicated by the “Gurukula” will change the character of the picture presented by the horoscopes in question, this would simply represent to that extent the incompetence of the particular astrologer or the degree of ignorance or imperfection prevailing in the science in question.

In principle, the appearance of this sign (the “Gurukula”) would be no different from the markings in the palm that would herald the “sudden” manifestation of genius in certain persons (and we have previously noted that there is present in genius, an element of grace). Such markings would similarly provide a distinctive measure for assessing the picture presented by the line markings of the hands in question. Moreover, as you are no doubt aware, amongst signs of rare occurrence and of special significance in palmistry (corresponding to the “Gurukula” in astrology),

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<sup>56</sup> Blank page

<sup>57</sup> “(32)” in the original

(continued from the previous page) in relation to masters and adepts and to mystics and occultists (with whom grace is usually most peculiarly associated) are the "Ring of Solomon" and the "Croix Mystique." And these signs serve as a measure for assessing the points of central significance in the lives of the persons in question. It is important to note also, that the exact significance of these markings varies with their particular position, etc., in the palm. On the other hand, the "square," a well known protective sign, which also carries a distinctive significance (in relation to finance, health, life, etc.) according to its particular position in the palm, is actually quite common, and appears in the hands of many ordinary persons, and yet it is quite properly a sign of the manifestation of grace.

As a matter of fact, if free will (as distinct from freedom) or "flexibility" of any kind bordering on the notion of free will existed at all, then, the ever-present possibility of its operating, whether in the form of individual free will or fatalism would render all attempts at prediction meaningless. This view, which is found readily acceptable in relation to individual free will, is in direct contradiction to the common and instinctively accepted belief that prediction (especially in relation to human lives) is possible only because events are fated. Moreover, the "line of fate" of the palmist and the "lucky star" of the astrologer encourage a fatalistic attitude; and fatalists notoriously fail to see the justice of life, as also the possibilities afforded for initiating progress by virtue of the ability to predict. But it is of significance in this connection, that outstanding palmists like Cheiro and astrologers like Nostradamus were typical occultists as well; and we know that the "vital centres" of occultism are karma and reincarnation. Thus it is, that in relation to prediction we trace the prevailing attitude of fatalism – which in effect allows "flexibility" (in the form of free will) to Deity – to the existing failure to distinguish between Determinism (or Karma) and Fatalism, which are in fact direct opposites. In the same way, the attempt is made to justify an element of free will – either in man or Deity – as being consistent with the assurance of immortality (and reincarnation), whereas it is the denial (even if partial) of determinism which removes this guarantee.

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<sup>58</sup> Blank page

<sup>59</sup> "(33)" in the original

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(continued from the previous page) In reality, the line markings in the hands of each individual (as also individual horoscopes) are but sectional maps of a larger unity, the parts of which unity are continuously interacting upon and influencing one another by virtue of spiritual determinism. And, in the final analysis, it is to the unfailing constancy in the operation of spiritual determinism that these “sectional maps” owe the arrangement of their delineations and the reliability of their significance (if correctly interpreted). It is therefore no accident that (as pointed out by Cheiro) we find in the Book of Job (Original Hebrew Version) a passage which reads, “God caused signs or seals on the hands of men that the sons of men might know their works.”

### **Richard J. Lortz**

(45-1) “The problem of free will versus unalterable fate is a question scientists and philosophers have spent their lives investigating. William James, always rather beautifully generous in his reasoning, was inclined toward free will, but admitted in most cases the failure of two desires to neutralise each other, and the obvious determination of one. Spinoza, of course, chose unalterable fate, and suggested an infinity of causes. In your paragraph on page 122 “Quest of the Overself,” you say the dilemma is meaningless. But if “the will and fate of man proceed out of the same region of the Overself” isn’t that unalterable fate? Maybe I’m being terribly<sup>62</sup> dull, but I simply fail to understand how this “dilemma is self-created and does not exist in Nature.”

### **Aaron Hyam**

(45-2) “An acceptance of the law of Karma is inconsistent with freewill (in the indeterminist sense, i.e., as distinct from choice), and cannot admit of even an infinitesimal element of freewill in its operation. And it is in its attempt to find a place for freewill in the operation of the law of Karma – thru its confusion of Karma with Kismet – that mystical philosophy (which recognises the immortal mind) also degenerates into fatalism – in the same way as, at the opposite end of the scale (as pointed out in my previous letter), the Determinism of the Materialist (which rejects the immortal mind) degenerates into fatalism. What you regard as the “x” element in man, is to me but a measure of our ignorance. Besides, we must not confuse “freedom” with “freewill.” Thus, when India will attain independence (which in itself will be

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<sup>61</sup> “(34)” in the original

<sup>62</sup> We have changed “terrible” to “terribly” per context and grammar.



determined), it will not thereby be invested with freewill. All that will happen will be that the nature of the choice that the nation will be called upon to make at each turn thereafter, will be made in relation to a position of independence, as against a former position of subjection. Again, your reference to the spontaneous and unexpected operation of freedom through Grace, if I may be pardoned for saying so, tends to confuse the issue. For the apparent

46<sup>63</sup>

AARON HYAM

47<sup>64</sup>

AARON HYAM

(continued from the previous page) spontaneity is again a measure of ignorance of the forces at work (all of which are determined) that have preceded the manifestation of this freedom. And as you yourself would be the first to acknowledge, such background may cover several previous incarnations. Besides, what is "unexpected" must not be taken to be "undetermined," and to a first-rate astrologer or palmist, such development would not even be unexpected. Moreover, the invisible forces at work that play a part in bringing about the "miracle of grace" themselves work in strict conformity with Karma, for you as yourself maintain, Grace must be deserved to be earned, and the invisible powers would only be induced to choose to work for its manifestation in the particular individual, when he has deserved it. If we permit even the slightest intrusion of freewill, Grace may be bestowed where it is not deserved, and this is directly opposed to a sense of justice, and would amount to an arbitrary interference with the operation of the law of Karma. Even the human notion of so-called mercy, as I see it, is but an acknowledgement of the imperfect conception of justice as represented by human institutions, which beside being based on incorrect appreciation of fundamental realities, are designed "en masse" and do not provide for individual differences and individual circumstances. Thus the concept of mercy is but an attempt (albeit an unconscious attempt) to reach a closer approximation to overruling justice, and this the genius of Shakespeare instinctively recognised when he said: "And earthly power doth then show likest God When mercy seasons justice."

(47-1) "The prevalent criticism that mystical philosophy must lead to inertia and lethargy, arises through the failure - on the part of both mystics and materialists - to distinguish between karma (Determinism) and Kismet (Fatalism), which, in reference to the individual translates itself into an equally grave error, in the failure to distinguish between choice and freewill. And in the final analysis prediction which is the foundation of all wholesome progress is possible only by virtue of the fact that every

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<sup>64</sup> "(35)" in the original

{move}<sup>65</sup> is dictated by choice, which is ultimately based on preference; the preference in a given situation being determined by the nature, extent and stage in evolutionary development reached by the individual immortal mind; the nature of the given situation at the particular time, being itself similarly determined. Moreover the nature of the fundamental beliefs of the individual (which are themselves determined) influence the individual preferences and therefore the choice made. Furthermore, it should be noted, the prediction itself in each case (including the decision to predict or to seek prediction) and the use to which it may be put are themselves determined, and in turn become an intimate and active part of the process that determines the future into which we reach. Finally, the failure to predict correctly and {the}<sup>66</sup> consequent disappointment, disaster and so on (the result in turn of not making proper or adequate provision for

48<sup>67</sup>

AARON HYAM

(continued from the previous page) change), is proportionate only to the extent of ignorance, which represent the degree of unperfection of a science. Thus it is that any element of freewill (however slight – whether in man or Deity of whom we are but aspects), destroys continuity and justice, and the very foundations of science and progress. And it is because the materialist does not accept continuity (of the individual immortal mind – and in consequence of which also the materialist fails to recognise and allow for the operation of invisible influences to which such continuity subjects us) that Materialism is incompatible with Determinism. As a result, paradoxical though it would appear, the materialist without realizing it, tends to degenerate into the fatalist. But there is no such inconsistency involved in uniting determinism with the immortal mind.

## John Gordon Vernon

(48-1) I am not a professional prophet but I will venture on a prophecy. It is this: “You will find your way leading back again to pure contemplation.” Your fascinating book “Beyond Yoga” is wrongly entitled; it records a movement “this side” of the veil and not to the “beyond.” For this reason – so long as we actively look and seek in the outerworld we create what we find as we go along, much as the lower mystics of different religions find in their trances Christ in glory or Buddha in Samadhi or the Prophet’s Paradise as they EXPECT. We live in an expanding universe, so the physicists declare, and we shall always find infinity expanding before us, forever furnished by something seemingly new but actually created by the seeker. And so

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<sup>65</sup> The word is cut out by a hole punch in the original. We have inserted “move” for clarity.

<sup>66</sup> We have inserted “the” for clarity.

<sup>67</sup> “(36)” in the original

forever and ever and ever, world without end, amen! So I predict that your search for an ultimate reality will lead you again to pure contemplation – for only the SEER (as distinct from the seeker) in the absolute non-attachment of highest Samadhi (Buddhist Enlightenment leading to Nirvana) can apprehend the final meaning which is imminent and not imposed from without by external law.

As we both share the wish to discover truth and to diffuse it so far as we may, I am tempted to make a few observations, which, if they seem to you very foolish, can easily be popped into the wastebasket; while if any should be of value, you are welcome to it – for you are in a position to present the truth to a wider circle of people than I am. And in such matters I cannot but agree with Shelley, that to divide is not to take away, because:

“If you divide pleasure and love and thought,  
Each part exceeds the whole; and we know not  
How much, while any yet remains unshared,  
Of pleasure may be gained, or sorrow spared.”

49<sup>68</sup>

JOHN GORDON VERNON

(continued from the previous page) It is certainly a fact that “The ways to the One are as many as the lives of men,” and that each different past lays down a future path, unique for everyone. Even our finger-prints are unique; how much more, then, our approach to the Ultimate Reality. For this reason there seems to me deep truth in the contention of Mahayana Buddhism (whatever may be the historical position of Mahayana in relation to Pali Buddhism) that the Buddhas always use “skilful means,” that is, presenting a number of seemingly different “ways,” each adapted to the temperament of those who happen to be listening, but all leading to the same goal. Aldous Huxley expressed a similar idea when he says that whenever we use the phrase “Nothing but...” we are almost certainly in error. One may get to Piccadilly Circus just as well by walking up the Haymarket as by coming down Regent Street; either way one reaches the fountain! Methods which are different and seem to be contradictory from the relative point of view (even such ideals as goodness, truth and beauty) may all be convergent avenues of approach to the Eternal.

It seems to me, from my readings and meditations, that amongst this infinity of paths, two main approaches stand out – a great north Road and a great south Road, as it were. They are the way of Self-development, and the way of Discipleship. The Buddha is the typical representative of the one way, and Jesus of the other. “Be ye lamps unto yourselves! Work out your own salvation with diligence!” is the way the Buddha points out. The other is the remission of sins thru faith in a vicarious sacrifice: or to put it another way, that one who has exhausted his own karma and realised the truth (called a son of God) may voluntarily take upon himself the karma of others and by

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<sup>68</sup> “(37)” in the original

bearing it obliterate it. This second method is more difficult to understand intellectually, but it is not illogical really, and in one form or another is always cropping up. It is, of course, found in India; and is very much in evidence in Mahayana Buddhism, where it can probably best be studied. I wonder if you know B.L. Suzuki's "Mahayana Buddhism," published by the Buddhist Lodge, London? It is an excellent brief exposition of a complex subject. And the Mahayana doctrine of "turning over merit" (as practiced by the Bodhisattvas<sup>69</sup>) for alleviating individual or world karma is well expressed. The relation between that practice, and the Indian belief in what a Sadguru or God-realised Master performs for his disciples and the Christian teaching of the "remission of sins"

50<sup>70</sup>

JOHN GORDON VERNON

(continued from the previous page) is not brought out (because the author is a Buddhist), but it is so evident, and so illuminating when once recognised, that no unbiased reader can miss it.

That these two paths are equally valid, and, though different, not contradictory, seems to me highly important. For it is precisely on this issue that the deepest cleavages and antagonisms between religions have taken place. If the harmony between them were generally realised, much bitter controversy would disappear, and a real fellowship of faiths and philosophies would become possible. Each would follow the road which his temperament compels; but all pilgrims would recognise that they were brothers in one quest, and understand and reverence the roads of others.

## The Mother

51<sup>71</sup>

THE MOTHER<sup>72</sup>

Three Conceptions of the World

### 1. (Buddhist and Shankara)

The World is an illusion, a field of ignorance and suffering due to ignorance. The one thing to do is to get out of it as soon as possible and to disappear into the original Non-Existence or Non-Manifestation.

### 2. (The Vedantic as very commonly understood).

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<sup>69</sup> "Boddhisatvas" in the original

<sup>70</sup> "(38)" in the original

<sup>71</sup> "(39)" in the original

<sup>72</sup> "'THE MOTHER" Pondicherry (Letter To PB)" in the original.

The World is essentially divine, for the Divine is omnipresent there – But its exterior expression is distorted, obscure, ignorant, perverted. The one thing to do is to become conscious of the inner Divine and remain fixed in that inner consciousness without troubling about the world; for the external world cannot change and will always be in its natural state of unconsciousness and ignorance.

3. The world as it is, is not the divine creation it is meant to be, but an obscure and perverted expression – it is not the expression of the divine Consciousness and Will – but that is what it is meant to become; it has been created to develop into a perfect manifestation of the Divine under all His forms and aspects – Light and knowledge, Power, Love, Beauty.

This is our conception of it and the aim we follow.

### **Swami Ramdas**

(51-1) “Your heart is aflame with divine fervour. May you always enjoy the inner peace and bliss. Man is a veritable embodiment of Divinity, for the matter of that all creation is.”

### **Sir Charles F. Higham**

(51-2) “I would like to see the article before you put it in because, in a year, one often gets some new ideas (if one doesn’t, one should). I may be able to add to your article.

52<sup>73</sup>

SIR CHARLES F. HIGHAM

### **Clifford Potter: a Critique of PB’S Writings**

53<sup>74</sup>

CLIFFORD POTTER  
A Critique of PB’S Writings

(53-1) By the way I got talking the other day to two habitués in the Orzone Restaurant and one of them has read “Secret India” and another of your works and the other has read all of them. One of them is Liversedge, a well known music critic. Both are members of the Buddhist Lodge. One of them was inclined to deplore your journalistic

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<sup>73</sup> Blank page

<sup>74</sup> “(40)” in the original

artificiality\* but had no end of praise for you when you adopted a free natural style. Probably you realise that you alternate between the two. (\*P.T.O.)<sup>75</sup>

My first feeling was naturally to cry off, but then I remembered that I had heard this criticism from a number of people, and also that I had at times made it myself; I thought it only fair, therefore, at the risk of losing your friendship, to endeavour to comply with your request [for specific cases of faulty writing.]<sup>76</sup> You can probably guess the book I started with. But allow me first to make a quotation from "The Secret Path," "Land where strange flowers grow, and grow forever; where the sky's light is never less; and where all things sing an unmistakable music that has not ceased since time began." I think that's perfectly lovely; I came upon it by chance. If this passage is analysed, the tonal qualities will be seen to be rhythmically irregular, as prose should be; there is no regularity of metre as in verse; broadly speaking, this passage has an air of quality and I think the same might be said of almost the whole of "The Secret Path," in greater or less degree. The same might also be said of most of "The Quest of the Overself," but in that book, there are serious lapses. In "Secret India," there are occasional lapses, but these are allowable in a travel-book. The same applies to "Secret Egypt."

You have probably guessed that I started on Arunachala. I opened the book by chance, and my eyes fell straight upon the following passage – with a force approaching concussion: "That which comes out of the tip of one's nib must flow of its own accord," etc. You really must excuse me for accenting it. As prose it is of course excusable, if you refrain from doing it more than once in ten pages. But:

"The pointed sallies of the cynics," lower down on the same page, and "Trample down all other truths," lower still, and, "to read refined trash" lower yet. You should have been a poet. "The pointed," etc., is pure Tennyson, but bad prose. "Trample," etc., would make a good line for a hymn, while the last is a masterpiece of euphuism, a form of composition which is entirely out of fashion today, thank God! You will note

54

CLIFFORD POTTER  
A Critique of PB'S Writings

(continued from the previous page) (re potter's critique "journalese" means pretentious and over-adjectival.)

55<sup>77</sup>

CLIFFORD POTTER  
A Critique of PB'S Writings

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<sup>75</sup> The original editor inserted "(\*P.T.O)" by hand, presumably meaning "please turn over."

<sup>76</sup> "for specific cases of faulty writing" was typed above the line and inserted with an arrow.

<sup>77</sup> "(41)" in the original

(continued from the previous page) the letters underlined. [They overdo alliteration.]<sup>78</sup> You have missed your vocation; you should be composing crosswords. But seriously, it is not the effect of such passages in isolation with which people can find fault it is rather their frequent occurrence, in some portions of your work. Curiously, they only occur in spasms. Now let us attack "The Quest." On page 38 I found the following: "The superb peaks and deep ravines." There is nothing actually wrong with that, but alliteration spoils it.

I am glad that you take my strictures on style so kindly as you do. You must remember that these criticisms are not necessarily my own since I would hesitate to pass judgment on your work. I was merely trying to pass opinion on what other people have indicated to me. You say that "mysterious silence of menacing jungles" gave a sense of living quality. To me the alliteration of the letters "m" and "s" makes the phrase slightly artificial and so destroys the effect of which you are on the verge. Probably the alteration of a single word would make this phrase right for me, but still that is just a matter of personal feeling and taste. I agree it is possible that your works might be criticised from the point of syntax and grammar but I myself would hesitate to do this. I think that your idea that the criticisms are "ebullitions of your repressed poetry complexes" is very likely correct. The question is, is one correct in allowing any repressed complexes to come to the surface? Now what I feel is that this is a more recent phenomenon in your style. "The Secret Path" appears to be practically free from this sort of thing, the style is cool, clear and carefully reasoned.

I found myself a little critical of "The Inner Reality." Since it is in the form of lectures given separately at different times and published together in book form you frequently repeat yourself, you must also repeat the matter which you have gone over previously in other books. The chapters on the Beatitudes are quite up to the high standard which you generally attain. All that I have said above is not intended in any way to be carping but helpful criticism, as I am most desirous of your success whether literary or financial. I do feel that a sparkling travel book is long over due from your pen. Everybody agrees you have outstanding ability to write such books and while "The Quest of the Overself" shows that you have the ability to master a profound subject I never feel that you are really happy in deep waters. It is not a case of your lacking the grounding but rather one of temperament, and personally I would much rather see you successful in a worldly sense than a profound philosophical<sup>79</sup>

56<sup>80</sup>

CLIFFORD POTTER  
A Critique of PB'S Writings

57<sup>81</sup>

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<sup>78</sup> "They overdo alliteration" was typed above the line and inserted with an arrow.

<sup>79</sup> "2" appears at the bottom of the page in the original.

<sup>80</sup> Blank page

(continued from the previous page) enigma with a limited following. Moreover, you will probably realise that you have a very large number of enemies in this country who whilst they accept your writings, and indeed read them with gusto while you write travel, as soon as you endeavour to write serious books they decry your efforts. I have indeed been astonished by the number of people I have met who have justifiably criticised your work. However, if you continue to write philosophical works I will continue to support you within my power, but personally I think you would be wise to descend to the purely mundane since after all you began your success in that way. I do not underestimate your first book however. I realise that there was something much deeper than the merely worldly in it and it was just that which made it popular. If you could recapture the magic of that book again I am sure the success of your new work would far exceed your expectations. You will gather that I am rather disappointed in "The Inner Reality." I will be quite frank with you and say that I am and I sincerely cannot help feeling that others will be disappointed and that you may even lose a certain number of your followers.

"The Quest of Overself" is an excellent book except for the introductory part which I do not care for. However, you are one of those writers who have great extremes which I suppose is just as well and far better than being a mediocrity.

Your booklet "Indian Philosophy and Modern Culture" seems to be one of the best written of your works.

"Hidden Teaching Beyond Yoga" is a book which should go down to posterity. It is a book which people value and treasure.

I think "HTBY" is by far the best you have produced, and I must say that I am astonished that you have been able to produce it in so short a space of time.

My own view is that a book of the nature of "Hidden Teaching" demands time to write if it is to be done well.

It seemed to me when I read your article in the "Modern Mystic" that perhaps you were throwing away your talent on this journal. They have a very small circulation and I am sure it would have paid you better to have amplified your theme and put it in the form of a small book.

"Hidden Teaching Beyond Yoga" strikes me as exceedingly well written and is making a great impression over here. The Sales Manager read it personally, and he is of the opinion it is a far more saleable book than your other recent books. He says it reaches the man in the street and gives him something new and interesting<sup>82</sup>.

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<sup>81</sup> "(42)" in the original

<sup>82</sup> "3" appears at the bottom of the page in the original.

<sup>83</sup> Blank page



(continued from the previous page) Here are other examples of your excessively [alliterative,]<sup>85</sup> and therefore objectionable, style. "So remote from a railroaded world." "Such are the works which have passed out of the pointed tip of my nib." You have used that simile several times. "Knowledge lies hid in holy India and mystic Egypt." Apart from the alliteration, the poetic as distinguished from the purely prose rhythm of this sentence makes it slightly cheap. Now, that may be the criticism of these too frequent exotic excesses. Whilst, therefore, it is desirable that you should liven your discourse on philosophy with passages such as I quoted from the "Secret Path," it is far from desirable that you should associate anything concerning which the word cheap may be vaguely used with the splendid philosophy which in an otherwise splendid way you are expounding. "The Inner Reality," probably has as much as any of your books of this sort of thing, particularly at the beginning. One cannot but suspect that you were not yourself when you wrote it; you must still have been suffering from the effects of your complaint. Take page 8. "Litter the shelves of little known libraries." A "Daily Herald" copywriter might have written that sentence. "In the end, fate set my feet," "Obscurity of vanished epochs some secrets," "Mysterious silence of menacing jungles." Now let me emphasise that most of your work is free from this kind of blemish; occasionally, however, it seems to break out like a rash. [—Clifford Potter (finis)]<sup>86</sup>

## Frank B. Robinson

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<sup>84</sup> "(43)" in the original

<sup>85</sup> The original editor inserted "alliterative," by hand.

<sup>86</sup> The original editor inserted "—Clifford Potter (finis)" by hand.

<sup>87</sup> Blank page

<sup>88</sup> "(44)" in the original

(61-1) Breathe slowly and deeply. Close your eyes and repeat many times, slowly and quietly, "I believe in the power of the living God." Then get on your feet and, standing erect, say the same sentence loud. Whenever you have unoccupied moments, repeat this sentence as many times as you can.

(61-2) Tap the God power and things begin to happen.

(61-3) Each morning say, with closed eyes, "Spirit of the Living God, I begin this day recognising your presence in me. I am going to let you guide my movements throughout this day."

(61-4) Before you retire to sleep think of a few names of those you seek to influence or help.

(61-5) If hard battles have to be fought in the world, they will be won if you learn [well]<sup>89</sup> the lesson: be still and know that I am God, for the Power comes from God.

(61-6) Stand on the Power. The Spirit of God says: "Come, take, use." Trust it by taking aggressive action.

(61-7) The God-energy is best found in quiet.

(61-8) You must pray and speak to God aloud. Whenever Jesus needed the God-Power, He made his request audible. That is a great secret. The Power of God only operates when called upon. It always takes the spoken word. Speak that Word of Power into existence. Think of Jesus in terms of the "Word" and you will better understand the Power of Jesus.

62<sup>90</sup>

FRANK B. ROBINSON  
Unity Technique

(62-1) Establish a healing consciousness thru constant repetition of the affirmation: "I am a child of God and, therefore, I do not inherit X\_\_\_\_\_ (Here name the sickness)." Sit in silence for 15 minutes concentrating on this positive affirmation, often speaking it aloud in prayer-like repetition.

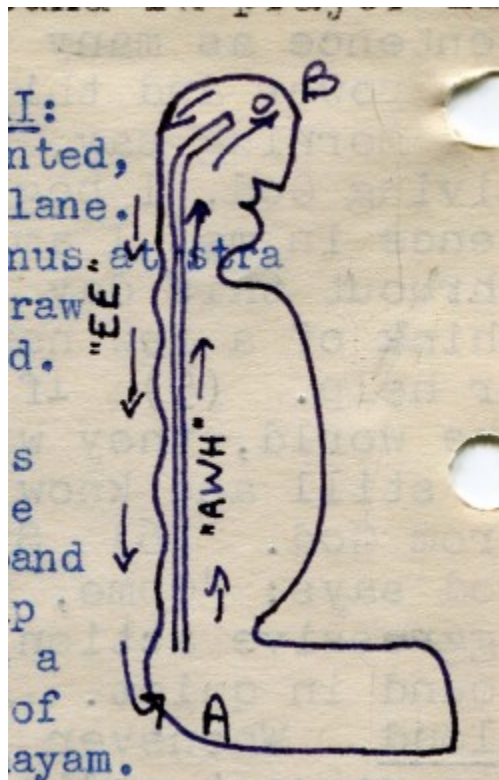
## **Parasimier, Tantrik Yogi of Tiruvannamalai**

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<sup>89</sup> The original editor inserted "well" by hand.

<sup>90</sup> "(45)" in the original

(62-2) (a) When pure awareness is made needle-pointed, it becomes creative power on the mental plane. (b) Compress the navel and constrict the anus at start. This arouses Kundalini, then draw breath noisily up to Sahara in top of head. This gives occult powers and especially hypnotic power. If practised daily brings results in two to three weeks. (c) Imagine A to B a hollow tube. Sit straight. Expand throat and draw cool breath and current up from A B with sound of "Awh." Then pause a little and throw warm current with sound of "Ee" over vertebrae. This makes one pranayam. This must be practised three hours after meals or any time before meals. Then throw breath – feel God as ever-new peace of meditation. (2<sup>nd</sup> method): Now<sup>91</sup> sit in straight armless chair over a blanket facing East. This should be done during whole practice.



## Robert Whitehead

63<sup>92</sup>

ROBERT WHITEHEAD

(63-1) The Pamphlet – "The Next Three Years." With the Philosophy embodied in it I am in considerable agreement, but I think such philosophy needs no organisation for the spreading of it, that indeed much harm is done by such methods, and that the only

<sup>91</sup> The original editor changed "Then" to "Now" by hand.

<sup>92</sup> "(56)" in the original

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

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

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

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

The Buddhist cries: I take refuge in Buddha.

The Hindu: Harih Aum Tat Sat<sup>93</sup>, -Deliver me from the Pairs of Opposites O Thou who are true.

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

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

64<sup>94</sup>

ROBERT WHITEHEAD

65<sup>95</sup>

ROBERT WHITEHEAD

(continued from the previous page) acceptance of the Challenge of Circumstance and the Unknown.

That will give a little time longer for us to develop our acquaintance, which, I think is destined to be of some value - which - I cannot foresee, - except, you are going to carry away something - I know not what - for some-one, not yourself, far, far away - who awaits it.

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<sup>93</sup> "Praised be Om, That IS." - TJS '20

<sup>94</sup> Blank page

<sup>95</sup> "(57)" in the original

All of which sound vague and very mysterious, and I do not love the mysteriousness of mysteries. For me a mystery is but a plain thing badly seen: they cause me to chafe a little at the poorness of my spiritual vision and to look about me for the spiritual spectacles I have mislaid. Yet such is the secret but proper nature of a mystery, the hiding of something in order to induce a search. Mysteries are not super natural: they all lie in the realms of the phenomenal, phenomena not rightly comprehended.

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

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

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

3. God is, and against the Background of God man and all things living and dead stand forth in the Great Game and Spectacle of Creation. Existence-an appearance-within-or-against; the background of Being.

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

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

You will remember that you gave my name to Mrs. Alice Anne Bailey and she sent me a pamphlet

66<sup>96</sup>

ROBERT WHITEHEAD

67<sup>97</sup>

ROBERT WHITEHEAD

(continued from the previous page) called "The next three years." Well, sometime ago, when I was confined to bed with a carbuncle awkwardly placed, but otherwise not at all on the sick list, there came another epistle from her wherein she announced a scheme for inter-communication between all the mystics of the world, herself and her little group the centre thereof, which scheme was going to do wonders in this poor world of ours. Apparently she did not know that it is of the nature of the mystic to be hidden - in a bushel of meal, or in the good earth, or lost in the crowd, that rarely, very rarely, do two such people meet, and that it is of no benefit for their mysticism to make such contacts. This work of hers was to do wonders in this poor old House of God we call the World. Oh These good housewives let loose upon the World! How they pant for a

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<sup>96</sup> Blank page

<sup>97</sup> "(58)" in the original

Spring Cleaning and long to “polish up the Knocker of the big front door!”<sup>98</sup> Well, well, I wrote to the good lady – the pamphlet having invited one to do so – and I criticised the scheme of things in simple English and finished by asking them to remove my name from their list of correspondents. I received a reply from Haversham by way of New York, but have gone no further in that matter. I thought I ought to make confession to you in this affair as it is quite possible you may hear of it again.

The number of ladies, detached and semi-detached engaged in world shattering but lucrative schemes for the reformation of mankind is amazing. I suppose it is, that when they can make nothing of a husband, they take the world to their bosom. There would be perhaps no reason for complaint in that, were it not that having in general lost financial support or lacking it, they have not hesitated to make profit for this world by dealings with the next – “in Futures,” shall we say? So the study of the Occult World, and the

68<sup>99</sup>

ROBERT WHITEHEAD

69<sup>100</sup>

ROBERT WHITEHEAD

(continued from the previous page) researches of the Spiritualists are vitiated with the vulgar mortal hunger for pence and power.

More than once in recent days in the inner Council of the Spiritualist Societies it has been declared that if all mediums were to be truly tested, full 75% of them would be found to be fraudulent. Of course the statement is made hypothetically, but this serious fact remained – not a single word was spoken by any member of the Council in criticism or contravention of this statement.

It is likely to be true. Only trained people are able to distinguish between fantasy and fact, and only sternly self-disciplined people can distinguish between the worlds in [which]<sup>101</sup> – if they be psychics – they may function. Herein – as I judge – lies the futility of most of the work done in this generation in psychics and occultists. It may be honest, but it is not true; honest in intent but scientifically inaccurate, and therefore disastrous to the Cause we might wisely call “Life more abundant.”

Obsessed by the desire for gain or fame, how can any man expect to speak truth even in common every-day affairs. In business, in journalism, in politics success comes by clothing the fact with fantasy. Is it not so? So business men, journalists, politicians assess values by shrewd discrimination of relative proportions between false and true.

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<sup>98</sup> This is a phrase from the Gilbert & Sullivan musical H.M.S. Pinafore; about a man who gets ahead by showiness rather than skill. – TJS ‘20

<sup>99</sup> Blank page

<sup>100</sup> “(59)” in the original

<sup>101</sup> The original editor inserted “which” by hand.

But in this matter of “Life more abundant” these methods will not serve. The affair is too serious. We must have Truth and we must pursue it and ensue it with all the rigour, the scientist uses in his search for reality. Nevertheless our methods are not those of the scientists of today. He deals with the material expounding all things in terms of the material world. He denies the spiritual as a rule and does so because he does not possess in his material world a yard stick to measure it by.

70<sup>102</sup>

ROBERT WHITEHEAD

71<sup>103</sup>

ROBERT WHITEHEAD

(continued from the previous page) Spiritualists (I use the word widely to cover occultists also, though they be a sort of frozen or crystallising spiritualists), We Spiritualists cannot work by the materialists’ methods: we cannot use his yard-sticks and what is more, we cannot use his mental processes of argument by logic.

Neither logic nor matter belong to the spiritual. With us is insight, including clairvoyance, Clairaudience and inspiration. We can record what we have seen, at least in the earlier stages of development of insight, though not very well in the later and higher; for in the lower grades forms still persist and are of the nature of the material world but in the higher degrees forms tend to formlessness and the lack of form is replaced, most gloriously (Thank Heaven), by significance.

One can understand a beginner in Psychics, a person still form-bound, expounding the “Life more abundant” in terms of the material world, and an experienced person, in psychics, can “assess values by shrewd discrimination between false and true,” but an advanced Psychic would find such exposition too untruthful for use. Now just as there is in these later days a movement called “Truth in advertising” so there might be a movement called “Truth in Journalism” and another “Truth in Politics” but far more important for the world’s development would be “Truth in Psychics” for that would clarify all world, religious teaching and make the human race alive with the Spirit, God-conscious, possessed of the “Life more abundant.”

And to do this what is necessary?

Just this! To speak and write Truth in such terms as will result in the hearer or reader perceiving the truth as it is in us; and to be very particular that in ourselves there shall be no confusion of “the planes,” so that we do not lead the percipient to imagine that what is a true statement of fact on a

72<sup>104</sup>

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<sup>102</sup> Blank page

<sup>103</sup> “(60)” in the original

<sup>104</sup> Blank page

ROBERT WHITEHEAD

73<sup>105</sup>

ROBERT WHITEHEAD

(continued from the previous page) psychic plane is a true statement on any other plane; for the laws and principles of the planes are not the same in all planes but each plane has its own principles and these must never be confounded, neither in thought, nor speech, nor written word.

I have written this because I have been so much upset by your assertion in terms of this physical plane, of things which you had perceived psychically. The reader would in most cases be misled and we must avoid this. If we sell sanded-sugar; let us call it sanded-sugar; if we "on honey-dew have fed and drunk the milk of Paradise" let us make it quite clear that this took place in Faerey or some other human realm of Fantasy.

I hope you will not mind the direct method of this letter. Our last conversation stirred me profoundly. I have had no option but to unburden my soul.

### THE LADDER OF SOULS

Jacob dreamed a dream, and behold a ladder was set up on earth and the top thereof reached into heaven; and lo! the angels of God ascending and descending upon it. And he said, Surely the Lord is in this place; this is none other than the House of God and this is the Gate of Heaven. And he called the name of the place Bethel<sup>106</sup>.

### DESCENDING

Strong souls there are who strip themselves of God  
And Downward plunge into the deeps of Man;  
Some to the realm of keen hard fighting saints:  
Some to the quiet peace of pious folk;  
Some to the sordid worlds of toil-for-gain;  
Some to the peevish lusts of gain-for-nought;

74<sup>107</sup>

ROBERT WHITEHEAD

75<sup>108</sup>

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<sup>105</sup> "(61)" in the original

<sup>106</sup> From Genesis 28 12-22 – TJS '20

<sup>107</sup> Blank page

<sup>108</sup> "(62)" in the original



ROBERT WHITEHEAD

(continued from the previous page) Some to the states of strange misguided sex  
lower than brutes; and some down, down again.  
And there content they bide, not heeding loss  
But filled with love; each in his own disguise  
Loosing a Gleam of God for a new Paradise.

JACOB

These things I saw, and gave myself for lost;  
Who have no gleam and am but tempest-tossed  
Yet happy still that although here Christ is found  
And even Hell with his is hallowed ground  
This too I saw, - God's dealings with Desire  
Filling each Soul at last with Love's pure Fire  
Working in all His Loving, living plan.  
Making a Son of God out of a sinful man.

ASCENDING

Feeble and foul souls climb up out of Hell,  
Satiated-desire impelled, whate'er its name,  
Lust, pirate greed, ambition, good report  
or the fierce zealot's battling for his crown  
Always one rung above is smiling Heaven  
Always one rung below is brimstone Hell,  
And high, o'er topping all a Shining Light, -  
A shining Place, perhaps - or stay! - a Living Man.  
Swift change the forms. Only the Light remains;  
Light lit for every man. Light? Life!

O earth-born clod  
Life breathed through Dust-of-Earth; Soul-Dust  
agleam with God

- - - - -  
Be not in a hurry to find God.  
Already He has found thee: even  
now thou art lying in His arms.  
Be still and nestle down.

Take joy in God.  
In God's arms fall asleep and  
whilst thou sleepest thou shalt  
grow and develop as does a sleeping babe.

## Charles Ramsay

(77-1) (a) I have used the 10<sup>th</sup> chapter of "The Quest of the Overself" to learn how to meditate. Meditation or rather how to practice it, was, up to the time I read the referred to chapter 10, a mystery to me. I just seemingly could not find how 1 equal 2. Dictionaries defined meditation and concentration but did not tell how. Now I have found what I want.

(b) I am thoroughly in accord with Brunton's three fold progression in concentration, i.e. body, emotions, and the mind. I am afraid I will not go farther because I dread anything connected with trances and as you can see on page 143 – 2<sup>nd</sup> paragraph he admits that the 4<sup>th</sup> step – awakening Intuition "is a species of self-hypnotism" and that I definitely do not want. One thing I have learned from B. is not to be afraid to try out mine own ideas even though they are opposed to generally accepted dogmas.

(c) For me, Brunton is constructive and helpful whereas that man Krishnamurti in his discussions is so vague and destructive without giving any material aid that had I continued to read him I would not have believed anything. This I have to say for the Indian. He infuriated me to such an extent that I gladly went back to Brunton who, if you have the patience and the will to learn, tells you why and how. Brunton does not accept Unity's method. Well as you have said no man knows all the Truth and I for myself am going to take from both all that impresses me as Truth.

## S. Whittaker

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<sup>109</sup> Blank page

<sup>110</sup> "(64)" in the original

<sup>111</sup> "CHARLES RAMSAY (letter)" in the original

<sup>112</sup> Blank page

<sup>113</sup> "(65)" in the original

<sup>114</sup> No title on this page, but according to Table of Contents, this looks like a letter from S. Whittaker, not the end of Ramsay's letter. –TJS '20

(79-1) I am now practicing the method of meditation you recommend. I have chosen the early morning for my meditation, and know that I am on the right “road” at last. Once only I went down into the void, and the inner voice spoke, haltingly, to me. It was a truly wonderful experience, and the glory has not left me yet. I was deeply perplexed over unjust treatment I had received from my employer but I put all that away from me in meditation, and that experience was the result, and I have followed the advice given from the depths of my innermost self most obediently, with very happy results in my business life. —S. WHITTAKER<sup>115</sup>

### **Critique of Ramana Maharshi by C.S. Venkataramana Iyer, Assistant Secretary to Mysore Governor (in Letter to PB)**

(79-1) “I visited Ramana Maharshi<sup>116</sup> a few times. I did not derive any noticeable benefit in meditation from these visits. Perhaps they were too short, being a couple of days each time. However the point is that I am a Sanskrit scholar and a great student of Shankara in the original. My father is a Sanskrit expert too. The conclusion I formed was that when Maharshi tried to answer questions dealing with Shankara’s teaching or indeed metaphysics in general, he got out of his depth (These are Iyer’s actual words and he had [then]<sup>117</sup> not read “Hidden Teaching Beyond Yoga”). It was probably because he broke off his education at an early age. The effect produced on my mind {as}<sup>118</sup> he answered questions put by a pundit who understood the subject was as if his answers betrayed ignorance of what he was talking about. Of course when the uneducated masses put him questions he could get away with it, uttering the same platitude like “Know the self and everything is solved” to every question of every kind. I went to Sri Aurobindo and found much more benefit there and also adequate understanding of the metaphysical statements made.”

80<sup>119</sup>

C.S. VENKATARAMANA IYER  
Critique of Ramana Maharshi<sup>120</sup>

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<sup>115</sup> The original editor inserted “—S. WHITTAKER” by hand.

<sup>116</sup> “Maharshee” in the original.

<sup>117</sup> The original editor inserted “then” by hand.

<sup>118</sup> We have inserted “as” for clarity.

<sup>119</sup> Blank page. “(DR K HORNEY int RB dup)” appears along the bottom edge.

<sup>120</sup> “C.S. VENKATARAMANA IYER, Assistant Secretary to Mys. Govt. Legis. Council and Representative Assembly (IN A LETTER TO PB), CRITIQUE OF RAMANA MAHARSHI” in the original.

## John Armido (Mrs Clarice Toyne)

81<sup>121</sup>

JOHN ARMIDO (MRS. CLARICE TOYNE)

(81-1) COPY  
"WISDOM"

The Editor  
John Armido  
[(i.e. Mrs Clarice Toyne)<sup>122</sup>]

The Rosery Press  
British Monomark  
ROS/PEN/X  
LONDON, W.C.1.

Spiritual Prescription for Mr. Ronald Duckworth.<sup>123</sup>

The mind of man is like a nest of Chinese boxes, one within the other, vibrating into infinity.

While living in the body it is necessary for most of us to keep within the frontal, physical layers of force, most of the time. We are where our focus is.

You have a tendency to allow the kernel-of-force (which is the central pivot of concentration of your mind-and-personality) to linger in the back realms of the mental levels. You need to teach yourself to keep this kernel-of-force, or point of your concentration, thrust forward into the frontal portion of the brain. The point of concentration should rest or find activity between the eye-brows, or slightly above them.

Your future programme should be to train your brain to collect its mind-forces and focus them in the forehead. For this purpose two things are necessary ... for perhaps a year. Firstly, forego any reading which leads to "higher thought." All reading should be on practical and positive levels. Teach yourself observation in your daily life. Notice small things, the names of streets, the architecture of the houses, the types of trees or flowers or vegetation around you. Keep the brain active and drawn to the front by exercises in accuracy in all you do. Try to make the mind one-pointed in concentration upon, for instance, your handwriting, your speech; take particular note of the words you use – are they exactly the right ones to express your meaning? All these daily practices will help the mind to function clearly and smoothly in the fore-front of the brain.

82<sup>124</sup>

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<sup>121</sup> "(66)" in the original

<sup>122</sup> The original editor inserted "i.e., Mrs. Clarice Toyne" by hand.

<sup>123</sup> The original editor underlined this sentence by hand.

JOHN ARMIDO (MRS. CLARICE TOYNE)

83<sup>125</sup>

JOHN ARMIDO (MRS. CLARICE TOYNE)

(continued from the previous page) For your spare time the study of Pelmanism will help tremendously, aiding you to become aware and focused.

Avoid "mooning" in a chair alone!

Keep positive in thought and action; that means a mental attitude of leaning forward in bright control of yourself and the situation. The study and practice of photography will help to co-ordinate all your faculties, bringing them to work upon a practical level, giving accurate, patient and careful control. The skill built up will help your sense of achievement.

Use no meditative practices at all – except the following, which are simple methods of making sure that you live in a "disinfected" and a pure aura – or atmosphere. When you go to bed at night, and before you settle down to study or do photography, just for a few moments, close your eyes, make a sign of the Cross largely in the air, and say interiorly: "In the name of the Holy Spirit may my work be blessed." Or, "In the name of holiness and purity and all perfection, may my sleep be blessed." No more, this is quite sufficient to keep you living and moving and having your being in an atmosphere of protection, purification and holiness.

Frequent massage of the base of the skull and back of neck helps to ease the mental faculties by facilitating the circulation and releasing the spinal fluids.

84<sup>126</sup>

JOHN ARMIDO (MRS. CLARICE TOYNE)

## Jeff Masson

85<sup>127</sup>

JEFF MASSON

(85-1) Dear P. B.:

I have given up the search for perfection. Purification is now meaningless. This is strictly personal, as is everything, and it would be pure folly to expect or even desire, imitation. As human values, that is, as moral choices, abstinence, compassion, self-

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<sup>124</sup> Blank page

<sup>125</sup> "2." in the original.

<sup>126</sup> Blank page

<sup>127</sup> "(67)" in the original

discipline [etc.]<sup>128</sup> may be valid, but if they are so,<sup>129</sup> it is spontaneous, springing from Self-

love, which is not, of course, self-love.

I have renounced the Jeff which spoke years ago, when I knew [you,]<sup>130</sup> just as I renounce the Jeff of an hour ago. When I go to bed I am not the same man that gets up, and thus I think myself the great acceptor. Like all men, I have the seeds of a Hitler as well as a Maharshi, and for this reason am unable to condemn any nation. Completely incapable of judging, I am forced to doubt, and even my own experience lacks solidity as a criterion. Unfortunately I have not yet reached Hume's position, total negation. He could not accept the consequences of such a judgment, I hope I shall. (As did Spinoza, and of course Krishna Menon.) In the realisation of my own littleness is my exaltation, I worship nothing, and respect only my own self. I have failed in my search for a dichotomy in man, and am unable to separate the personality from anything divine which we may have. The only dichotomy I see is that which exists in time. That is, Jeff thinking of Jeff yesterday, or else that which is out of time, that is "something" viewing Jeff now. The witness. For the moment I have given up Vedanta. That is, unlike before I am not studying it, poring over books, and attempting to reach the experience of the "I."<sup>131</sup> I am now convinced that this experience will only come from a profound realisation or understanding of my own personality. It may come through relations with other human beings, for this in itself constitutes a strange experience, that of communication which is not communication but only frightening gestures in the night. I have developed a dislike for organisations which is almost obsessing. A natural corollary of this is a distaste for systems, and this has made me turn from Yoga to Literature, in the hopes of finding allusions and not direct statement. Because the allusion comes from experience and that for me is the only valid block which shall build my spiritual house. Not that I regret my background of mysticism and yoga, for I shall always remain a mystic, but I shall have to return on my own, with my own interpretations, for I am unwilling to bend to authority. I believe I have heard the Truth, but I must be able to say it in my own language, and my way of arriving there shall be long. I have chosen literature, philosophic literature, but perhaps "I"<sup>132</sup> shall change my mind later on, [though I doubt it.]<sup>133</sup> In T. S. Eliot I have found a profound experience of life, a deep sense of our own inadequacy and I admit he has influenced me much. I enclose a poem I wrote yesterday, in imitation of his style. My teacher has suggested I publish it in Punch, with the title: Apologies. He said it is a brilliant parody, and of course I meant it as serious!

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<sup>128</sup> The original editor inserted "etc." by hand.

<sup>129</sup> The original editor inserted a comma by hand.

<sup>130</sup> The original editor inserted "you," by hand.

<sup>131</sup> The original editor inserted quotation marks by hand.

<sup>132</sup> The original editor inserted "I" by hand.

<sup>133</sup> The original editor inserted "though I doubt it" by hand.

After such a tedious disquisition I'm sure you will be {pleased}<sup>134</sup> for me to dress my soul again, and return to normal subjects.

86<sup>135</sup>

JEFF MASON

87<sup>136</sup>

JEFF MASSON

With Apologies (to T. S. [Eliot]<sup>137</sup>)

(continued from the previous page) [By Jeff Masson]<sup>138</sup>

There is a smell in the garden,  
Now.  
What smell? Where? When?  
But O, O that garden.  
Yes, glass shattered by the cats paw  
Paws hide nails that  
Shall we go to bed?  
Yes  
What's that noise in the garden?  
What did I come to bed for?  
I don't remember. O, so you hear the noise too?

We come to age and we don't remember  
What we said.  
We thought we found the meaning,  
                    In the garden there,  
Thought we grew and reached the end  
But the end doesn't come  
and  
                    Nails that we  
Anti-climax is dragged out.  
We thought we were the Great Acceptor  
                    that smell  
And found the children's noise bothered us still  
We thought we had reached a still point,

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<sup>134</sup> The word is obscured by a hole punch in the original. We have inserted "pleased" for clarity.

<sup>135</sup> Blank page

<sup>136</sup> "(68" in the original

<sup>137</sup> The original editor inserted "Eliot" by hand.

<sup>138</sup> The original editor inserted "By Jeff Masson" by hand.

And found it was the weather.  
Did we then, go through it all  
For this?  
Have pieced everything together  
Only to find we didn't understand?

88<sup>139</sup>  
JEFF MASSON

## Norma Hutzler

89<sup>140</sup>  
NORMA HUTZLER

(89-1) Our talk in itself is sufficient to accomplish – and will bring sufficiently satisfying results if adhered to. More would make you lose sight of the necessary foundation upon which to build.

However if I can clarify the question you had laid aside I shall be glad to. I may say the question can wait. Sometimes our minds evade the present tasks by leaping ahead to problems that seem more interesting, more complex – but actually are of the anticipated future rather than of now. Only now is important.

Meet the present moment quietly, truthfully – and because you meet it truthfully and honestly (taking whatever comes) you'll meet it fearlessly. Your moments (problems) will become simpler, easy to handle with good, simple results.

"I am watching my every thought, feeling, word and action and I am expressing only truthfulness, honesty, obedience to the laws, love and beauty."

Start living from yourself! <H

First step in self dominion is to watch thoughts. This requires slowing up thoughts. Thus avoiding acting out on any thought which is not a true thought.

Negative thoughts may be necessary, but never act out or talk out from them. What is the test of a negative thought? It makes one unhappy, unhealthy, unsuccessful. Remember that on how you speak out \_\_\_\_\_<sup>141</sup> from your thought depends your tomorrow and the straightening out of yesterday. Tell truth! If you lie, you lose! The only test is to go only by results, never by what anyone says. You ask alone, listen alone and hear alone!

Real love is indescribably beyond any of the pseudo emotions. It is the key. Read an authoritative, inspired book each night if possible, before going to sleep. Think of it each morning when you awaken. I don't ever mean to hurt you – though in order

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<sup>139</sup> Blank page

<sup>140</sup> "69" in the original.

<sup>141</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.



to {reach}<sup>142</sup> you or try to – I must go through your vanity, false pride and self deceptions – to you. It takes years if one is too timid. I want to really help, now.

I intended nothing in regard to Paul Brunton's book – other than that his teachings are as yet too advanced for you – therefore he cannot help you for some time. I am literal. I mean just what I say!

Nice to know that each day is the beginning of a New Year and the bell that rings it in so joyously is within one's own being. It is the cry of gratitude to God for Life, Living, Knowing, Growing, Loving! Only through Gratitude that springs from Understanding can one Love.

90<sup>143</sup>

NORMA HUTZLER

## A. Osborne

91<sup>144</sup>

A. OSBORNE

(91-1) You can look upon M. as your guru. The Guru may sometimes act through a book, letters or another person.

(91-2) Concentrate the meditation-consciousness in the heart – safer than the head.

(91-3) It will make it easier for Guru's Grace to flow to you if you concentrate on his picture.

(91-4) In moments of weakness or trouble call on Guru's name, to help.

(91-5) No answer that the mind gives can be right in Self-Enquiry: it is a spiritual exercise. Just focus on the sense of being 'I am,' on being conscious, feeling 'I-ness' without thinking, with a still mind. Feel conscious in and with the heart. The answer, when it comes, will be a vibration of consciousness.

(91-6) M said the true guru is in the heart, that guru is the Self and need not take human form.

(91-7) It is the individual 'me' who wants realisation, but realisation is that there is not a 'me.' Wanting to attain it is ego-centred, and an obstacle to it. Reject the 'me' in your meditation.

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<sup>142</sup> The word is obscured by a hole punch in the original. We have inserted "reach" for clarity.

<sup>143</sup> Blank page

<sup>144</sup> "(70)" in the original

(91-8) Just take cognisance of things as they come, look on them as just happening: they are in you – not you in them. Nuclear scientists say world is mere appearance. Things do not affect the real You. The world is in you.

(91-9) Quality and function of guru can be reflected in part in some humans, but perversions of it can intrude. This is danger, as not easily detected.

(91-10) It is not good to take up kriya yoga, as you should go from lower to higher, never the other way round, which would be a decline. All other ways only lead to Self-Enquiry: If temperament requires it, S-E can be combined with devotion to GURU BHAKTI.

## **V. Ganesan: Managing Editor, Mountain Path**

(91-11) It is not just a question of repeating the words: “Who am I?” Feel the existence, the being of you, the sense of being: concentrate on that and see where it leads you. This is the best, straightest, meditation, even for a few minutes every morning and evening.

92<sup>145</sup>

V. GANESAN

## **Gayatri Devi**

93

GAYATRI DEVI

Ananda Ashrama  
BOX 8555  
LA CRESCENTA, CALIFORNIA 91214  
(213) 248-1931

June 11, 1977

Dear Friend:

Roma<sup>146</sup> and David Yeomans<sup>147</sup> have kept me informed about your being in the States. It is good to hear that you are now in Ithaca where so many souls have waited eagerly for a glimpse of you. I trust demand on your time and energy is not putting a strain on you physically. Roma wrote about your old liver problem while in India having manifested again. As I have been a victim of bacillary dysentery, I can

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<sup>145</sup> Blank page

<sup>146</sup> “Roma” is short for “Lorraine ‘Romain’ Stevens,” PB’s sometimes secretary and friend of Gayatri Devi. –TJS ‘20

<sup>147</sup> David Yeomans – a student of Anthony Damiani at Wisdom’s Goldenrod. –TJS ‘20

appreciate the uneasiness and discomfort. A short time ago, someone recommended Brewer's Yeast which can be taken in tablet form; also Vitamin E. In my case, these have been extremely helpful and therefore I am mentioning it here.

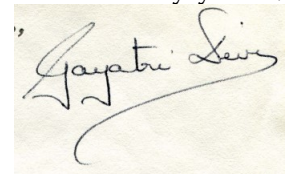
It would mean so much to Kay (now Sister Savitri) if she could have a personal contact with you. Someone suggested that she telephones. If that is agreeable, perhaps you could ask one of your students to let her know when she could call you from here. There is a time difference of three hours between the east and California.

I too would like very much to have personal contact with you. As I am going to Cohasset on the 22<sup>nd</sup>, arriving in the evening, I could telephone the following evening or later, as it is convenient for you. Would you like to come to Cohasset by plane or car to spend a night or two at the ashrama? I was glancing through the book "Search in Secret India," particularly the chapters on Meher Baba and thought you might find an Indian ashrama in America restful and rewarding, although we know you are not searching for anything.

Perhaps David Yeomans or someone could let me know when you could have our telephone contact.

With my sincere and abiding respect.

Faithfully yours,

A handwritten signature in cursive script, reading "Gayatri Devi". The signature is written in dark ink on a light-colored, slightly textured paper.

Gayatri Devi

P.S. The telephone number in Cohasset is 617-383-0940.

94<sup>148</sup>

GAYATRI DEVI

## Concerning Chapter in The Hidden Teaching Beyond Yoga

95

CONCERNING CHAPTER IN HTBY<sup>149</sup>

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<sup>148</sup> Blank page

<sup>149</sup> I think that this is a note from PB to his son Kenneth Hurst, or perhaps to Alan Berkowitz. —  
TJS '20

(95-1) I don't want references to suggest that the Maharshi is second-rate. I've accepted that he is a sage. I've removed those references but I'm not stopping with that. I also want to remove the chapter itself and not mention problems with the ashram. The whole chapter must be removed, and some way found of how to do it.

There are two ways: first, to not mention anything negative and simply replace it with some introductory material; or, to save some parts of it which are worth saving, such as the three grades, which is important, and then expand that.

Another matter about that business of removing the discussion of the Maharshi and the Ashram, is that those translations in foreign languages must be dealt with in the same way, and it is very difficult to get the foreign publishers to do so, either because they don't find it necessary to reprint the book, or if they do, they never tell me and I don't know whether they are going to reprint. If I tell them, they forget about it. I must find a way of handling it, by someone in that country who can keep in touch with publishers.

Better still, perhaps I could persuade Rider to keep the lookout for me and let me know.

96<sup>150</sup>

CONCERNING CHAPTER IN HTBY

97

MY INITIATIONS

(97-1) I was a dying man, and felt it long before I knew it ... My reserves of strength had become so minimal that even to turn the body to a different position exhausted me, while the effort to rise up and get out of bed seemed impossible to consummate.

98<sup>151</sup>

MY INITIATIONS

## **Letter to V.S. Iyer from Unknown**

99

LETTER TO V.S. IYER

To V. Subrahmanya Iyer<sup>A</sup>  
London

16.IX.1937

Dear Sir,

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<sup>150</sup> Blank page

<sup>151</sup> Void page

I completely agree with you that it is a noble endeavour of philosophy to search for a path to happiness for all mankind. Naturally this goal cannot be reached without the extinction of suffering. Philosophy must find a way to bring about the extinction of suffering in order to achieve the condition of happiness. However, it seems to me fairly demanding to desire the elimination of suffering from the world and I am not that optimistic to believe in the accomplishment of such a task. On the contrary: I believe that suffering constitutes an essential part of human life without which we would never do anything at all. We always attempt to escape suffering. We do this in a million ways, but never do we succeed completely. Therefore I have come to the conclusion that one should try to find a way at least which enables man to endure the inevitable suffering which is the lot of any human existence. If someone should at least succeed in bearing suffering, he has accomplished an almost superhuman task. This may allow him a certain amount of happiness or satisfaction. If this is what you call happiness, I should hardly object.

I hope very much to see you again in India.<sup>B</sup> Meanwhile I send you my best wishes.

Yours faithfully,  
.....

<sup>A</sup> V. Subrahmanya Iyer was the guru of the Maharadscha of Mysore with whom Jung stayed as a guest during his journey to India in the following year. In 1937 Iyer was the representative of India at the "Internationalen Philosophie-Kongress" at the Sorbonne. At that time Jung had invited him together with Paul Brunton, the English author of a variety of books on Yoga and Indian philosophy, to Küsnacht where there took place extensive conversations about problems of Indian philosophy.

<sup>B</sup> In 1938 the Indian Government invited Jung to the 25<sup>th</sup> anniversary of the University of Calcutta. On this occasion he had detailed discussions with V. Subrahmanya Iyer. See "Erinnerungen," p. 278.

100<sup>152</sup>  
LETTER TO V.S. IYER

## Paul Brunton

101  
PAUL BRUNTON

(101-1) [New 1967 German edition "A Search in Secret India"]<sup>153</sup>

### PREFACE

So much has happened to India since this book came from my pen that certain changes have necessarily affected its subject matter. It was written at a time when conditions were more favourable to the existence of two traditional groups of persons.

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<sup>152</sup> Blank page

<sup>153</sup> The original editor inserted "New 1967 German edition 'A Search in Secret India'" at the top of the page by hand.

The least important, but the most numerous, were those who tried to develop some special power of snake-charming, hypnotism, clairvoyance, and the like. The more important were those who sought for God, chiefly through practices of meditation. They could be found scattered around the country, in the hot plains and the Himalayan recesses.

Contacts with Western education and achievement, threats of Japanese and Chinese invasion, and awakening to the great need of raising the masses' standard of living have turned the younger Indians to a more secular and more scientific outlook. Nehru's policy of modernisation and industrialisation appealed to them. Mysticism, metaphysics and yoga did not offer immediate material benefits.

A useful result of all this is that it is now harder for half-wits and fanatics, charlatans, fraudulent fortune-tellers and religious maniacs to exploit simple villagers. A doubtful result is seen in the cities, where a once peaceable people is periodically seized by political frenzy and resorts to violence and riots to settle disputes. An inevitable result is that women are at last being granted their rights. The country's leader and Prime Minister is a woman. And from her ashram headquarters in ancient Benares, Ananda Mayee goes out every year to tour the land, to inspire and instruct disciples, to receive homage and reverence. Even Nehru, agnostic though he was, treated this saintly woman with great respect: she privately foretold his death to his family a month before it happened.

The President of India, Radhakrishnan, was once a Professor of Philosophy. He encourages the learning of Sanskrit, the ancient but scientifically-structured language in which the spiritual treasures, the yoga manuals and the books of revelation are written.

Most of the remarkable persons whose portraits appear in these pages have now vanished from the earthly scene. But of all those I met and interviewed, two made the deepest impression out of all those received during several visits to India. One, the Maharshi,<sup>154</sup> is unforgettable although he has gone through the gate of death. The other, Sri Shankara Acharya of Kanchi, (not to be confused with three others bearing the same title and stationed in North, East and West India) the Spiritual Head of South India is still alive, and still active despite his age. He is, in the opinion of those qualified to measure a man's spiritual status, the most enlightened sage among the publicly known holy men of India. I share this opinion to the fullest extent.

Lastly, it ought to be mentioned that a non-Indian, the Dalai Lama of Tibet, has been living in the foothills of the Himalayas for some years, as a refugee. Young in years yet old in a thorough knowledge of Buddhistic teaching, his attitude toward the enemy which has so cruelly seized his native land, is exactly the same as that preached by Jesus.

With this reissue of the book, the opportunity has been taken to improve the [German]<sup>155</sup> translation.

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<sup>154</sup> "Maharishree," in the original

<sup>155</sup> The original editor inserted "German" by hand.

## **Bhagavan Sri Ramana Maharshi**

103  
BHAGAVAN SRI RAMANA MAHARSHI

(103-1) “Without mouthing the word ‘I,’ to seek with the mind turned inward as to whence the ‘I’ rises is, verily, the path of knowledge. Other than this, the contemplation of the form ‘this I am not: that I am’ is but an auxiliary; it is not inquiry.”

“When the mind, turning inward, inquires ‘Who am I?’ and reaches the Heart, that which is ‘I’ sinks crest-fallen, and the one reality appears of its own accord as ‘I,’ ‘I.’ Though it appears thus, the ‘I’ is not an object; it is the whole. That, verily, is the self which is real.”<sup>157</sup>

—BHAGAVAN SRI RAMANA MAHARSHI

## **Swami Vivekananda**

104  
SWAMI VIVEKANANDA<sup>158</sup>

(104-1) Get up, and set your shoulder to the wheel – {How long is} this life for? As you have come into this world, {leave some} mark behind. Otherwise, where is the difference {between} you and the trees and stones? They too {come into} existence, decay and die.

—SWAMI VIVEKANANDA

## **Paul Brunton**

105  
PAUL BRUNTON

(105-1)<sup>159</sup> There was a book by Mdme. Guyon called “The Short Path” (1680).

(105-2) When His Holiness, Sri Shankaracharya of Kama Koti Peetham [Temple and Monastery at Kanchi,]<sup>160</sup> said in a private conversation [with]<sup>161</sup> a visitor that “PB is

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<sup>156</sup> Blank page

<sup>157</sup> This para is clearly from a printed page; probably from a journal. —TJS ‘20

<sup>158</sup> The right side of this page (104) is cut off, but the quote is known to be from Swami Vivekananda; we have inserted the missing words in {curly brackets.}

<sup>159</sup> The second and third paras on this page were typed on other pieces of paper and then glued to this page by hand.

<sup>160</sup> The original editor changed “at Kanchi” to “Temple and Monastery at Kanchi,” by hand.

<sup>161</sup> The original editor changed “to” to “with” by hand.

‘established.’” [Whenever]<sup>162</sup> he used this term [it meant]<sup>163</sup> in the advaitic sense [being]<sup>164</sup> established in non-duality. So long as there is relation between the self and that which is not the self, that is to say a relationship of duality, so long does illusion persist. But when this relationship is exploded by knowledge of the truth, non-duality dawns.

(105-3) Rom Landau in “Seven:” ‘I met Paul Brunton. I saw at once that there was no humbug about the little man with his shy manner.’

106<sup>165</sup>

PAUL BRUNTON

## PB’s Critique of Mystic Experiences

107

PB’S CRITIQUE OF MYSTIC EXPERIENCES

(107-1) PB’s Critique of mystic experiences is not directed against [them as such but only]<sup>166</sup> against the exaggeration of their value, the adulteration of them by personal emotion, desire, bias etc., and the mistaking of temporary states for the ultimate one. It is this final experience which on the contrary is of the highest worth for it establishes the man in enlightenment.

(107-2) It is therefore necessary in my new prefaces to mention this point, so that there is no further misunderstanding, although I did try to correct it in the appendix of several pages which was published with the second edition of (HTBY) a year or two after the original one. But it keeps on coming up so I have to repeat the effort even now.

108<sup>167</sup>

PB’S CRITIQUE OF MYSTIC EXPERIENCES

109

PB’S CRITIQUE OF MYSTIC EXPERIENCES

(109-1) The joy of a [mystical]<sup>168</sup> glimpse is to be welcomed but the peace of philosophic enlightenment is on a higher level altogether. If it be said that few find this level (and it

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<sup>162</sup> The original editor inserted “Whenever” by hand.

<sup>163</sup> The original editor inserted “it meant” by hand.

<sup>164</sup> The original editor deleted “of” from before “being” by hand.

<sup>165</sup> Blank page

<sup>166</sup> The original editor changed “them only as such but it” to “them as such but only” by hand.

<sup>167</sup> Blank page

<sup>168</sup> “mystical” was typed above the line and inserted with a caret.



was written in the Bhagavad Gita thousands of years ago that “of thousands of seekers a few find me,” as it was also uttered in a time nearer our own by Jesus that Many are called but few are chosen) and that “the<sup>169</sup> Self chooses whom it will,”

Be it so. But where else shall a man go, in what direction except in that which leads him on this quest? What other hope for anything better is there for him? If he takes the right direction he can let the fates take him where they will in space. If he studies mentalism and gains the knowledge that the NOW is

110<sup>170</sup>

PB’S CRITIQUE OF MYSTIC EXPERIENCES

111

PB’s CRITIQUE OF MYSTIC EXPERIENCES

(continued from the previous page) what is most important then (past, present or future man put him). Vicissitudes where the<sup>171</sup>

112<sup>172</sup>

PB’s CRITIQUE OF MYSTIC EXPERIENCES

## **A Letter From PB To PB**

113<sup>173</sup>

A LETTER FROM PB TO PB

(113-1) It is not the tyranny of the ego which is to be removed most of all – although that is a necessary part of the Great Work – nor is it that the ego must be uprooted and killed for ever – although its old self must surrender to the new person it has to become. No – let it live and attend to its daily work but only as a purified being, an ennobled character, or quietened mind, an enlightened man – in short a new ego representing what is best in the human creature. He will still be an ‘I’ but one that is in harmony with the Overself – a descriptive name that ought to be kept and not discarded. So do not in your writings attack the ego as so many do, but lift it up to its highest possibility.

(113-2) The teachers increase daily and ask others to follow them. The teachings multiply and the books about them too. They are not your concern. Let them do their very much needed work. But you are to enter a new and different rhythm and tell such as will listen that they need not be forlorn lost or without hope, because they find none

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<sup>169</sup> We have inserted opening quotation marks for clarity.

<sup>170</sup> Blank page

<sup>171</sup> Incomplete para – the end of this para was not found in this file.

<sup>172</sup> Blank page

<sup>173</sup> “72” in the original

who appeal to their heart or mind. They are asked only to follow the God within themselves, for 'The Kingdom of Heaven is within you.' PB – give this message while giving all proper respect and honour to the teachers of today and yesterday. Those who feel alone in this matter or who can only walk outside the groups on an independent path should be reminded that there is a God within them who can guide and help them if they turn to him.

114<sup>174</sup>

A LETTER FROM PB TO PB

## Poem by PB

115<sup>175</sup>

POEM BY PB

(115-1) Let them come the ecstasies of simple being  
The divine periods loosed from around barbarians<sup>176</sup>  
Oh good the smiling peace  
which jostling crowd set free wells up in the heart  
And good the benign remembrance of high Olympic rite

116<sup>177</sup>

POEM BY PB

## Unpublished and Unsent Letter to Lucia Osborne

117<sup>178</sup>

UNPUBLISHED AND UNSENT LETTER TO LUCIA OSBORNE

(117-1) From the time I left the Ramanashram until some years after Maharishi's death I had no further communication with it.

However it is true that I considered my relationship with the Maharishi personally to be something different from my relationship with the Ashram as shown by the fact that every New Year I would either write him a personal greeting or give it verbally to any of the older disciples who knew me personally, but who did not reside in the Ashram permanently, but would visit him sometimes and who happened to be visiting the West and came to see me at the time. In each of my written messages of New Year greetings I always expressed my homage and affection. Sometimes Maharishi would also send me a message of greetings but always verbally through one

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<sup>174</sup> "51" in the original.

<sup>175</sup> "73" in the original

<sup>176</sup> The original editor changed "a barbarian" to "around barbarians" in original.

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<sup>178</sup> "74" in the original

of the visiting disciples except on one occasion which was the evening before I finally left India for good. I received a telegraphic message in which the Maharishi unexpectedly sent me his blessing as I had not written to him as it was in the middle of the year and not on New Year day.

So much for my personal relationship with him and also so much for my relationship with the Ashram with which I never at any time communicated or wish to communicate.

This may help to make a little clearer the important point that I wished to have nothing to do with the Ashram, but that inwardly there was still a warm relationship between myself and the Maharishi. In fact it was out of this warmth that I visited the Ashram more than two years after his death,

118

UNPUBLISHED AND UNSENT LETTER TO LUCIA OSBORNE

119

UNPUBLISHED AND UNSENT LETTER TO LUCIA OSBORNE

(continued from the previous page) but within 24 hours I discovered I and the management had nothing to say to each other.

Mrs. Osborne says that it is about time "That these misleading opinions in Paul Brunton's books subsequent to his Search in Secret India, his first and best book, are rectified."

If you start with "Who am I" and eventually discover the answer as your inner divinity you may be satisfied to stop with this achievement as so many mystics do.

If however the presence of your physical body and of the outside world should arouse your desire for an explanation of its relation to the inner being you may then continue on the What is the world? quest. When this answer is finally found it will be discovered to be equally divine, that is both are Mind and nothing else, all within and without as a manifestation of Mind.

Science starts with the second question and from both sides one comes to the conclusion that it is Mind. The scientist has to complete his search by finding the Mind inside himself by meditation and the meditator who wishes to do so can discover that the world is the same Mind that he first discovered inside himself.

The scientist stops short because he uses his own instruments but has not discovered the relationship between himself and the world, both are Mind. Mind is the only thing there is.

120<sup>179</sup>

UNPUBLISHED AND UNSENT LETTER TO LUCIA OSBORNE

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<sup>179</sup> Blank page

(continued from the previous page) By the scientific line of research which starts with the physical world he will eventually reduce matter to energy and then to a single form of energy as the ultimate. He has to go on and will be forced to discover that the world is Mind and that to make this relation experiential he has to meditate. In knowing the world he is discovering it within himself as pure Mind.

I must confess that if my opinions are taken as misleading by Mrs. Osborne she evidently means that they are not accurate representations of Ramana Maharishi's teachings. I do not put them forward as being such, but only as expressing my own which have naturally grown up out of numerous sources, not only Maharishi's, but several other teachers I have had plus my own experiences and studies.

As regards Mrs. Osborne's statements it is a matter of different opinions if one calls the second stage the final. The problem of the nature of the universe does not then arise.

## Letter to The Editor: Reply by Lucia Osborne

(123-1) ...Would it be possible for you to answer a question which has arisen in my mind concerning the state of spiritual attainment of Sri Ramana Maharshi.

When I read Paul Brunton's book: *The Hidden Teaching Beyond Yoga*, I found that he states with no disrespect that Ramana had not in fact attained the highest state possible for man. He says that there are three stages of spiritual development. The first is the religious stage when the spirit in man tends to look towards God for comfort or as a last resort when in despair. The second stage is when a man recognises the Truth that his own self is identical and one with the Infinite and merges his conscious mind with that Self in meditation and contemplation. It is at this stage that Paul Brunton states the Maharshi is albeit very advanced. This is the stage of the mystic.

The final stage is when a man applies one-pointed concentration of mind obtained during the mystic stage to the problem of the nature of the universe and the

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<sup>180</sup> Blank page

<sup>181</sup> This letter to the editor and the text that follows is from a clipping cut out of The Mountain Path, January, year unknown (eliminated by hole punch), but it must be after 1971 because the article itself quotes an earlier issue identified as January 1971. There may be a "2" at the leftmost side of the banner (which is pasted to the gutter of the page); that suggests 1972 as the year of this article, but take that with a grain of salt. — TJS '20

relation between the Self and the Universe, i.e., one-pointed philosophical introspection. This stage culminates in a single momentary flash of INSIGHT after which the person becomes a true sage, living as an example to the rest of humanity.

... I wonder whether you could clarify the point for me. In other words, was Ramana Maharshi a true sage or was he a very highly advanced mystic, there being a definite distinction according to Dr Paul Brunton and other schools of Vedantic philosophy ...

P.K. Cross, England.

It is about time that these misleading opinions in Paul Brunton's books subsequent to his *Search in Secret India*, his first and best book, are rectified. If a man merges his conscious mind with the Self and the mind does not reassert itself what further stage can there be to achieve? On the path to Self-realisation a seeker or mystic may get glimpses of ultimate Reality but if the mind is not steady enough they do not last. Only in the rarest cases does such merging remain steady as was the case with Sri Ramana Maharshi who described it: 'Absorption in the Self continued unbroken from that time on.'

In the final stage which means Oneness of Being the problem of the nature of the Universe and the relation between the Self and the Universe does not arise particularly so when in Paul Brunton's second stage a man has already recognised the Truth that his own self is identical and at one with the Infinite. A single momentary flash is only momentary when the mind is not steady or still enough to hold it. From such a glimpse sadhana starts in all earnest to steady and purify the mind. A single momentary flash of REALITY does not make one a sage. It may also happen that after such a glimpse of Reality all one's deep down hidden vasanas come to the fore to be dealt with and eradicated before the mind can be made steady in Stillness. If a man is not steady or strong enough even after such a momentary flash he may become a slave to his vasanas (tendencies of mind) and lose the battle.

That Paul Brunton was not qualified to make such statements is abundantly clear from his questions and Sri Ramana's replies reproduced below:

BRUNTON: What exactly is this Self of which you speak? If what you say is true there must be another self in man.

SRI RAMANA: Can a man be possessed of two identities, two selves? To understand this matter it is first necessary for a man to analyse himself. Because it has long been his habit to think as others think he has never faced this 'I' in the true manner. He has not a correct picture of himself; he has too long identified himself with the body and the brain. Therefore I tell you to pursue this enquiry Who Am I? You ask me to describe this true Self to you. What can be said? It is That out of which the sense of the personal 'I' arises and into which it will have to disappear.

BRUNTON: Disappear? How can one lose the feeling of one's personality?

SRI RAMANA: The first and foremost of all thoughts, the primeval thought in the mind of every man, is the thought 'I.' It is only after the birth of this thought that any other thought can arise at all. It is only after the first personal pronoun 'I' has

arisen in the mind that the

124

LETTER TO THE EDITOR: REPLY BY LUCIA OSBORNE

(continued from the previous page) second personal pronoun, 'you' can make its appearance. If you could mentally follow the 'I'-thread until it leads you back to its source you would discover that, just as it is the first thought to appear, it will be the last to disappear. This is a matter which can be experienced.

BRUNTON: You mean that it is possible to conduct such a mental investigation into oneself?

SRI RAMANA: Certainly. It is possible to go inwards until the last thought 'I' utterly vanishes.

BRUNTON: What is then left? Will a man then become quite unconscious or will he become an idiot?

SRI RAMANA: No; on the contrary, he will attain that consciousness which is immortal and he will become truly wise when he has awakened to his true Self, which is the real nature of man.

BRUNTON: But surely the sense of 'I' must also pertain to that?

SRI RAMANA: The sense of 'I' pertains to the person, the body and the brain. When a man knows his true Self for the first time something else arises from the depth of his being and takes possession of him. That something is behind the mind; it is infinite, divine, eternal. Some people call it the Kingdom of Heaven, others call it the soul and others again Nirvana, and Hindus call it Liberation; you may give it what name you wish. When this happens a man has not really lost himself; rather he has found himself.

Unless and until a man embarks on this quest of the true Self, doubt and uncertainty will follow his footsteps through life. The greatest kings and statesmen try to rule others when in their heart of hearts they know that they cannot rule themselves. Yet the greatest power is at the command of the man who has penetrated to his inmost depth....What is the use of knowing about everything else when you do not know who you are?<sup>A</sup>

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In an article published in *The Mountain Path* of January, 1971, under the title 'Sri Ramana A Pure Channel for a Higher Power,' Paul Brunton affirms after forty years had passed since he saw, asked questions and meditated in Sri Ramana's presence that His presence was so awe-inspiring and uplifting that for the time being 'it pushed people out of their little selves, even if only partially.' ... 'That there was some kind of a participation in a wordless<sup>182</sup> divine play during those evenings - each to the extent of his own response - was the feeling with which some of us arose when it all ended.'

'Again and again he gave us this teaching that the real Maharshi was not the

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<sup>182</sup> Although this is a printed article, "wordless" would be better here. —TJS '20

body which people saw; it was the inner being. Those who never made the journey to India during his life time may take comfort in this thought: that it is possible to invoke his presence wherever they are and to feel its reality in the heart.'

Yes, a man's understanding and judgement of the status of a true sage is only to the extent of his own response and purity of mind.

—LUCIA OSBORNE

<sup>A</sup> Ramana Maharshi and the Path of Self-Knowledge, Ch. 2, pp. 20-21.

"The Self is not limited; it is the mind which produces a form that is limited; that which has got dimensions is the mind and it gives rise to dimensions in others. The real limitation is the mind. The mind is not different from the Supreme Being. A gold ornament is not gold itself, but is also not different from gold. The mind is a wonderful power, a mysterious power (*shakti*) of the Supreme Being. It is after the rise of the mind that God, world and *jivas* (individuals) appear, whereas in sleep we are not aware of any of these three. That is the mysterious power of God. But although we are not aware of these in sleep, yet we know that we existed in sleep also. On the rising of the mind we awaken from sleep. Consciousness and unconsciousness are with reference to the mind only. In the wakeful state we identify ourselves with the mind. If now we find the real Self behind the mind, then we shall not have these limitations." —SRI BHAGAVAN

(From *Crumbs from His Table*, pp. 39-40)

125<sup>183</sup>

LETTER TO THE EDITOR: REPLY BY LUCIA OSBORNE

126<sup>184</sup>

LETTER TO THE EDITOR: REPLY BY LUCIA OSBORNE

## Letter to Bernard Masson

127

LETTER TO BERNARD MASSON<sup>185</sup>

Dear Bernard,

If you would be so kind as to compile a list of PB's faults sins and mistakes and send it to me I would be pleased to pass it on to him although it is some years since I have seen him. It might possibly be helpful to him should he wish to reform himself

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<sup>183</sup> Void page. A second copy of the article on pages 123-124, but taken from a different magazine (the gutter on this one doesn't have title of the magazine pasted to it)

<sup>184</sup> Void page. Duplicate of page 124.

<sup>185</sup> While we have no way of knowing for sure, this may be PB writing about himself in the disassociated third person. "Masson" is also a guess, but a very likely one. This para is duplicated in para 149-1 in Carbons 12, and para 13-1 in Carbons 26. —TJS '20

and to [this]<sup>186</sup> extent you would then share in the karmic merit of his self-improvement. I plead guilty to not having written you for several years although I lost most of my friends for the same reason.

128<sup>187</sup>

LETTER TO BERNARD MASSON

## **Comments on Arnost Capek's Interpretation of PB's Basic Ideas**

129<sup>188</sup>

ON ARNOST CAPEK'S INTERPRETATION OF PB'S BASIC IDEAS

(129-1) It is correct to say that I have sometimes called reality by the term "It," but I have also used other terms. "It" was intended to emphasise Impersonality, and that there was no glorified and enlarged human-creature-idea implied. But on the other hand nor was there a symbolic picture or thinkable

130<sup>189</sup>

ON ARNOST CAPEK'S INTERPRETATION OF PB'S BASIC IDEAS

131<sup>190</sup>

ON ARNOST CAPEK'S INTERPRETATION OF PB'S BASIC IDEAS

(continued from the previous page) notion of Cold Indifference of existence utterly remote from any kind of feeling and as immobile as a stone idol. This too would be incorrect. One can write here only of an intensely vivid everywhere-ness of Life in its [primordial unceasing Intelligence.]<sup>191</sup> Capek was one of the first of the Czechs who felt immediately attracted

132<sup>192</sup>

ON ARNOST CAPEK'S INTERPRETATION OF PB'S BASIC IDEAS

133<sup>193</sup>

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<sup>186</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. The original editor later inserted "this" by hand.

<sup>187</sup> Blank page

<sup>188</sup> "(P.1)" in original

<sup>189</sup> Blank page

<sup>190</sup> "(P.2)" in original

<sup>191</sup> The original editor changed "primordial state unceasing mind Intelligence" to "primordial unceasing Intelligence" by hand.

<sup>192</sup> Blank page



## ON ARNOST CAPEK'S INTERPRETATION OF PB'S BASIC IDEAS

(continued from the previous page) to the teaching of mentalism, one of the first to absorb the message of the Short Path and one of the noblest practitioners of its ethical codes. I remember the satori-like opening up of his mind when [a group of Czechs]<sup>194</sup> gathered together for a weeks' seminar high up in the Tyrol mountains of South Austria many years ago.

[unfinished]<sup>195</sup>

134<sup>196</sup>

## ON ARNOST CAPEK'S INTERPRETATION OF PB'S BASIC IDEAS

135<sup>197</sup>

## ON ARNOST CAPEK'S INTERPRETATION OF PB'S BASIC IDEAS

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<sup>193</sup> "(P.3)" in the original

<sup>194</sup> The original editor changed "some of us" to "a group of Czechs" by hand.

<sup>195</sup> The original editor inserted "unfinished" at the bottom of the page by hand.

<sup>196</sup> Void page – postcard

<sup>197</sup> Void page – postcard