

# PB Routine Replies

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*Editor's Note: Throughout his life, and particularly in the 1950s and '60s, PB received literally hundreds of letters each week. He went through periods where he tried to answer many letters personally, and alternate periods where he tried various types of form-letters – often using a system of picking pre-written paragraphs and handing them off to a secretary to type into a single letter. Sometimes he signed these and added a note, sometimes he didn't. This collection of such form-letter components (in three languages) ranges from the 1940s to the 1960s. The final letter is to Robert Larson, who went on to become his Scandinavian publisher and the financier of his posthumous American publisher, Larson Press. All handwriting in this document is PB's.*

*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*

1

(1-1)<sup>1</sup> I am sorry that Mr Ras has raised your hopes so much, dear Alexander MacAlast, but there has been a misunderstanding. I really have stopped all correspondence; I'm sorry I don't have the strength or the time to go into all the details.

However, as the form letter on the reverse side shows, nothing personal is meant against you; I have not been offended at all – it's simply that I have remained silent to almost all my correspondence. I can't take on more work; I need time and energy for the outstanding balance of my creative and research work.

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<sup>1</sup> The para on this page is unnumbered.

I have every good thought towards you. Throw out negative thoughts, as they would hinder the uplift of your mind to frequent and positive of the Overself.

2<sup>2</sup>

## Form Paragraphs

3

### FORM PARAGRAPHS

#### Apology

(3-1)<sup>3</sup> Research work in meditation and frequent travel, together with literary writing for those who follow his presentation of the higher philosophy, maintain such heavy pressure on his time that he is now unable to deal promptly with correspondence. So please forgive him. In addition, he was in spiritual retreat until lately.

(3-2) He hopes, ....., you will be kind enough to pardon the delay in answering your letter. He has carried it with him on his travels along with many other letters since the day it was received, but it was not possible until now to interrupt important work to attend to correspondence.

(3-3) He has been travelling abroad and only recently returned to the United States. He is now attempting to make inroads on the large arrears of correspondence accumulated during the past year.

(3-4) It concerns him deeply, ....., that he has been unable to answer your letter long before this. It was read and considered sympathetically immediately upon its receipt, and he hopes you will be kind enough to pardon the delay.

(3-5) He is forced to concentrate on important work now in progress. This regrettably leaves no leisure for correspondence.

(3-6) His work is now necessarily confined almost wholly to research and writing. The time which he formerly gave to correspondence and classes, to personal interviews and counsel, is no longer available to him.

(3-7) It is now urgently necessary for him to attend to his appointed work of mystical research and literary writing. This requires solitude and leisure. As it is a full-time activity, he is deeply sorry that he can give no further interviews to those who have already had one or more, and no further attention to letters than to read them carefully.

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<sup>2</sup> Blank page

<sup>3</sup> The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

## Appreciation

(3-8) Your thoughtful letter and the kind words it contained were deeply appreciated.

You may be assured that it [does bring]<sup>4</sup> him pleasure to learn that his books have been found helpful; also it provides him with further encouragement to continue.

(3-9) You may be assured that the appreciative [words]<sup>5</sup> in your letter are encouraging to a writer and were most gratefully received.

## Refusal

(3-10) He is deeply honoured by your request for instruction. But he must give you the answer which he is compelled to give all similar requests. Firstly, literary writing and research work through meditation leave no time or energy for individuals or groups. Secondly, the lack of facilities makes impossible the giving of personal guidance to others.

4<sup>6</sup>

FORM PARAGRAPHS

Refusal

5<sup>7</sup>

FORM PARAGRAPHS

Refusal

(5-1)<sup>8</sup> He is not in a position to undertake the role of personal counsellor on worldly matters, professional decisions or individual problems. That is a special work outside his field and beyond his competence. He can only seek out in research, and communicate, general principles. Each must apply them to his own situation.

(5-2) Because of the local laws regulating encroachment upon the medical profession, he is unable to give advice of a psychiatric nature or to prescribe medically.

(5-3) You will receive sound and reliable help in the matter of choosing books on spiritual subjects by writing his friend, Mr J. M. Watkins, Bookseller, 21 Cecil Court,

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<sup>4</sup> The original editor changed "does, indeed, bring" to "does bring" by hand.

<sup>5</sup> The original editor deleted "contained" after "words" by hand.

<sup>6</sup> Blank page

<sup>7</sup> P. 2 in the original.

<sup>8</sup> The paras on this page are numbered 11 through 16, 18 through 20, 21a, and 21b; making them consecutive with the previous page.

Charing Cross Road, London, England – mentioning Dr Brunton’s name.

(5-4) It is with regret that he has to tell you that he is adhering with the utmost rigidity to the command laid upon him not to get involved in the personal problems of students and readers. To give special counsel would be to stray outside the work allotted to him.

(5-5) The prohibition of counsel on personal problems extends to all forms of communication, not only to letters and interviews but also to telepathic messages. It would be impossible for him to be continuously aware of all students and at the same time cope with the vast amount of work that is always in arrears. Nevertheless there is always the opportunity for those who look to him for spiritual guidance to apply the inner telepathic contact thus gained to stimulate the intuitive solution of their problems.

(5-6) It is not within his province to give personal direction or practical assistance in the many different kinds of problem, situation or difficulty which students encounter.

(5-7) He no longer gives public lectures or teaches classes, but he will be pleased to remember you in a meditation.

(5-8) He has withdrawn from public work and lives in retirement, where his time is devoted to research and writing. His personal meetings must be limited by sheer necessity and are rare.

Assistance

(5-9) In exceptional cases where a seeker has sufficient affinity with him and is generally ready for it, he sometimes gives a single private interview. This he is willing to give you.

(5-10) When next visiting your country – which will not be this year – he will keep in mind the possibility of giving you the requested interview.

(5-11) Meanwhile, if you wish to summarise your chief questions, he might eventually find the time to answer them by letter.

6<sup>9</sup>

FORM PARAGRAPHS

Assistance

7<sup>10</sup>

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<sup>9</sup> Blank page

<sup>10</sup> P. 3 in the original.

## FORM PARAGRAPHS

### Assistance

(7-1)<sup>11</sup> If you have any questions arising out of the study of his works, to which you consider it important to find answers, he will try to assist you if you send them to him and are willing to wait until he can find the time for answering them.

(7-2) Since he is not forming a movement of any kind, he has laid down a rule to refrain from giving personal photographs.

(7-3) However, in your case, he is guided to break this rule - provided that you will avoid forming exaggerated notions concerning him.

### Teachers and Groups

(7-4) There is no need for you to believe that it is necessary to find a society or join a group devoted to the study and practice of the doctrines presented in his books.

The Quest, itself is, and always must remain, an individual undertaking, free from the inevitable distortion of "isms" into which all organised attempts to find God degenerate sooner or later.

The organised approach is confined to the degree of illumination attained by its most advanced members; it is also handicapped by the limitations of the others. You would not be likely to find a competent master at such a gathering; nor is it indispensable for you to look for one.

The fact that the Quest is an individual matter means that you, as the individual, should apply the truths gleaned from the study of inspired books to the testing ground of daily experience. Such practice - when faithfully and continually performed - brings about the progress you seek.

(7-5) The highest philosophy is taught only by individuals. The organised movements which serve the seeking public do not represent it, whatever they may claim.

(7-6) Most spiritual organizations, groups and cults are useful to beginners but not to those who have outgrown that stage and are ready to make the efforts needed for quicker progress.

(7-7) Quite often these groups show by their history that they are not able themselves to live on the high levels they advocate, nor to maintain a rounded and balanced approach to everyday living.

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<sup>11</sup> The paras on this page are numbered 22, 23a, 23b, 24 through 25, 26a, 26b, and 27 through 28; making them consecutive with the previous page.

(7-8) In some cases the claims of their leaders are exaggerated and do not measure against the tests of truth and time. It is not possible for them to fulfil the grandiose expectations under which neophytes are induced to join them.

(7-9) Experience has shown that it is indeed better to follow the individual Quest, whereon you are unhampered by unnecessary restrictions from outside and are free to devote your efforts to the fundamental tasks of working on your own special needs. In the end you will have to acknowledge and accept the Overself as your only leader, since your own modest experience of the Divine is much more valuable to you than someone else's highest attainment.

8<sup>12</sup>

FORM PARAGRAPHS  
Teachers and Groups

9<sup>13</sup>

FORM PARAGRAPHS  
Teachers and Groups

(9-1)<sup>14</sup> He is naturally interested in this and other movements but because he follows a completely independent path, he could not identify himself with any of them. It is true that the teachings of ABC contain much that is good and true, but they are imbedded with incorrect teachings which should be rejected as leading into useless fantasy. They can be more safely studied by keeping your independence and without becoming a member of the group.

(9-2) He has long laid down a policy not to pass public judgment on any contemporary groups, cults or living teachers, therefore he is sorry he cannot give you an opinion upon the one you mention. It may be pointed out that organizations of this kind can help beginners only.

(9-3) He regrets that he does not know anyone whom he could recommend to you as a qualified Master of the Philosophy given in his books.

(9-4) You need not be overly anxious about finding a Master. Think of any inspired person, whether of past history or the living present who appeals to you, and take his name or mental image into your frequent remembrance. Bestow on him your ardent faith and warm devotion. Then, even if you have never met him, or if you have met

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<sup>12</sup> Blank page

<sup>13</sup> P. 4 in the original.

<sup>14</sup> The paras on this page are numbered 29 through 32, 33a, 33b, 34a, 34b, 35a, and 35b; making them consecutive with the previous page.

him only once in a lifetime the resulting inward relationship will be the best substitute for an outward one because, even in the latter case, the results depend partly on holding this same mental attitude towards the teacher, and partly on obedience to, and practice of, his teachings.

(9-5) He is acquainted with ABC's teachings and admires him personally. ABC did excellent work. Dr Brunton is in agreement with a great deal of it; but he is forced to disagree with other parts.

(9-6) There is also a regrettable overemphasis on occult and psychic experiences. However, Dr Brunton's respect and admiration for him remain.

(9-7) It is also needful for you to distinguish between the truly spiritual and the merely psychical-occult experience - to separate them - and then to cultivate the first kind only. It is very imprudent to exaggerate the importance of the second kind, which includes visions. Value only any feeling of peace, strength, goodness and understanding that may be derived from these inner experiences.

(9-8) Do not be led astray into practising spiritualistic mediumship. Take care not to let body or mind be controlled by any other being except the godlike being of your best and highest self - the Overself.

(9-9) Dr Brunton knows many mystics. Some are good and close friends. However, those who have not studied the oriental teachings limit their outlook to the Western or Christian standpoint only. There will then be areas of both agreement and disagreement between them and Dr Brunton.

(9-10) Despite this, he may still appreciate their exceptional mind, or admire their lovable character, or welcome their attempt to teach others a higher ethic.

10<sup>15</sup>

FORM PARAGRAPHS  
Teachers and Groups

11<sup>16</sup>

FORM PARAGRAPHS  
Quest

(11-1)<sup>17</sup> Please remember that the Quest is life itself, not an artificial eccentricity

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<sup>15</sup> Blank page

<sup>16</sup> P. 5 in the original.

separated from it. Practicality, rationality and balance – which are essential for ordinary, everyday life – are not less essential for the Quest, even though it develops their meaning more broadly and more deeply.

(11-2) Your own efforts at vigilantly improving character and keeping down excessive selfishness in relations with others will prove a way to greater happiness.

(11-3) There is no need to be too anxious about your difficulty with meditation and study. Such activities are necessary only at certain times; that is, they are only recurring phases of spiritual life and not necessarily continuous parts of it. Your difficulty may indicate that you now have to develop yourself along some other direction which you have neglected in the past.

(11-4) Whatever mistakes you made under past tests need not oppress your mind now. The consequences can be modified, possibly even eliminated, provided you mentally correct them, take the lessons to heart and actively apply them in conduct.

(11-5) Devotional and aspirational prayer is better offered before meditation is practised. It is, of course, easier for most people, since meditation, in its final stage, is complete stillness of speech, thought and body, which is difficult to achieve. There is a form of exercise which may be suitable for you. It combines the ease of prayer with some of meditation's benefit. This is to take one thought of Truth – such as "O God within me!" – and repeat it again and again, until it drives away all other thoughts. This should be practised until it automatically and spontaneously empties the mind of everything else.

(11-6) If you can bring yourself in prayer to surrender the problem of your unsatisfied desires to the Higher Self, the problem will eventually get itself solved in some way – the right way. Do this; prove it by abandoning anxiety concerning your future, and the Overself will see that your right needs are met.

(11-7) A warning is necessary regarding the yoga (breathing) exercises you mention. If practised correctly the results could be very beneficial to health and vitality but, if practised incorrectly or if unsuited to you, there is danger of physical injury or mental disturbance. Approach the subject with caution, and, by all means, desist at the first sign of pain or agitation. Remember, breathing and postural exercises are physical and only an indirect approach to the Quest – a preparation for the essential Higher Yoga. This deals with the training of thoughts, the disciplining of emotions and, above all, with the struggle against egoism.

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<sup>17</sup> The paras on this page are numbered 36 through 42, 43a, 43b, and 43c; making them consecutive with the previous page.



(11-8) He has no desire to interfere with other peoples' lives and shall not try to detain you if you feel such a powerful urge to go to India. Yet please remember it is necessary to be inwardly certain that you have made all possible efforts to remove the obstacles to finding inner guidance or inner peace - in the right way and for sufficient time - before being fully justified in undertaking such a venture. Wherever you go, your ego and lower nature will accompany you. The struggle with these two will continue, even though you stay in the holiest ashram. There is no easy way out.

(11-9) He encloses the address of the Ramakrishna Mission whose ashrams in India are open to the visits of westerners.

(11-10) It is not essential for you to go to India in search of a teacher. Both problem and solution lie within yourself, and the former will continue wherever

12<sup>18</sup>

FORM PARAGRAPHS

Quest

13<sup>19</sup>

FORM PARAGRAPHS

Quest

(continued from the previous page) you go, as long as you allow yourself to be ruled by negative traits and your ego. The solution lies in freeing yourself from them and in attaining self-mastery.

PB BOOKS

(13-1)<sup>20</sup> [If you have not already read]<sup>21</sup> his recently published book entitled "The Spiritual Crisis of Man" [perhaps]<sup>22</sup> {it} will also be interesting or helpful to you.

(13-2) Please read and study carefully pages ..... (or, chapters .....) of his recent book, "The Spiritual Crisis of Man" as they are specially pertinent to your needs.

(13-3) Your kind appreciation of "The Spiritual Crisis of Man" is gratefully received. Unfortunately, the reviewers have largely ignored the book and it circulates too slowly.

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<sup>18</sup> Blank page

<sup>19</sup> P. 6 in the original.

<sup>20</sup> The paras on this page are numbered 45 through 54; making them consecutive with the previous page. There is a partial para at the top of this page.

<sup>21</sup> The original editor inserted "If you have not already read" by hand.

<sup>22</sup> The original editor moved "perhaps" from the beginning of the sentence to after "Man" by hand. We have inserted "it" for clarity.

It seems a great pity that this message, which is so needed by the world today, should find so small an audience. You would be doing more than you know if you took suitable opportunities to recommend the book to anyone who would benefit from reading it. You have Dr Brunton's thanks in advance for this service.

(13-4) Your interest in these books has deeper meaning than perhaps you realise. Scientific knowledge, which could have carried civilization to a better outward life, is carrying it instead to destruction. Humanity is drifting into a situation where only the knowledge derived from philosophical insight can save it from the lamentable results of its own spiritual ignorance.

Closings

(13-5) The Grace of the Overself be with you!

(13-6) Believing as he does in the telepathic powers of the mind and the Overself, he sends you this Oriental greeting, which he means in the deepest possible sense: "Peace be with you!"

(13-7) You are to be congratulated for having, in these unsettled times, appreciated the inner support to be gained from the higher Philosophy. Your attempt to rise out of a materialistic environment is praiseworthy. He gladly sends upholding thought to you.

(13-8) May the coming period bring you into a higher phase of Truth!

(13-9) It is his earnest wish that the period now dawning may bring you the blessing of a measure of wisdom, peace and well-being.

(13-10) With this letter he sends his earnest wish that you will find and follow more than ever before the Path which leads to happiness, serenity and strength.

14<sup>23</sup>

FORM PARAGRAPHS

Closings

15<sup>24</sup>

FORM PARAGRAPHS

Closings

(15-1)<sup>25</sup> He takes this chance to send you earnest wishes that in the coming period you

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<sup>23</sup> Blank page

<sup>24</sup> P. 7 in the original.

will move closer than ever before to triumph over the ego and identification with the Overself. For these in turn lead to greater wisdom for yourself and greater usefulness to humanity.

(15-2) May the coming period bring an awakening to stronger spiritual aspiration and may you make the necessary effort to help bring this about.

(15-3) May the Overself enlighten your mind!

(15-4) Even though he must physically withdraw into retirement, he will mentally meet again, in the silent hour of prayer and meditation, those who wish him to keep them in the circle of his remembrance.

(15-5) May your faith in the Quest remain ever steadfast!

(15-6) With peace profound and true wisdom.

Various

(15-6) Your relative's passing must be accepted as part of his destiny. It is an event which is governed by universal law and God's Wisdom. Do not try to drag him (her) back to earth, nor to hold him (her) by undue grief, but release him (her) to find the rest he (she) needs after the activity of a whole lifetime. Remember that he (she) has gone only in appearance. Every disappearance must be followed by a reappearance. Death is really no more to be dreaded than birth; the two conditions are necessary and inescapable for all physical manifestations of life. Against this you may set the fact that when a love is strong enough, a tie is formed which will bring both together again in some kind of future relationship.

(15-7) You may find that the Quest has both its difficulties and its joys. In the first case it is necessary to hold on and hope on and in the second case it is necessary to practice a calm detachment. Peace and Light are the promise it holds out if you persist to the End.

(15-8) Concerning your spiritual problem

(15-9) Concerning your personal problem; have you tried to turn it over to the Higher Power? This is worth doing both before using the ordinary human means open to you and also after you have tried them.

(15-10) I owe you the courtesy of a reply to your letter

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<sup>25</sup> The paras on this page are numbered 55 through 61; making them consecutive with the previous page.

FORM PARAGRAPHS  
VariousFORM PARAGRAPHS  
Various

(17-1)<sup>27</sup> Research work in meditation, and world travel, together with literary writing for the thousands who follow my presentation of the higher philosophy, maintain such heavy pressure on my time that I now am unable to deal promptly with correspondence. So please pardon me. In addition, I was in spiritual retirement and solitary retreat until lately.

(17-2) I hope, Mr ABC ...

that you will be kind enough to pardon the delay in answering your letter. I have carried it with me on my world travels along with others since the day it was received, but it was not possible to interrupt important work to attend to correspondence until now.

(17-3) I have been travelling in Europe and the Orient and only recently returned to the United States. I am now attempting to make inroads on the large arrears of correspondence accumulated during the past year.

(17-4) It concerns me deeply, Mr ABC ...

that I have been unable to answer your letter long before this. I hope that you will be kind enough to pardon the delay, although your letter was read immediately and considered sympathetically upon its receipt.

(17-5) I am forced to concentrate on important work now in progress. This regrettably leaves no leisure for correspondence.

(17-6) You may be assured that the appreciative words contained in your letter are encouraging to a writer and were most gratefully received.

## FORM LETTER TO READERS

(17-7) Suggested<sup>28</sup> circular to be sent in reply to readers of PB books. Dear Mr Jones,

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<sup>26</sup> Blank page

<sup>27</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page. In addition, one unnumbered para has been pasted onto the bottom of the page.

<sup>28</sup> Handwritten note in left margin reads: "Form Letter to Readers"

You might feel justified in taking offence at the way your letter has been left unanswered, but perhaps after reading the following explanation you will understand that not only was no offence meant, but PB did in fact carefully and sympathetically read it. He has sent me your letter because he lives in retirement having reached and passed three quarters of a century in age and because I have known him for many years. He is no longer in a position to answer post or to give interviews. However, because I am familiar with the ideas in his books he thought perhaps I might possibly be of some slight service in substituting a reply of my own to your letter.

18

FORM PARAGRAPHS

(18-1)<sup>29</sup> I am deeply honoured by your request for instruction. But I must give you the answer which I am compelled to give all similar requests. Firstly, I am not to be considered as a Master. Secondly, the demands on my time and energies and the lack of facilities which I have for coping with them, make impossible the giving spiritual of personal guidance to others. Furthermore, research work in meditation and literary writing, etc., leave no time for individuals or groups.

(18-2) I am not in a position to undertake the role of personal counsellor on worldly matters, professional decisions or individual problems. That is a special work outside my field and beyond my competence. I can only seek out in research, and communicate, general principles. Each individual must apply them to his own situation.

(18-3) I am unable to give advice of a psychiatric nature or to prescribe medically because of the many local laws regulating encroachment upon the medical profession.

(18-4) You will receive sound and reliable help in the matter of choosing books on spiritual subjects by writing my friend, Mr J. M. Watkins, Bookseller, 21 Cecil Court, Charing Cross Road, London, England – mentioning my name.

19

FORM PARAGRAPHS

(19-1)<sup>30</sup> I do not any longer give public lectures or teach classes, Mr ABC ... but I shall be pleased to remember you in a meditation.

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<sup>29</sup> The paras on this page are numbered 7 through 10; making them consecutive with the previous page.

<sup>30</sup> The paras on this page are numbered 11 through 16 and 16b; making them consecutive with the previous page.

(19-2) I have withdrawn from public work and live in retirement, where my time is devoted to research and writing. My personal meetings must be limited by sheer necessity and are rare.

(19-3) In exceptional cases where a seeker has sufficient affinity with me and is generally ready for it, I sometimes give a single private interview. This I am willing to give you.

(19-4) When next visiting your country – which will not be this year – I will bear in mind the possibility of giving you the requested interview. Meanwhile, you might summarise your chief questions, and I will endeavour to find the time to answer them by letter.

(19-5) If you have any questions arising out of the study of my works, to which you consider it important to find answers, I will try to assist you if you send them to me.

(19-6) Since I am not forming a movement of any kind, I have laid down a rule to refrain from giving personal photographs. However, in your case, I am guided to break this rule – provided that you will take care to fall into no personality worship and will also avoid forming exaggerated notions concerning me.

(19-7) I usually refuse requests for photographs of myself, for I do not care to put my personality forward but wish rather for my ideas to speak for themselves in their own merit. However, I feel guided to make an exception [in case and so send one by sea mail.]<sup>31</sup>

20

FORM PARAGRAPHS

(20-1)<sup>32</sup> The highest philosophy is only taught by individuals. The organised movements which serve the seeking public do not represent it, whatever they may claim.

(20-2) Most spiritual organizations, groups and cults are useful only to mere beginners. But quite often they show by their history that they are not able themselves to live on the high levels they advocate, nor to maintain a rounded and balanced approach to everyday living.

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<sup>31</sup> The original editor changed “in your case and so send you the one enclosed” to “in case and so send one by sea mail” by hand.

<sup>32</sup> The paras on this page are numbered 17, 18a, 18b, 18c, and 19 through 22; making them consecutive with the previous page.

(20-3) In some cases the claims of their leaders are exaggerated and do not measure up against the tests of truth and time. It is not possible for them to fulfil the grandiose expectations under which neophytes are induced to join them.

(20-4) Is it not, indeed, better to follow the individual Quest, whereon you are unhampered by unnecessary restrictions and are free to devote your efforts to the fundamental tasks of working on yourself and self-improvement? In the end you will have to acknowledge and accept as your only leader, the divine Overself, since your own experience of the Divine is much more valuable to you than someone else's attainment.

(20-5) I am naturally interested in this and other movements but because I follow a completely independent path I could not identify myself with any of them. Moreover, it is true that the teachings themselves contain much that is good and true, but they can be more safely studied privately in book form and without becoming a member, since they are imbedded with incorrect teachings which should be rejected as leading into useless fantasy.

(20-6) I am sorry but I have long laid down a policy not to pass public judgment on any contemporary groups, cults, teachers or Orders, therefore, I cannot give you an opinion upon one of them. It may be pointed out that organizations of the kind you mention can help only beginners.

(20-7) I regret that I do know anyone whom I could recommend to you as a qualified Master of the Philosophy given in my books. There are public teachers of other doctrines to whom you could go, but, of course, I could not assume responsibility for them.

(20-8) You need not be overly anxious about finding a Master. Think of any inspired person, whether of past history or the living present who appeals to you, and take his name or mental image into your constant remembrance. Bestow on him your faith and devotion. Then, even if you have never met him, or if you have met him only once in a lifetime – which, of course, is better and often sufficient – the resulting inward relationship will be the best substitute for an outward one because, even in the latter case, the results mainly depend on holding this correct mental attitude towards the teacher, together with obedience to and practice of, his teachings.

(21-1)<sup>33</sup> Please remember that the Quest is life itself, not an artificial eccentricity separated from it. Practicality and rationality and balance – which are essential for ordinary, everyday life – are not less essential for the Quest, even though it develops their meaning more broadly.

(21-2) Your own efforts at vigilantly improving character and keeping down excessive selfishness in relations with others will prove a testable way to greater happiness.

(21-3) There is no need to be anxious about your difficulty with meditation and study. Such activities are only to be done for a time; that is, they are only recurring phases of spiritual life and not necessarily continuous parts of it. Your difficulty indicates that for a certain time you have to develop yourself along other directions which you have neglected in the past.

(21-4) Whatever mistakes you made under past tests need not oppress your mind now, as the consequences can be modified, possibly even eliminated, provided you mentally correct them and actively take the lessons to heart.

(21-5) If prayer is offered, that should be done before meditation is practised. It is, of course, easier for most people, since meditation, in its final stage, is complete stillness of speech, thought and body, which is difficult to achieve. There is a form of exercise which may be suitable for you. It combines the ease of prayer with some of meditation's benefit. This is to take one thought of Truth – such as "God is within me" – and repeat it again and again, until it drives away other thoughts. This is to be practised until it automatically and spontaneously empties the mind of everything else.

(21-6) If you can bring yourself in prayer to surrender the problem of your unsatisfied desires to the Higher Self, the problem will eventually get itself solved in some way – the right way. Do this; prove it by abandoning anxiety concerning your future, and the Overself will see that your right needs are met.

(21-7) A warning is necessary regarding the yoga postures or breathing exercises you mention. If practised correctly the results could be very beneficial to health and vitality; but, if practised incorrectly or if unsuited to you, there is danger of physical injury and mental disturbances. Approach the subject with caution and, by all means, desist at the first sign of pain or agitation. Remember, this is only an indirect approach to the Quest – a preparation for the essential Higher Yoga. The latter deals with the training of thoughts, the disciplining of emotions and, above all, with the struggle against egoism.

(21-8) I have no desire to interfere with other peoples' lives nor to detain you if it is your

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<sup>33</sup> The paras on this page are numbered 23 through 30; making them consecutive with the previous page.



destiny to go to India. However, it should be remembered that wherever one goes, his ego and lower nature will accompany him. The struggle with these two will continue even in the holiest ashram. There is no easy way out. It is a sad fact that the greatest Indian yogis accessible to persons seeking personal instruction have recently passed on. One of the last of them still alive is Swami Ramdas. He has an ashram at Anandashram, P. O. Via Kanhanged, near Cochin, South-West India. You need only mention my name and this letter. No other introduction is needed. If you can find peace no-where else, and if you are certain that your efforts to prepare your character were made in the right way and for sufficient time, then you will be more justified in seeking for this peace in India.

22

FORM PARAGRAPHS

(22-1)<sup>34</sup> Perhaps my recently published book entitled "The Spiritual Crisis of Man" will also be interesting or helpful to you.

(22-2) Please read and study carefully pages (or, chapters) ... of my recent book, "The Spiritual Crisis of Man", as they are specially pertinent to your needs (or, interests).

(22-3) Your kind appreciation of "The Spiritual Crisis of Man" is gratefully received. Unfortunately, the reviewers have largely ignored this book and it is circulating extremely slowly. It seems a great pity that this message, which is so sorely needed by the world today, should find so small an audience. You would be doing more than you know if you took suitable opportunities to recommend the book to those who would benefit from reading it. You have my thanks in advance for this service.

23

FORM PARAGRAPHS

(23-1)<sup>35</sup> The Grace of the Overself be with you.

(23-2) Believing as I do in the telepathic powers of the mind and the Overself, I send you this Oriental greeting, which I mean in the deepest possible sense: "PEACE BE WITH YOU!"

(23-3) You are to be congratulated for having, in these unsettled times, appreciated the inner support to be gained from the higher Philosophy. Your attempt to rise out of a

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<sup>34</sup> The paras on this page are numbered 31 through 33; making them consecutive with the previous page.

<sup>35</sup> The paras on this page are numbered 34 through 40; making them consecutive with the previous page.

materialistic existence is praiseworthy. I gladly send my upholding thoughts to you.

(23-4) May the coming period bring you into a higher phase of Truth.

(23-5) It is my earnest wish that the period now dawning may bring you the blessing of a measure of wisdom, peace and well-being.

(23-6) With this letter I send my earnest wish that you will find and follow more than ever before the Path which leads to happiness, serenity and strength.

(23-7) I take this chance to send you earnest wishes that in the coming period you will be led closer than ever before to that triumph over the ego and to that identification with the Overself which will lead to greater wisdom for yourself and greater usefulness to humanity.

24<sup>36</sup>

FORM PARAGRAPHS

## Form Paras

25

FORM PARAS

(25-1)<sup>37</sup> Research work, literary production and world travel maintain such heavy pressure on my time that it prevents me from dealing promptly with correspondence. In addition, I was in spiritual retirement and retreat until lately.

(25-2) I have been travelling in Europe and in the Orient and only recently returned to the United States, where I am attempting to make inroads on the vast arrears of correspondence accumulated during the past few years.

(25-3) You may be assured that the appreciative words contained in your letter were most gratefully received.

(25-4) One's own efforts at vigilantly improving character and keeping down excessive selfishness in one's relations with others is a tested way to greater happiness.

(25-5) Whatever mistakes you made in the past need not oppress your mind now, provided you mentally correct them and actively take the lessons to heart.

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<sup>36</sup> Blank page

<sup>37</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(25-6) There is no need to be anxious about your lapse from meditation and study. Such activities are only to be done for a time; that is, they are only phases of one's spiritual life and not necessarily continuous parts of it. Your lapse probably indicated that you have to develop yourself along other directions, especially along those which you have neglected in the past.

(25-7) You need not be overly anxious about finding a Master. Think of any inspired person, whether of past history or contemporary living, who appeals to you, and take his

26<sup>38</sup>

FORM PARAS

27

FORM PARAS

2

(continued from the previous page) name or mental image into your constant remembrance. Bestow on him your faith and devotion. Then, even if you have never met him, or if you have met him only once in a lifetime – which, of course, is much better and quite sufficient – this inward relationship will be the best substitute for an outward one, because, even in the latter case, the results mainly depend on holding this mental attitude towards the teacher, together with obedience to, and practice of, his teachings.

(27-1)<sup>39</sup> I am deeply honoured by your request for instruction but I must give you the answer which I am compelled to give all similar requests. That is, firstly, that I am not to be considered as a Master; and, secondly, that the demands on my time and energies, and the facilities which I have for coping with them, make impossible the giving of individual spiritual guidance to others.

(27-2) In exceptional cases where there is sufficient affinity and readiness, I sometimes give a single private interview.

(27-3) May the coming period bring you into a higher phase of Truth.

(27-4) It concerns me deeply ... that I have been unable to answer your letter long before this. I hope that you will be kind enough to pardon the delay, although your letter was read immediately and considered sympathetically upon its receipt.

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<sup>38</sup> Blank page

<sup>39</sup> The paras on this page are numbered 8 through 13; making them consecutive with the previous page. There is a partial para at the top of this page.

(27-5) I do not give public lectures or teach classes, (Mrs) ... But I will remember you in a meditation.

(27-6) Please read and study carefully pages (or, chapters) ...

28<sup>40</sup>

FORM PARAS

29

FORM PARAS

3

(continued from the previous page) of my recent book, The Spiritual Crisis of Man, as they are specially pertinent to your needs (or, interests).

(29-1)<sup>41</sup> Please read and study carefully pages (or, chapters) ... of my recent book ... as they are specially pertinent to your needs (or, interests).

(29-2) Perhaps my recently published book [entitled],<sup>42</sup> The Spiritual Crisis of Man, will also be interesting or helpful to you.

(29-3) Perhaps my recently published book ... will also be interesting or helpful to you.

(29-4) I am not in the position to undertake the role of personal counsellor on worldly matters, professional decisions or personal problems. That is a special work outside my field; I am not competent to give such advice. I can only seek out and communicate general principles and each individual must apply them to his own situation.

(29-5) Please remember that the Quest is Life itself, not an artificial eccentricity separated from it. Practicality and rationality and balance – which are essential for ordinary, everyday life – are not less essential for the Quest, where their meaning is more broadly developed.

(29-6) You are to be congratulated for having, in these unsettled times, appreciated the inner support to be gained from this Philosophy.

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<sup>40</sup> Blank page

<sup>41</sup> The paras on this page are numbered 14 through 19; making them consecutive with the previous page. There is a partial para at the top of this page.

<sup>42</sup> “entitled” was typed above the line and inserted with a caret.

30<sup>43</sup>  
FORM PARAS

31  
FORM PARAS  
4

(31-1)<sup>44</sup> You may, however, be assured that your letter was read immediately and sympathetically upon receipt.

(31-2) A warning is necessary regarding the Hathayoga exercises you mention: they could be dangerous. if practised correctly, the results may be beneficial; however, if practised incorrectly, there is danger of physical sickness and mental disturbances. Approach the subject with caution, and, by all means, desist at the first sign of pain or agitation. Moreover, this is only an indirect approach to the Quest. One ought to use it as a preparation for the essential Higher Yoga which deals with the training of thoughts, the disciplining of emotions and, above all, with the struggle against egoism.

(31-3) Most spiritual organizations, groups and cults show by their history that they are not able themselves to live on the high levels they advocate, nor maintain a balanced approach to everyday living. In any case, they are useful only to the merest beginners.

Is it not, indeed, better to follow the individual Quest, whereon you are totally unhampered by unnecessary restrictions and are free to devote [your]<sup>45</sup> efforts to the fundamental tasks of working on yourself and self-improvement?

32<sup>46</sup>  
FORM PARAS

33  
FORM PARAS  
5

(continued from the previous page) In the end you will have to acknowledge and accept as your only leader, the divine Overself, while placing your life – that is, your everyday thoughts and actions – under Its sacred and all-embracing Will.

(33-1)<sup>47</sup> I regret that I do not know anyone whom I could recommend to you as a

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<sup>43</sup> Blank page

<sup>44</sup> The paras on this page are numbered 20 through 22; making them consecutive with the previous page.

<sup>45</sup> The original editor changed “yourself” to “your” by hand.

<sup>46</sup> Blank page

qualified master of the philosophy given in my books. Of course there are public teachers of other doctrines to whom you could go, but I cannot assume responsibility for them.

(33-2) You will receive sound and reliable help in the matter of choosing books on spiritual subjects by writing my friend, Mr J. M. Watkins, Bookseller, 21 Cecil Court, Charing Cross Road, London, England, mentioning my name.

(33-3) I have withdrawn from public work, and live in retirement<sup>48</sup> to devote myself to research and writing.

(33-4)<sup>49</sup> My personal meeting must be limited by sheer necessity to a few advanced students and to colleagues.

(33-5) I will bear in mind the possibility of giving you the requested interview when next visiting your country – perhaps in the summer of 1954, or else, in 1955. Meanwhile you might summarise your chief questions, and I will endeavour to

34<sup>50</sup>

FORM PARAS

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FORM PARAS

6

(continued from the previous page) find the time to answer them by letter.

(35-1)<sup>51</sup> I have taken time out of a busy life to answer your question.

(35-2) I am forced to concentrate on important work now in progress. This leaves no leisure for correspondence.

(35-3) If you have any questions, arising out of the study of my works, to which you consider it important to find answers, I will try to assist you if you send them to me.

(35-4) Prayer should be offered before meditation and it is, of course, easier for most people, since meditation, in its purest form, is complete stillness of speech, thought and

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<sup>47</sup> The paras on this page are numbered 23 through 25a, and 26; making them consecutive with the previous page. There is a partial para at the top of this page.

<sup>48</sup> The original editor deleted period after “retirement” by hand.

<sup>49</sup> The original editor inserted “(25A)” by hand.

<sup>50</sup> Blank page

<sup>51</sup> The paras on this page are numbered 27 through 31; making them consecutive with the previous page. There is a partial para at the top of this page.

body, which is difficult to achieve. There is a form of exercise which combines the ease of prayer with much of meditations benefit: it is suitable for you. This is Mantrayoga. One thought of truth [such as "God is within me"]<sup>52</sup> must slowly be affirmed and repeat itself again and again, until it drives away all other thoughts.

(35-5) If you can bring yourself in prayer to surrender the problem of your unsatisfied desires to the Higher Self, the problem will eventually get itself solved in some way - the right way.

36<sup>53</sup>

FORM PARAS

37

FORM PARAS

7

(continued from the previous page) Do this, abandon anxiety concerning your future, and the Overself will see that your right needs are met.

(37-1)<sup>54</sup> Past experience compelled me to make a rule refraining from giving personal photographs. However, in your case, I am guided to break this rule - provided that you will fall into no personality worship and avoid forming exaggerated notions concerning me.

(37-2) I am sorry but I am not permitted to answer requests for an opinion upon contemporary groups, cults, teachers and Orders. It may be pointed out that organizations of the kind you mention will not be able to help any but beginners. The claims of their leaders are exaggerated and do not measure up against the tests of Truth and time. Furthermore, it is not possible for them to fulfil the grandiose expectations under which neophytes are induced to join them.

It is true that the teachings themselves contain much that is good and true, but they can be more safely and satisfactorily studied in book form, since they are imbedded with incorrect teachings which should be rejected as leading into useless fantasy.

(37-3) I have no desire to interfere with other peoples' lives

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<sup>52</sup> "such as "God is within me"" was typed above the line and inserted with a caret.

<sup>53</sup> Blank page

<sup>54</sup> The paras on this page are numbered 32 through 34; making them consecutive with the previous page. There is a partial para at the top of this page.

(continued from the previous page) nor to detain you if it is your karma to go to India. However, it should be remembered that wherever one goes, his ego and lower nature will accompany him. The struggle with these two will continue even in the holiest ashram. There is no easy way out.

It is a sad fact that the greatest Indian yogis accessible to persons seeking personal instruction have recently passed on. One of the last of these still alive is Swami Ramdas. He has an ashram at Anandashram, P. O. Via Kanhangad, near Cochin, South-West India. You need only mention my name and this letter. No other introduction is needed.

(39-1)<sup>56</sup> If you can find peace nowhere else, and if you are certain that your efforts were made in the right way and for sufficient time, then you will be more justified in seeking for this peace in India.

(39-2) I hope, Mr ABC ... that you will be kind enough to pardon the delay in answering your letter. I have carried it with me on my world travels since the day it was received, but it was difficult for me [to]<sup>57</sup> interrupt important work to attend to correspondence.

(39-3) (For Close of Letter): Believing as I do in the telepathic powers of the mind and the Overself, I send you this Oriental greeting, which I mean in the deepest possible sense: "PEACE BE WITH YOU!"

(41-1)<sup>59</sup> Your kind appreciation of The Spiritual Crisis Of Man is gratefully received.

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<sup>55</sup> Blank page

<sup>56</sup> The paras on this page are numbered 35 through 37; making them consecutive with the previous page. There is a partial para at the top of this page.

<sup>57</sup> The original editor changed "in" to "to" by hand.

<sup>58</sup> Blank page



Unfortunately, the reviewers have largely ignored my book and it is circulating extremely slowly. It seems a great pity that this message, which is so sorely needed by the world today, should find so small an audience. You would be doing a great service if you took suitable opportunities to recommend the book to those who would benefit from reading it. You have my thanks in advance for this service.

42<sup>60</sup>

FORM PARAS

## Form Letter for Psychics and Mediums

43

FORM LETTER FOR PSYCHICS AND MEDIUMS<sup>61</sup>

(43-1) Dear Mr Bailey:

Dr Brunton wishes to acknowledge your letters. He does not customarily enter into correspondence with readers owing to limitations of his time which is now entirely devoted to research and literary activities. He is making this exception because he feels that you need this warning urgently. However, please do not expect further correspondence.

In reply he advises you to abstain from spiritualistic and occult practices permanently, and also from meditation for a period of at least six months.

Dr Brunton assures you that the messages you received were not authentic. It is likely they came from some very dubious source.

Unless you make an effort to free yourself from this line of mystical activity, you could very possibly be in danger of mental illness.

For you own safety you should try to fill your time, both physically and mentally, with constructive, down-to-earth activities at present.

The possibilities of your spiritual development are good once you get clear of all this contact with the psychic region. The ego, which is flattered by the psychical messages you

44<sup>62</sup>

FORM LETTER FOR PSYCHICS AND MEDIUMS

45

FORM LETTER FOR PSYCHICS AND MEDIUMS

(continued from the previous page) have received, should, on the contrary, be humbled.

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<sup>59</sup> The para on this page is numbered 38; making it consecutive with the previous page.

<sup>60</sup> Blank page

<sup>61</sup> Handwritten note at the top of the page reads: "Form letter For Psychics & MEDIUMS"

<sup>62</sup> Blank page

Please<sup>63</sup> read and study carefully [page] [191 English, 266 American] of [his] recent book, The Spiritual Crisis of Man, as [it is] specially pertinent to your needs!

Faithfully<sup>64</sup> yours  
[S.W.]<sup>65</sup>  
For Dr [Brunton]<sup>66</sup>

46<sup>67</sup>

FORM LETTER FOR PSYCHICS AND MEDIUMS

## General Form Letter

47

GENERAL FORM LETTER

(47-1)<sup>68</sup> paul brunton



Box 339  
Time Square Station  
New York 36  
U. S. A.

Will you please pardon the enforced delay in answering your letter? It is seldom possible for me to attend properly to correspondence. I live in semiretirement, travel frequently, have no permanent home and no secretary. My activity is limited to meditation, research and writing.

Yet your letter was carefully read and sympathetically thought over and answered in my own mystical way. Please accept my assurance of good wishes for

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<sup>63</sup> The following sentence has been heavily edited by hand. It originally read: "Please read and study carefully pages (chapters) \_\_\_\_\_ of my recent book, The Spiritual Crisis of Man, as they are specially pertinent to your needs!"

<sup>64</sup> Handwritten note in the right margin of this closing reads: ?

<sup>65</sup> The original editor inserted "S.W." by hand.

<sup>66</sup> The original editor deleted "(or) secretary to Dr. Brunton" below "For Dr. Brunton" by hand.

<sup>67</sup> Blank page

<sup>68</sup> The para on this page is unnumbered.

inner welfare.

My general suggestion is that you try to detach yourself little by little from the faults and weaknesses of the ego. Correct them as situations arise to point them out. But the strain of these efforts must be counterbalanced by relaxing briefly yet frequently into the contented remembrance that your Overself is always there – serene, wise, strong and divine. In this way you will create good conditions for your further progress.

My special suggestion is:

48<sup>69</sup>

GENERAL FORM LETTER

## Form Paragraphs: French Translation

49<sup>70</sup>

FORM PARAGRAPHS

French Translation

Apology

(49-1)<sup>71</sup> Des travaux de recherche dans la méditation et de fréquents voyages, ainsi que l'ouvrage littéraire pour ceux qui s'occupent de sa présentation de la philosophie supérieure, sont un poids si lourd et si persistant qu'ils l'empêchent de vaquer promptement à la correspondance. Veuillez donc lui pardonner. D'ailleurs, il était dans la retraite spirituelle jusqu' à tout récemment.

(49-2) Il espère, ....., que vous aurez la bonté de pardonner le délai de la réponse à votre lettre. Il l'a portée auprès de lui durant ses voyages avec beaucoup d'autres lettres depuis le jour de sa réception, mais il était impossible jusqu'à maintenant d'interrompre un travail important pour vaquer à la correspondance.

(49-3) Il faisait un voyage de long course et n'est que récemment de retour aux Etats-Unis. Il essaie maintenant de faire une incursion sur le grand arriéré de correspondance qui s'est accumulée pendant l'année passée.

(49-4) Il est profondément inquiet,....., de ne pas avoir pu répondre a votre lettre il y a bien longtemps. Elle a été lue et considérée avec compatissance immédiatement dès sa réception, et il espère que vous aurez la bonté de pardonner le délai.

(49-5) Il est obligé de se concentrer sur un travail important présentement en marche.

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<sup>69</sup> Blank page

<sup>70</sup> P. 1. in the original.

<sup>71</sup> The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

Ceci ne laisse malheureusement aucun loisir pour la correspondance.

(49-6) Son travail maintenant se borne nécessairement presque totalement à l'ouvrage de recherche et de rédaction. Il ne dispose plus du temps autrefois consacré à la correspondance et aux classes, aux entrevues et au conseil personnels.

(49-7) Il lui faut maintenant d'urgence vaquer à son oeuvre désignée de precherche mystique et de rédaction littéraire. Ceci exige la solitude et le loisir. Puisque c'est une activité qui engage tout son temps, il regrette profondément de ne plus pouvoir donner d'entrevues à ceux qui en ont déjà eu une ou davantage, ni de faire attention aux lettres au-delà d'une lecture soigneuse.

#### Appreciation

(49-8) Votre lettre soucieuse ainsi que les paroles bienveillantes qu'elle renfermait était profondément appréciée.

Vous pouvez être sûr et certain qu'il prend plaisir, en effet, à apprendre que l'on a trouvé ses livres utiles; encore en tire-t-il aile pour continuer.

(49-9) Soyez assuré que les paroles appréciatives renfermées dans votre lettre sont encourageantes pour un écrivain et ont été reçues avec la plus vive reconnaissance.

#### Refusal

(49-10) Il est profondément honoré que vous lui demandiez l'instruction. Mais il doit vous faire la réponse qu'il est obligé de rendre à toute demande pareille. D'abord, l'ouvrage littéraire et les travaux de recherche par la méditation ne laissent ni le temps ni l'énergie pour les individus ou pour les groupes. Ensuite, le manque de facilités rend impossible la direction personnelle pour autrui.

50<sup>72</sup>

FORM PARAGRAPHS

French Translation

Refusal

51<sup>73</sup>

FORM PARAGRAPHS

French Translation

Refusal

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<sup>72</sup> Blank page

<sup>73</sup> P. 2. in the original.

(51-1)<sup>74</sup> Il n'est pas à même d'entreprendre le rôle de conseiller personnel pour les affaires mondaines, pour les décisions professionnelles ou pour les problèmes personnels. Cela est un travail spécial en dehors de son domaine et au-delà de sa compétence. Il ne peut que poursuivre dans la recherche et communiquer, des principes généraux. Chacun doit les appliquer à sa propre situation.

(51-2) Etant donné les lois locales gouvernant l'empiètement sur la profession médicale, il ne peut donner des avis de nature psychiatriques ni ordonner en médecine.

(51-3) Vous aurez une assistance valide et sûre dans le choix de livres sur des sujets spirituels en écrivant à son ami, Mr J. M. Watkins, Bookseller, 21 Cecil Court, Charing Cross Road, London, England – en donnant le nom du Docteur Brunton.

(51-4) Il a regret d'avoir à vous dire qu'il s'en tient avec la plus grande rigidité au commandement imposé à lui de ne pas se laisser attirer aux problèmes personnels des étudiants ou des lecteurs. Donner un conseil spécial serait s'écarter du travail qui lui a été donné en partage.

(51-5) L'interdiction de conseil sur les problèmes personnels s'étend à toute forme de communication, non seulement aux lettres et aux entrevues mais aussi aux messages télépathiques. Il lui serait impossible d'avoir une connaissance continue de tous les étudiants et en même temps de tenir tête à l'immense quantité de travail toujours arriéré. Cependant il y a toujours l'occasion pour ceux qui s'adressent à lui pour la direction spirituelle d'employer le contact intérieur télépathique ainsi acquis pour stimuler la solution intuitive de leurs problèmes.

(51-6) Ce n'est pas de son ressort de donner une direction personnelle ou de l'aide pratique dans les différents genres nombreux de problème, situation ou difficulté que les étudiants rencontrent.

(51-7) Il ne fait plus de conférences publiques ni n'enseigne pas de classes, mais il se fera un plaisir de se souvenir de vous dans une méditation.

(51-8) Il s'est retiré de travail public et vit à la retraite, où son temps est consacré à la recherche et à l'ouvrage littéraire. Ses rencontres personnelles doivent se limiter à la pure nécessité et sont rares.

Assistance

(51-9) Aux cas exceptionnels où un chercheur a une affinité suffisante avec lui et y est

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<sup>74</sup> The paras on this page are numbered 11 through 16, 18 through 20, 21a, and 21b; making them consecutive with the previous page.

généralement préparé, il donne quelquefois une seule entrevue privée. Ceci il veut bien vous accorder.

(51-10) A sa prochaine visite à votre pays – ce qui ne sera pas cette année-ci – il songera à la possibilité de vous donner l’entrevue demandée.

(51-11) Dans l’entre-temps, si vous voulez bien faire un résumé de vos questions principales, il se peut qu’il trouve éventuellement le temps d’y répondre par la poste.

52<sup>75</sup>

FORM PARAGRAPHS  
French Translation  
Assistance

53<sup>76</sup>

FORM PARAGRAPHS  
French Translation  
Assistance

(53-1)<sup>77</sup> Si vous avez des questions, résultant de l’étude de ses oeuvres, auxquelles vous trouvez important d’avoir des réponses, il essaiera de vous aider si vous les lui envoyez et voulez bien attendre jusqu’à ce qu’il puisse trouver le temps d’y répondre.

(53-2) Puisqu’il ne forme aucun mouvement quel qu’il soit, il a posé la règle de se retenir de donner des photos personnelles.

(53-3) Cependant, dans votre cas, il est guidé à une infraction de cette règle – pourvu que vous évitiez de former des idées exagérées à son égard.

Teachers and Groups

(53-4) Vous n’avez pas besoin de croire qu’il vous faut trouver une société ou vous rejoindre à un groupe voué à l’étude et à la pratique des doctrines présentées dans ses livres.

La Quête même est, et de toute nécessité restera toujours, une entreprise individuelle, exemple de la distorsion des “ismes” dans lesquels tous les efforts organisés pour trouver Dieu dégénèrent tôt ou tard.

L’abord organisé est borné au degré d’illumination atteint par ses membres les

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<sup>75</sup> Blank page

<sup>76</sup> P. 3. in the original.

<sup>77</sup> The paras on this page are numbered 22 through 25, 26a, 26b, and 27 through 28; making them consecutive with the previous page.

plus avancés; il est aussi handicapé par les limitations des autres. Vous ne trouveriez probablement pas un maître compétent à une telle réunion; il n'est pas indispensable non plus que vous en cherchiez un.

Le fait que la Quête est une affaire individuelle signifie que vous, en tant que l'individu, devriez appliquer les vérités glanées de l'étude des livres inspirés au terrain d'épreuve de l'expérience quotidienne. Une telle pratique – quand elle est fidèlement et continuellement poursuivie – amène le progrès que vous cherchez.

(53-5) La plus haute philosophie n'est enseignée que par des individus. Les mouvements organisés qui servent le public chercheur ne la représentent pas, quoi qu'ils en prétendent.

(53-6) La plupart des sociétés, groupes et cultes spirituels sont utiles aux commençants mais non pas à ceux qui ont dépassé cette phase et sont prêts à faire les efforts nécessaires pour un progrès plus rapide.

(53-7) Très souvent ces groupes montrent par leur passé qu'ils ne sont pas capables eux-mêmes de vivre sur les niveaux élevés qu'ils préconisent, ni d'aborder la vie quotidienne d'une manière saine et équilibrée.

(53-8) En quelques cas les prétentions de leurs chefs sont exagérées et ne résistent pas aux épreuves de la vérité et du temps. Il leur est impossible de satisfaire aux espérances grandioses sous lesquelles les néophytes sont amenés à s'associer à eux.

(53-9) L'expérience a montré qu'il est en effet mieux de suivre la Quête individuelle, où vous n'êtes pas entravé par les restrictions inutiles et où vous êtes libre de consacrer vos efforts aux tâches fondamentales, au travail sur vos propres besoins spéciaux. A la fin vous aurez à reconnaître et à accepter le Super-Moi comme votre seul guide, puisque votre propre expérience modeste du Divin vaut beaucoup plus pour vous que les connaissances les plus élevées d'un autre.

54<sup>78</sup>

FORM PARAGRAPHS  
French Translation  
Teachers and Groups

55<sup>79</sup>

FORM PARAGRAPHS  
French Translation  
Teachers and Groups

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<sup>78</sup> Blank page

<sup>79</sup> P. 4. in the original.

(55-1)<sup>80</sup> Il s'intéresse naturellement à ce mouvement-ci comme à d'autres mais du fait qu'il suit une voie tout à fait indépendante, il ne pourrait s'identifier avec aucun de parmi eux. D'ailleurs, il est vrai que les enseignements de ABC possèdent beaucoup de bon et de vrai, mais ils sont incrustés d'enseignements incorrects que l'on doit rejeter comme une voie à la fantaisie inutile. Ils se soumettent avec plus de sécurité à l'étude si vous gardez votre indépendance sans vous faire membre du groupe.

(55-2) Il a depuis longtemps posé le principe de ne donner des jugements publics sur aucun groupe contemporain, culte ou maître vivant; donc il regrette de ne pas pouvoir donner une opinion sur celui dont vous parlez. On peut observer que les organisations de la sorte ne sont utiles qu'aux commençants.

(55-3) Il regrette de ne connaître personne qu'il pourrait vous recommander comme un Maître qualifié de la Philosophie donnée dans ses livres.

(55-4) Vous n'avez pas à vous inquiéter démesurément de la quête d'un Maître. Pensez à n'importe quel inspiré, soit de l'histoire passée, soit de présent vif, qui vous attire, et faites de son nom ou de son image mentale un souvenir continu. Accordez-lui votre foi ardente et votre dévotion chaleureuse. Alors, même si vous ne l'avez jamais rencontré, ou si vous ne l'avez vu qu'une fois dans la vie actuelle, le rapport intérieur qui en résulte sera le meilleur remplaçant d'un rapport extérieur car, même dans ce cas-ci, les résultats se reposent en partie sur l'action de tenir cette même attitude mentale envers le maître, et en partie sur l'obéissance à, et sur la pratique de, ses enseignements.

(55-5) Il connaît les enseignements de ABC et l'admire personnellement. ABC a fait un travail excellent. Le Docteur Brunton est de son avis en grande partie; mais il est obligé de différer ça et là.

(55-6) Il y a aussi une emphase outrée regrettable sur les expériences occultes et psychiques. Pourtant le Docteur Brunton garde pour lui le respect et l'admiration.

(55-7) Il est aussi nécessaire que vous établissiez une distinction entre l'expérience vraiment spirituelle et celle de l'ordre simplement psychique-occulte - que vous les sépariez - et alors que vous ne cultiviez que celles du premier genre. Il est très imprudent d'exagérer l'importance de celles du second genre, qui comprend les visions. Ne prenez que n'importe quel sentiment de paix, de vigueur, de bonté et de compréhension qui peut être recueilli de ces expériences intérieures.

(55-8) Ne vous laissez pas égarer par les pratiques du médium spiritiste. Prenez garde

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<sup>80</sup> The paras on this page are numbered 29 through 32, 33a, 33b, 34a, 34b, 35a, and 35b; making them consecutive with the previous page.



de n'abandonner ni le corps ni l'esprit au contrôle d'aucun autre que l'être divin de votre meilleur moi le plus élève – le Super-Moi.

(55-9) Le Docteur Brunton connaît beaucoup de mystiques. Quelques uns sont de bons amis intimes. Cependant, ceux qui n'ont pas étudié les enseignements orientaux bornent leur vue perspective au point de vue occidental ou chrétien seulement. Il y aura donc des dominances et d'accord et de désaccord entre eux et le Docteur Brunton.

(55-10) Malgré ceci, il peut toujours apprécier leur esprit exceptionnel, ou admirer leur caractère admirable, ou bien accueillir leur effort pour enseigner aux autres une éthique supérieure.

56<sup>81</sup>

FORM PARAGRAPHS  
French Translation  
Teachers and Groups

57<sup>82</sup>

FORM PARAGRAPHS  
French Translation  
Quest

(57-1)<sup>83</sup> Veuillez vous rappeler que la Quête est la vie même, non pas une eccentricité artificielle qui en est écartée. Être pratique, rationnel, équilibré – ce qui est essentiel pour la vie ordinaire quotidienne – n'en est pas moins pour la Quête, quand même elle en développe leur sens plus largement et plus profondément.

(57-2) Vos propres efforts pour vous améliorer avec vigilance et pour modérer l'égoïsme excessif dans vos rapports avec les autres se montreront la voie à un bonheur supérieur.

(57-3) Il n'y a pas besoin de vous faire trop de soucis à propos de votre difficulté avec la méditation et l'étude. De telles activités ne sont nécessaires qu'à de certaines fois; c-à-d, ce ne sont que des phases périodiques de la vie spirituelle et non pas des parties continues forcées. Votre difficulté peut indiquer que vous avez maintenant à vous développer dans un certain sens différent que vous avez négligé dans le passé.

(57-4) Quelques erreurs que vous ayez faites sous des épreuves passées ne doivent pas vous accabler la cervelle maintenant. Les conséquences peuvent en être modifiées,

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<sup>81</sup> Blank page

<sup>82</sup> P. 5. in the original.

<sup>83</sup> The paras on this page are numbered 36 through 42, 43a, 43b, and 43c; making them consecutive with the previous page.

peut-être même éliminées, pourvu que vous en preniez les leçons à cœur et les appliquiez activement dans la conduite.

(57-5) La prière de dévotion et d'aspiration est mieux offerte avant de pratiquer la méditation. Elle est plus facile, bien entendu, pour la plupart des gens, puisque la méditation, dans sa phase finale, est une tranquillité complète du parler, du penser et du corps, ce qui est difficile à atteindre. Il existe une manière d'exercice qui peut vous convenir. Il réunit la facilité de la prière à une partie du bienfait de la méditation. Ceci consiste à prendre une pensée de Vérité – telle que: "O Dieu qui est en moi!" – et l'affirmer, bien des fois, et encore, jusqu' à ce qu'elle chasse toutes les autres pensées. Ceci est à pratiquer jusqu'à ce qu'il vide l'esprit automatiquement et spontanément de toute autre chose.

(57-6) Si vous pouvez vous amener dans la prière à abandonner le problème de vos souhaits peu satisfaits au Moi Supérieur, ce problème finira par se résoudre d'une certaine manière – de la manière correcte. Faites ceci; prouvez-le en renonçant à l'anxiété à propos de votre avenir, et le Super-Moi verra à ce que vos vrais besoins soient remplis.

(57-7) Il faut un avis à propos des exercices du yoga(respiratoires) dont vous parlez. Si l'on les pratique correctement, les résultats pourraient en être fort bienfaisants pour la santé et pour la vitalité; mais si la pratique n'est pas correcte ou si elle n'est pas pour vous, il y a le danger de mal physique et de troubles mentaux. Abordez le sujet avec précaution, et, de toute façon, renoncez-y au premier signe de mal ou d'agitation. Rappelez-vous que, les exercices de respiration et de posture sont physiques et rien qu'une voie indirecte à la Quête – une préparation pour le Yoga Supérieur essentiel. Ceci traite de l'éducation des pensées, de la discipline des émotions et, surtout, de la lutte contre l'égoïsme.

(57-8) Il n'a aucun désir de se mêler de la vie des autres et n'essaiera pas de vous retenir si vous éprouvez le besoin si pressant d'aller aux Indes. Pourtant, veuillez vous rappeler qu'il faut être intérieurement sûr que vous avez fait tous les efforts possibles pour lever les obstacles à la découverte de la direction intérieure – de la bonne manière et pendant un temps suffisant – avant de croire entièrement devoir entreprendre une telle tentative. N'importe où que vous alliez, votre nature inférieure vous y accompagneront, quand même vous restiez dans l'ashram le plus sacré. Il n'y a pas de sortie facile.

(53-9) Il envoie sous le même pli l'adresse de la Mission Ramakrishna dont les ashrams aux Indes sont ouverts aux visites des occidentaux.

(53-10) Il n'est pas essentiel que vous alliez aux Indes chercher un maître. Et le problème et la solution gisent au fond de vous, et celui-là persistera où

58<sup>84</sup>  
FORM PARAGRAPHS  
French Translation  
Quest

59<sup>85</sup>  
FORM PARAGRAPHS  
French Translation  
Quest

(continued from the previous page) que vous alliez, tant que vous vous permettez d'être réglé par les traits négatifs et par votre moi. La solution se trouve dans votre libération de leur empire et dans l'acquisition de la maîtrise de vous-même.

PB Books

(59-1)<sup>86</sup> Peut-être son livrer récemment paru intitulé: "La Crise Spirituelle de l'Homme" vous sera aussi intéressant ou utile.

(59-2) Veuillez bien lire et étudier soigneusement les pages..... (or, chapitres.....) de son livre dernièrement paru: "La Crise Spirituelle de l'Homme", puisqu'elles (or, ils) se rapportent particulièrement à vos besoins.

(59-3) Votre appréciation affectueuse de La Crise Spirituelle de l'Homme est recue avec reconnaissance. Malheureusement, les critiques ont en grande partie ignoré ce livre et il se répand trop lentement. Il semble bien dommage que ce message, dont le monde a si vivement besoin aujourd'hui, trouve une audience si restreinte. Vous feriez plus que vous ne savez si vous profitiez d'occasions convenables pour recommander le livre à tout le monde qui gagnerait par sa lecture. Vous avez d'avance les remerciements du Docteur Brunton pour ce service.

(59-4) Il signifie plus que vous ne vous représentez peut-être, que vous vous intéressez à ces livres. Les lumières scientifiques qui auraient pu entrainer la civilisation à une meilleure existence extérieure, l'entraîne plutôt à la destruction. L'humanité dérive vers une situation où la sauver des résultats lamentables de sa propre ignorance spirituelle.

Closings

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<sup>84</sup> Blank page

<sup>85</sup> P. 6. in the original.

<sup>86</sup> The paras on this page are numbered 45 through 54; making them consecutive with the previous page. There is a partial para at the top of this page.

(59-5) Que la Grâce du Super-Moi soit avec vous!

(59-6) Vu qu'il croit aux forces télépathiques de l'esprit et du Super-Moi, il vous envoie cette salutation orientale, qu'il entend dans le sens le plus profond possible: "Que la Paix soit avec vous!"

(59-7) Vous êtes à féliciter pour avoir su apprécier, en cette époque troublée, le soutien intérieur à gagner de la Philosophie supérieure. Vos efforts pour vous relever d'un environnement matérialiste sont louables. Il est heureux de vous envoyer ses pensées soutenantes.

(59-8) Puisse la période qui vient vous amener à une phase plus haute de la Vérité!

(59-9) C'est son voeu empressé que la période naissante vous apporte le bienfait d'une bonne quantité de sagesse, de paix, et de bien-être.

(59-10) Avec cette lettre il envoie son voeu sincère que vous trouviez et suiviez plus que jamais la Voie qui mène au bonheur, à la sérénité et à la vigueur.

60<sup>87</sup>

FORM PARAGRAPHS  
French Translation  
 Closings

61<sup>88</sup>

FORM PARAGRAPHS  
French Translation  
 Closings

(61-1)<sup>89</sup> Il profite de cette occasion pour vous envoyer ses souhaits ardents que dans la période à venir vous vous approchiez plus près que jamais auparavant au triomphe sur le moi et à l'identification avec le Super-Moi. Car ceux-ci à leur tour mènent à une plus grande sagesse pour vous et à une plus grande utilité à l'humanité.

(61-2) Puisse la période qui vient amener un reveil à l'aspiration spirituelle plus énergique et puissiez vous faire l'effort nécessaire pour aider à effectuer ceci.

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<sup>87</sup> Blank page

<sup>88</sup> P. 7. in the original.

<sup>89</sup> The paras on this page are numbered 55 through 61; making them consecutive with the previous page.

(61-3) Puisse le Super-Moi vous éclairer l'esprit!

(61-4) Quand même il doive se retirer à l'isolement physiquement, il rencontrera de nouveau mentalement, à l'heure silencieuse de la prière et de la méditation, ceux qui veulent qu'il les garde dans le cercle de son souvenir.

(61-5) Que votre foi en la Quête reste toujours constant!

(61-6) Avec la paix profonde et la vraie sagesse.

Various

(61-7) Le décès de votre parent (or, parente) doit être accepté comme une partie de sa destinée. C'est un évènement qui est gouverné par la loi universelle et par la Sagesse de Dieu. N'essayez pas de le (or, la) ramener à la terre ni de le (or, la) retenir par un chagrin excessif mais lâchez-le (or, -la) pour qu'il (or, 'elle) trouve le repos dont il (or, elle) a besoin après l'activité de toute une vie. Souvenez-vous qu'il (or, 'elle) n'est parti (or, partie) qu'en apparence. Chaque disparition doit être suivie d'une réapparition. La mort n'est plus à redouter que la naissance; les deux conditions sont nécessaires et inévitables pour toutes les manifestations physiques de la vie. Vis-à-vis de ceci vous pouvez poser le fait que quand l'amour est assez fort, un noeud se forme qui rejoindra tous les deux encore une fois en quelque genre de rapport futur.

62<sup>90</sup>

FORM PARAGRAPHS

French Translation

Various

## Form Paragraphs: German

63

FORM PARAGRAPHS

German

Apologies

(63-1)<sup>91</sup> Forschungsarbeiten durch Meditationen, Weltreisen, sowie meine schriftstellerische Taetigkeit fuer Rausende, welche meiner Darstellung der hoeheren Philosophie folgen, bean-spruchen mich dermassen, dass ich jetzt nicht in der Lage bin meine Korrespondenz prompt zu erledigen. Bitte vergeben Sie mir daher. Ueberdies befand ich mich bis vor Kurzem in geistiger Zurueckgezogenheit.

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<sup>90</sup> Blank page

<sup>91</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

(63-2) Ich hoffe, sehr geehrter Herr...., dass Sie die Freunchlich-keit haben meine verspaaetete Antwort zu entschuldigen. Ihr Brief und weitere Schreiben begleiteten mich auf meinen Welt reisen, aber bis heute war es mir nich moeglich darauf einzutreten, da ich wichtige Arbeiten nicht unterbrechen durfte.

(63-3) Ich war auf Reisen in Europa und im Orient und kehrte erst kuerzlich nach USA zurueck. Ich versuche nun nach und nach die grosse Korrespondenz aufzuarbeiten, welche sich im letzten Jahr angesammelt hat.

(63-4) Ich bedauere es ausserordentlich, sehr geehrter Herr.... dass ich nicht in der Lage war Ihren Brief frueher zu beantworten. Iche hoffe, dass Sie die Guete haben die Verspaetung zu entschuldigen; seien Sie aber versichert, dass ich Ihre Zeilen sofort las und diese meine volle Sympathie fanden.

(63-5) Ich bin gezwungen mich auf wichtige, eben in Fluss befindliche Arbeiten zu konzentrieren. Dies laesst mir leider nicht die geringste Freizeit fuer eine Korrespondenz.

(63-6) Meine Arbeit ist jetzt notwendigerweise fast ausschliesslich auf Forschung und der Schriftstellerei begrenzt. Die Zeit, welche ich frueher fuer Korrespondenz, Lehrtaetigkeit, persoenliche Unterredungen und Ratschlaege aufbrachte, steht mir nicht mehr zur Verfuegung.

(63-7) Es ist fuer mich nun dringend notwendig mich meiner eigenen Arbeit, der Erforschung des Mystischen, sowie meiner schrift stellerischen Taetigkeit, zu widmen. Dies verlangt Einsamkeit und Entspannung. Nachdem es sich um eine alles beanspruchende Aktivitaet handelt, kann ich jenen keine weitere Interviews mehr gewaehren, welche bereits eines oder mehrere hatten, sowie den Briefen keine andere Aufmerksamkeit schenken also sie eben zu lesen.

Appreciation

(63-8) Ihren gedankentiefen Vrief und die freundlichen Worte, welche er enthielt, schaezte ich sehr, Sie duerfen versichert sein, dass es mir Freude bereitet, wenn ich hoere, wie meine Buecher also wertvolle Hilfe gowertet werden und es gibt mir dies Mut in meiner Taetigkeit fortzufahren.

(63-9) Sie duerfen versichert sein, dass Ihre anerkennenden Worte in Ihrem Brief fuer mich also Schriftsteller ermutigend sind und von mir auch mit grosser Dankbarkeit entgegengenommen wurden.

## FORM PARAGRAPHS

German  
Refusals

(64-1)<sup>92</sup> Ich fuehle mich durch Ihr verlangen nach unterweisung tief geehrt doch muss ich heir die gleiche Antwort geben wie auf alle aehnliche wuensche. Erstens laesst mir meine Forschungsarbeit durch Meditation, sowie meine shriftstellerische Taetigkeit weder zeit noch Kraft andern persoenliche Fuehrung zu geben; Zweitens fehlen mir die Hilfsmittel umauf alle die vielen und zum Teil weitreichenden Verlangen einzugehen.

(64-2) Ich bin nicht in der Lage die Rolle eines persoenlichen Ratgebers in weltlichen Dingen, beruflichen Entscheidugen oder individuellen problemen zu uebernehmen. Es ist dies eine Arbeit ausserhalb meines Taetigkeitsfeldes und auch ausserhalb meiner kompetenz. Ich kann nur generelle prinzipien erforschen und weitergeben. Jedermann hat diese seiner eigenen Lage anzupassen.

(64-3) Mit Rueksicht auf lokale Medizinal-Gesetze bin ich nich in der Lage Ratshlaege psychiatrischer Natur zu geben oder medizinische vorschriften zu machen.

(64-4) Sie koennen gut und verlessliche Hilfe ueber die Auswahl geistiger Buecher von meinem Freund, MrJ.M.Watkins, Bookseller,21,Cecil court, charing cross Road, London, England erhalten, wenn sie ihm meinen Namen nennen.

(64-5) Ich muss Ihnen mit Bedauern mitteilen, dass ich mit aeusserster consequenz an der mir auferlegten Forderung festhalte, mich nicht in persoenliche probleme von studierenden oder Lesern zu verwickeln, Ratschlaege zu geben wuerde bedeuten mich ausserhalb der mir zugeteilten Arbeit zu betaetigen.

(64-6) Das verbot, Rarschlaege ueber persoenliche probleme zu geben, erstreckt sich auf alle Formen, nicht nur Briefe und Interviews, sondern auch telepathische Mitteilungen. Es waere mir unmoeglich, alle studierenden bewusst zu erfassen und zur selben Zeit mit meiner grossen, staendig in Rueckstand befindlichen. Arbeit fortzufahren. Nichtsdestoweniger haben alle jene, welche zu mir um geistige Fuehrung schauen, Gelegenheit den inneren telepathischen kontakt anzuwenden um die intuitive Loesung ihrer probleme anzuregen.

(64-7) Es liegt nicht in meinem Taetigkeitsgebiet persoenliche Anweisungen oder praktische Hilfe zu geben fuer alle die vielen Arten von problemen, situationen oder schwierigkeiten, welchen die studierenden begegnen.

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<sup>92</sup> The paras on this page are numbered 10 through 16, and 18-20; making them consecutive with the previous page.

(64-8) Ich gebe seit geraumer Zeit keine öffentlichen Vorträge mehr und führe auch keine Klassen, doch werde ich Ihrer in einer Meditation gerne gedenken.

(64-9) Ich habe meine öffentlichen Arbeiten aufgegeben und lebe zurückgezogen, meine Zeit ganz der Forschung und der schriftstellerischen Tätigkeit widmend. Persönliche Zusammenkünfte sind durch die absolute Notwendigkeit begrenzt und selten.

Assistance

(64-10) In Ausnahmefällen, wo der Schende eine genügende Affinität zu mir hat und dazu auch bereit ist, gebe ich manchmal ein einzelnes privates Interview. Ich bin bereit Ihnen dieses zu gewähren.

65

FORM PARAGRAPHS

German

Assistance

(65-1)<sup>93</sup> Für den Fall, dass ich Ihr Land wieder besuche – es wird nicht dieses Jahr sein – merke ich mir die Möglichkeit vor Ihnen das gewünschte Interview zu geben. Inzwischen könnten Sie mir Ihre hauptsächlichsten Fragen beantragen und ich werde versuchen Zeit zu finden sie brieflich zu beantworten.

(65-2) Sofern Sie irgendwelche Fragen haben, welche sich durch das Studium meiner Werke ergeben und für die Sie eine Antwort also wichtig erachten, werde ich versuchen Ihnen zu helfen, wenn sie mir solche senden.

(65-3) Nachdem ich keine Bewegung irgendwelcher Art gründe, habe ich es mir zur Pflicht gemacht keine persönlichen Fotografien abzugeben.

(65-4) In Ihrem Falle sehe ich mich indessen veranlasst diese Regel zu brechen .... vorausgesetzt, dass Sie Acht haben nicht in einen Personenkultus zu verfallen und ebenso vermeiden übertriebene Vorstellungen meiner Person zu entwickeln.

(65-5) Below<sup>94</sup>

(65-6) Die höchste Philosophie wird nur durch Einzelpersonen gelehrt. Organisierte Bewegungen, welche dem suchenden Volke dienen, repräsentieren diese Philosophie nicht, was immer sie auch sagen mögen.

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<sup>93</sup> The paras on this page are numbered 21 through 22, 23a, 23b, and 24 through 28; making them consecutive with the previous page.

<sup>94</sup> This refers to para 65-10.



(65-7) Die meisten spirituellen Bewegungen, Gruppen und Kults sind nur Anfaengern nuetzlich. Vielfach zeigt ihre Entwicklung, dass nicht einmal sie selbst gemaess den hohen Zielen zu leben vermoegen, die sie verfechten und auch nicht in der Lage sind ein ausgeglichenes Alltagsleben zu fuehren.

(65-8) In manchen Faellen sind die Behauptungen ihrer Fuehrer uebertrieben und vermoegen nicht der Wahrheit oder Zeit standzuhalten. Es ist ihnen nicht moeglich die grandiosen Erwartungen zu erfuellen, unter welchen Neulinge veranlasst wurden beizutreten.

(65-9) Die Erfahrung hat gezeigt, dass es tatsaechlich besser ist den individuellen Weg zu gehen, unbehindert durch unnuetze Einschraenkungen und frei, seine ganzen Bemuehungen auf die grundsaeztliche Aufgabe des "an sich selbst arbeiten und verbessern" gerichtet. Schliesslich werden Sie das goettliche Ueberselbst als den einzigen Fuehrer anerkennen und annehmen muessen, denn Ihre eigene Erfahrung mit dem Goettlichen ist viel mehr wert als diejenige anderer.

#### Teachers and Groups

(65-10) Es ist fuer Sie nicht noetig, Her...., eine Gesellschaft oder Gruppe zu suchen, welche sich dem Studium und der Anwendung der in meinen Buechern niedergelegten Lehren widmet.

Der Weg ist und muss ein persoenlicher sein, frei von den unvermeidlichen Verdrehungen durch 'isms' in welche alle organisierten Bemuehungen, Gott zu finden, frueher oder spaeter degenerieren.

Die organisierte Annaeherung ist entsprechend dem Masse der Erleuchtung der weitfortgeschrittensten Mitglieder begrenzt; sie ist gleichermassen behindert durch die Grenzen der andern. Sie wuerden wahrscheinlich keinen Adepten in sochen Vereinigungen finden; es ist aber auch nicht noetig, dass Sie nach einem sochen Ausschau halten.

Die Tatsache, dass der Weg ein individueller ist, bedeutet einfach, dass Sie, als Individuum, die aus inspirierten Buechern gewonnenen Wahrheiten ins Prueffeld des taeglichen Lebens uebertragen sollen. Die praktische Anwendung wird ihre Fruechte tragen, sofern getreu und staendig ausgeuebt.

(66-1)<sup>95</sup> Mich interessieren natuerlich diese oder andere Bewegungen, doch koennte ich mich mit keiner derselben idendifizieren, da ich einen vollkommen unabhaengigen weg verfolge. Es ist richtig, dass die Lehre selbst viel Gutes und Wahres enthaelt, doch kann sie viel zuverlaessiger privat und in Buchform studier werden ohne, dass man Mitglied wird, denn sie enthaelt auch unrichtige Anschauungen, die abgelehnt werden sollten indem sie nuozu unnuetzer Fantasie Anlass geben.

(66-2) Ich muss Ihnen zu meinem bedauern sagen, dass ich es mir schon seit langer zeit zur pflicht gemacht habe ueber zeitgenosessische Gruppen, kulte, Lehren oder Orden kein oeffentliches Urteil zu faellen. Aus diesem Grund kann ich Ihnen auch keine Meinung ueber irgendeine dieser Bewegungen bekanntgeben. Ich kann nur hervorheben, dass organisationen der von Ihnen erwehnten Art lediglich Anfaengern helfen koennen.

(66-3) Ich bedauerer niemand zu kennen, den ich Ihnen als faehigen Meister der in meinen Buechern dargelegten philosophie empfehlen koennte. Es gibt oeffentlich lehrende personen fuer diese keine verantwortung uebernehmen.

(66-4) Sie sollten nicht zu besorgt sein einen Meister zu finden. Denken sie an irgendeine inspirierte persoenlichkeit, Welch Ihnen zusagt, ob diese nunder Vergangenheit order der Gegenwart angehert, und nehmen sie ihren Namen order ihr geistiges Bild in Ihre staendige Erinnerung auf. Lassen Sie diesem Vesen Ihren Glauben und Ihre Hingable zukommen. Auch wenn Sie mit dieser persoenlichkeit nie zusammentrafen oder vielleicht nur eine Begegnung hatten - wird die daraus hervorgehende innere Beziehung der beste Ersatz sein fuer eine Aeussere, denn auch in letzterem Falle werden die Ergebnisse hauptsaechlich von der ruchtigen Einstellung zum Lehrer abhaengen, sowie dem Gehorsm gegenueber seinen Lehren und deren Ausuebung.

(66-5) Ich kenne ...'s Lehren und schaezte ihn persoenlich. Er hat Ausserordentliches geleistet und ich kann mich mit vielem vollstaending einverstanden erklaren. Ueber manches bin ich dagegen anderer Auffassung. Auch stellte ich eine bedauerliche Ueberbetonung von okkulten und psychischen Erfahrungen fest. Trotzdem genießt er meine Achtung und Bewunderung auch weiterhin.

(66-6) Es ist fuer Sie auch notwendig zwischen mystischen und psychischen Erfahrungen zu unterscheiden - sie auseinander zu halten - und dann die einen zu pflegen und von den andern loszukommen. Die Wichtigkeit von visionen sollte nicht uebetrieben werden. Viel wichtiger ist jades Gefuehl von Friede, Kraft, Verstehen und Guete, welches von Ihnen abgeleitet werden kann. Es sollte ebebfalls sorgfaeltig

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<sup>95</sup> The paras on this page are numbered 29 through 36; making them consecutive with the previous page.

vermieden werden also spirituelles Medium taetig zu sein oder koerper order Geist durch ein anderes wesen beherrschen zu lasser als dem gottleichen wesen Ihres besten und hoechten Selbst - dem Ueberselbst.

(66-7) Dr Brunton kennt manche Mystiker. Einige sind gute und nahestehende Freunde von ihm. Jene, welche die orientalischen Lehren nicht studiert haben, koennen vielleicht nur den westlich Christlichen Standpunkt sehen. Daraus moegen sich zwischen ihnen und Dr Brunton auf gewissen Gebieten Uebereinstimmung oder Differenzen ergeben. Trotzdem kann er ihre besondere Denkungsart schastzen order ihren libebswerten Charakter bewundern sofern sie darnach trachten ihren Mitkreaturen eine Ethik der Liebe entgegenzubringen.

Quest

(66-8) Bitte erinnern Sie sich, dass der weg das Leben selbst ist, kein kuenstliches, von ihm getrenntes Extrem. Praktischer Sinn, Vernunft und Ausgeglichenheit, die unentbehrlich sind fuer unser gewoehnliches Alltagsleben, sind nicht weniger unentbehrlich fuer den weg, obgleich dieser ihre Bedeutung auf eine weit breitere Basis stellt.<sup>96</sup>

67

FORM PARAGRAPHS

German

Quest

(67-1)<sup>97</sup> Ihre eigenen Bemuehungen, wachsam Ihren Charakter zu verbessern und uebermaessige Selbstsucht im Umgang mit andern Menschen zu baendigen, wird sich als pruefbarer Weg zu groesserem Glueck erweisen.

(67-2) Sie brauchen nicht besorgt sein ueber Ihre Schwierigkeiten bezueglich Meditation und Studium. Diese Dinge muessen nur eine gewisse Zeit unternommen werden, d.h. sie sind sich wiederholende Phasen des geistigen Lebens und nicht notwendigerweise dessen dauernder Bestandteil. Ihre Schwierigkeiten deuten an dass es fuer Sie noetig ist sich fuer eine bestimmte Zeit in Richtungen weiter zuentwickeln, die Sie in der Vergangenheit vernachlaessigt haben.

(67-3) Was immer Sie unter frueherren Pruefungen falsch gemacht haben moegen braucht Ihr Gemuet jetzt nicht zu belasten, da die Folgen gelindert, moeglicherweise sogar eliminiert werden koennen, vorausgesetzt, dass Sie sie geistig richtigstellen und

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<sup>96</sup> The original editor inserted a period by hand.

<sup>97</sup> The paras on this page are numbered 37 through 43; making them consecutive with the previous page.

die Lehren aktiv beherzigen.

(67-4) Wenn ein Beget gesprochen wird sollte dies vor der Ausuebung der Meditation geschehen. Es ist natuerlich fuer die meisten Leute leichter, da Meditation im letzten Stadium vollstaendige Stille der Sprache, Gedanken und des Koerpers bedeutet, was schwierig zu erreichen ist. Es gibt eine Form der Uebung die fuer Sie geeignet ist. In dieser wird die Leichtigkeit des Gebetes mit einigen der Vorzuege der Meditation kombiniert. Zum Beispiel nimmt man einen wahren Gedanken, wie: "Gott is in mir" und wiederholt ihn immer und immer wieder bis er alle andern Gedanken ausschaltet. Diese Uebung sollte solange unternommen werden bis unser Denken automatisch und spontan von allem andern befreit wird.

(67-5) Wenn Sie sich dazu aufraffen koennen im Gebet das Problem Ihrer unerfuellten Wuensche dem hoeheren Selbst zu ueberlassen wird sich das Problem mit der Zeit selbst in irgend einer Weise loesen ... in der richtigen Weise. Tun Sie dies, erproben Sie es indem Sie alle Besorgnisse ueber Ihre Zukunft aufgeben und das Ueber selbst wird dafuer sorgen, dass Ihre wahren Beduerfniss gestillt werden.

(67-6) Eine Warnung is noetig wegen der Yoga-Stellungen oder Atem-Uebungen welche Sie erwaehnen. Sofern richtig ausgeuebt, koennen die Ergebnisse fuer Gesundheitsit und Lebenskraft sehr bekoemmlich sein; werdn sie dagegen unrichtig ausgeuebt oder sind sie fuer Sie ungeeignet, so kann sich daraus die Gefahr koerperlicher Schaeden und geistiger Stoerungen ergeben. Gehen Sie vorsichti for und hoeren Sie unbedingt sofort auf bei allfaelligen Anzeichen von Schmer oder Aufregung. Erinnern Sie sich, dass dies nur eine indirekte Annaeherung zum Weg ist, nur eine Vorbereitung zum wesentlichen Hoeheren Yoga. Letzteres behandelt die Kontrolle der Gedanken, Diziplinierung der Gefuehle und besonders den Kampf gegen den Egoismus.

India

(67-7) Ich wuensche nicht mich in das Leben anderer Menschen einzumischen. Es wuerde nichts nuetzen Sie zurueckzuhalten sofern es ihr Schicksal ist nach Indien zu gehen. Immerhin sollten Sie sich daran erinnern, dass, wohin auch immer Sie gehen, Ihr Ego und Ihre niederen Natur Sie beleiten. Der Kampf mit diesen beiden geht weiter auch wenn Sie sich im heiligsten Ashram befinden. Es fuehrt kein leichter Pfad davon weg. Eine traurige Tatsache is es uebrigens, dass die groessten indischen Yogis, welche Unterweisung Suchenden zugaenglich waren, in letzter Zeit dahingeschieden sind. Ich fuege die Namen und Adressen einiger weniger Ashrams heir bei, welche westlichen Besuchern offen stehen. Sie haben nur meinen Namen zu erwehnen und diesen Brief. Kein weitere Einfuehrung is notwendig. Wenn Sie nirgendwo anders Friede finden koennen und wenn Sie gewiss sind, alle Ihre Bemuehungen Ihren Charakter zu bilden, im richtigen Geist und ueber genuegend lange Zeit ausgefuehrt zu haben, duerfen Sie sich berechtigt fuehlen diesen Frieden in Indian zu suchen.

(68-1)<sup>98</sup> Es ist nicht wesentlich fuer Sie nach Indien zu gehen oder gegenwaertig nach einem Lehrer Ausschau zu halten. Beides, Problem und Loesung, liegen in Ihnen selbst, und das erstere wird bestehen bleiben wohin immer Sie auch gehen solange Sie sich durch Ihr Ego regieren lassen. Die Loesung liegt im Lernen "Sich selbst zu befreien" und in der Erreichung der Selbst-Beherrschung.

Nachdem Sie es also notwendig fuehlen nach Indien zu gehen um den gesuchten Frieden zu finden, woollen Sie sich bitte auch daran erinnern, dass es ebenfalls noetig ist innerlich gewiss zu sein jede moegliche Anstrengung zur Ueberwindung der innern Hindernisse auf dem Weg zu diesem Frieden unternommen zu haben - im richtigen Sinn und ueber genuegend lange Zeit - befor Sie voll berechtigt sind eine solche Sache zu unternehmen.

PB Books

(68-2) Moeglicherweise koennte Sie mein kuerzlich erschienenenes Buch,<sup>99</sup> ["Die geistige Krise des Mensche"]<sup>100</sup> ... [interessieren]<sup>101</sup> oder Ihnen hilfreich sein.

(68-3) Bitte lese und studieren Sie sorgfaeltig die Seiten ... (oder die Kapitel ...) meines kuerzlichen Buches,<sup>102</sup> ["Die geistige Krise des Mensche"]<sup>103</sup>... [da]<sup>104</sup> sie besonders fuer Ihre Beduerfnisse (oder, Interessen) geeignet erscheinen.

(68-4) Vielen Dan fuer Ihre freundliche Anerkennung meines Buches,<sup>105</sup> ["Die geistige Krise des Mensche"]<sup>106</sup> [Leider]<sup>107</sup> haben die Kritiker dieses Buch groessenteils ignoriert und es zirkulier sehr langsam. Es ist tatsaechlich zu dedauern, dass diese Botschaft, welche die heutige Welt so dringend noetig haette, so wenige Hoerbereite findet. Sie wuerden mehr tun also Sie jemals wissen koennten, wollten Sie dieses Buch bei

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<sup>98</sup> The paras on this page are numbered 44 through 52; making them consecutive with the previous page.

<sup>99</sup> The original editor changed a period to a comma by hand.

<sup>100</sup> "Die geistige Krise des Mensche" was typed above the line and inserted with a caret.

<sup>101</sup> The original editor deleted "Crisis..." from before "interessieren" by hand.

<sup>102</sup> The original editor changed a perioed to a comma by hand.

<sup>103</sup> "Die geistige Krise des Mensche" was typed above the line and inserted with a caret.

<sup>104</sup> The original editor deleted "Crisis..." from before "da" by hand.

<sup>105</sup> The original editor changed a perioed to a comma by hand.

<sup>106</sup> "Die geistige Krise des Mensche" was typed above the line and inserted with a caret.

<sup>107</sup> The original editor deleted "Crisis..." from before "Leider" by hand.

passenden Gelegenheiten Freunden empfehlen, welche davon Nutzen ziehen wuerden. Ich danke Ihnen fuer diesen Dienst im Voraus.

(68-5) Ihr Interesse in diese Buecher hat eine tiefere Bedeutung also Sie moeglicherweise annehmen. Die Kenntnise der Wissenschaft, welche der Welt ein besseres materielles Leben haetten bringen koennen, fuehren sie statt dessen der Vernichtung entgegen. Die Menschheit wird in eine Lage kommen, wo nur noch die aus der philosophischen Einsicht gewonnene Kenntniss sie von den jammervollen Fruechten ihre geistigen Unwissenheit erloesen kann. Einige jener welche diese Kenntnisse jetzt erwerben koennen, moegen sogar spaeter also Pioniere ausersehen sein um sie weiterzugeben.

Closings

(68-6) Die Gnade des Ueberselbst sei mit Ihnen.

(68-7) An die telepathischen Kraefte des Geistes und des Ueberselbst glaubend, wie ich es tue, uebersende ich Ihnen diesen orientalischen Gruss, der im tiefstmoeglichen Sinne zu verstehen ist:

(68-8) Sie koenne beglueckuenshct werden, dass Sie in diesen unbestaendigen Zeiten den inneren Halt schaetzen lernten, welcher durch die hoehere Philosophie gewonnen werden kann. Ihr Versuch, sich urber die materialistische Existenz zu erheben, ist lobenswert. Mit Freuden sende ich Ihnen neine helfenden Gedanken.

(68-9) Moege die kommende Zeit Sie zu einer hoeheren Phase der Wahrheit fuehren.

69

FORM PARAGRAPHS

German

Closings

(69-1)<sup>108</sup> Es ist mein aufrichtiger Wunsch, dass die herankommende Zeit Ihnen den Segen eines Masses von Weisheit, Friede und Wohlergehen bringe.

(69-2) Mit diesem Brief uebermittle ich Ihnen meinen ernstesten Wunsch, dass Sie mehr als je zuvor den Pfad finden und ihm folgen moegen, welcher zu Glueckseeligkeit, innerer Ruhe und Kraft fuehrt.

(69-3) Ich nehme diese Gelegenheit wahr um den ernstesten Wunsch auszusprechen, dass Sie in her kommenden Periode naeher als je zuvor zum Triumph ueber das Ich gefuehrt

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<sup>108</sup> The paras on this page are numbered 53 through 61; making them consecutive with the previous page.

werden und zu jener Identifizierung mit dem Ueberselbst, welche Sie zu groesserer Weisheit fuer Sie selbst als auch zu groesserem Nutzen fuer die Menschheit bringen wird.

(69-4) Moege die kommende Periode das Erwachen eines groesseren geistigen Verlangens bringen und moegen Sie die noetige Anstrengung unternehmen um dies erfuellen zu helfen.

(69-5) Moege das Ueberselbst Ihr Gemuet erleuchten.

(69-6) Obwohl ich mich koerperlich zurueckziehe, werde ich in den stillen Studien des Gebetes und der Meditation jene geistig treffen, welche mich zu treffen wuenschen.

(69-7) Moege Ihr Glaube in den Weg immer unerschuetterlich bleiben.

(69-8) Mit tiefem Frieden und wahre Weisheit.

(69-9) Der Hinschied Ihres Verwandten muss als Teil seines Schicksals hingenommen werden. Sie muessen sich erinnern, dass dies ein Ereignisist, welches den universalen Gesetzen und der Weisheit Gottes unterliegt. Versuchen Sie nicht ihn auf diese Erde zurueckzuziehen oder ihn durch uebermaessigen Schmerz zu halten, sondern geben Sie ihn frei, damit er die Ruhe findet, welcher er nach der Arbeit eines ganzen Lebens bedarf. Erinnern Sie sich, dass er nur also Erscheinung hinschied. Jedem Hinscheiden muss ein Wiedererscheinen folgen. Der Tod sollte wirklich nicht mehr geguerchtet werden als die Geburt; die beiden Bedingungen sind fuer alle physischen Manifestationen des Lebens notwendig und unausweichlich. Demgegenueber koennen Sie die Tatsache stellen, dass dort, wo die Liebe stark genug ist, ein Band sich formt, welches beide wieder zusammenbringt in einer Art zukuenftiger Zusammengehoeerigkeit.

70

FORM PARAGRAPHS

German

(70-1)<sup>109</sup> Bitte, entschuldigen Sie dass Ihr Brief und der von verschiedene andere Briefschreiber so spät beantwortet wurde.

(70-2) Antwortlich Ihres Schreibens vom 13.11.1960 muss ich Ihnen mitteilen, dass ich niemals Bilder abgebe, denn ich bin nicht interessiert in die Schaffung der Idee einer Persönlichkeit.

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<sup>109</sup> The paras on this page are unnumbered.

Da ich jetzt halb zurückgezogen lebe und keine Bewegung habe schaffen wollen, kat es am Besten dass ich Ihnen folgendes mitteile.

(70-3) Mein allgemeiner Vorschlag ist dass Sie versuchen sich allmählic loszumachen von den Fehlern und Schwächen des Ego. Verbessern Sie diese als die Gelegenheitsich vortun sie zu entdecken. Aber die Anstrengung dieser Verſuche muss in Gleichewicht gehalten werden durch sich kurz, aber oft zu entspannen in der Zufriedenheit gebende Erinnerung dass Iht Uberselbst immer da ist – seren, weise, stark und göttlich. In dieser Weise schaffen Sie sich gute Voraussetzungen für Ihre weitere [Fortschritte.]<sup>110</sup>

Interview: Sigmund Lowe<sup>111</sup>

(70-4) You told me, after I had recounted to you some of my personal psychic experiences, among which I was completely out of the physical body, with it lying on the [ground<sup>112</sup> in Hollywood, in an all-encompassing] brilliant white light, at which time I knew definitely that I, the real I was not the temporary physical [organism.<sup>113</sup> You] said, “It is all very interesting, but you still have not found God.”

## Letters

71

LETTERS

(71-1) To Robert [Larson]<sup>114</sup> (about meditation):<sup>115</sup> “Everybody is unique, it (the mystical experience) can’t happen in exactly the same way, because we have different natures, but the effect will be of equal value, even though it appears different, The effect may come quicker in one case, for one person, and slower for the other, but it will come. Birgitta received an ecstasy which you feel is of life and spirit and it made her happy. What you receive will make you equally happy and you will [in time]<sup>116</sup> recognise that it is of the real,<sup>117</sup> [and<sup>118</sup> beneficial though its form may differ from hers.]<sup>119</sup>

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<sup>110</sup> Handwritten note at the end of this para reads: “Translation of last para”

<sup>111</sup> Handwritten note reads: “Interview: Sigmund Lowe”

<sup>112</sup> The original editor changed “ground, on top of one the streets in Hollywood, in a terrific all encompassing” to “ground in Hollywood, in an all-encompassing” by hand.

<sup>113</sup> The original editor changed “organism you” to “organism. You” by hand.

<sup>114</sup> The original editor inserted “Larson” by hand.

<sup>115</sup> The original editor inserted “letter” after (meditation) by hand. We have removed it for readability.

<sup>116</sup> The original editor inserted “in time” by hand.

<sup>117</sup> The original editor changed a period to a comma.

<sup>118</sup> The original editor inserted “and beneficial” by hand, but did not mark its placement. This is our best guess.

<sup>119</sup> The original editor inserted “though its form may differ from hers” by hand.



You have to make use of the importance of catching a few minutes every day at any time-in the morning or the night, when it is convenient to let go of your personal affairs and interests and retreat into the thought of identifying yourself with your higher Self. This may be even a few minutes if that is all you can spare, but there must be the turning away, so as to give the chance for the higher feelings to come to you. Secondly, you should remember that the main work is to reach inner stillness, to calm yourself and identify yourself more and more with this stillness. It is out of this condition that the truth and goodness and inner beauty will come to you as a blessing or as if it were a blessing.

(71-3) To Birgitta [Larson<sup>120</sup>]: You have started on the move (it started earlier but [hadn't<sup>121</sup>] been brought out to the surface so clearly before) You can be sure that the inner work which has started with the heart-experience will continue, but the work will not necessary bring ecstasy all the time. [One<sup>122</sup> should not expect that.] But something is left over - the knowledge that it is possible [for<sup>123</sup> the glimpse to] come again, and secondly, a quiet pleasant feeling at the remembrance of it, which shows you and assures you that you are in touch with your real higher [self<sup>124</sup>; even when there] may be times when this feeling is not present in the conscious mind because of the pressure of the material world.

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LETTERS

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<sup>120</sup> The original editor inserted "Larson" by hand.

<sup>121</sup> The original editor changed "hasn't" to "hadn't" by hand.

<sup>122</sup> The original editor changed "One can't expect that at this stage." to "One should not expect that." by hand.

<sup>123</sup> The original editor changed "to" to "for the glimpse to" by hand.

<sup>124</sup> The original editor changed "self. Even though there" to "self; even when there" by hand.

<sup>125</sup> Blank page