

Mr. Richard R. Smith,
120 East 39th Street,
New York 16, New York

14 April 1945

Dear Mr. Smith:

The enclosed letter will speak for itself. Overseas at the present time, and unable to trace the address of Mr. Merrell-Wolff, I am asking if you, as his publisher, will be so good as to forward this letter to him.

With gratitude for your assistance, and appreciation of the spirit shown in your preface to "Pathways Through to Space",

I am, most sincerely,

William W. Jones
William W. Jones

14 April 1945

Dear Mr. Merrell-Wolff:

This is to express very humbly my profound gratitude for your great work, "Pathways Through to Space". It is to me one of those utterances which, every so often in the lives of men, is the exceedingly "personal" answer to the deepest of their questionings. It is the only book I have found which not only can, but should, stand beside the books of your intellectual brother, Ouspensky. For me, wonderful as are "Tertium Organum" and "A New Model of the Universe", there has always been an element missing which I have been unable to supply for myself, and which I have at last found, with a sense of relief-- and release-- in your volume. But of that element perhaps I can speak later.

Aware, intensely, of your problem of "withdrawal", I am nevertheless venturing to ask whether you intend in the future in any way to teach; receiving as I do so much that is fundamental to Growth in the message of you and Ouspensky, it would be a tremendous inspiration if, after my return to the States, I might come in personal contact with you, however indirectly. I realize that your relation to the world today may be changed radically by the passage of the briefest of time-- but even the possibility that I might be able to come within your sphere for a short period would be of great help in planning the broader outlines of action on dismissal from the Service.

If, since the publication of "Pathways Through to Space", you have withdrawn completely and are no longer a teacher, let me apologize for the intrusion; but whatever your position, let me once more express my gratitude for your book and appreciation of the spirit that prompted it.

With deepest wishes for your continued Realization

I am, very sincerely,

William W. Jones
William W. Jones

S/Sgt William W. Jones
33529047
PID, HQ 103d Infantry Division
APO #470, c/o Post Master,
New York, New York

Lone Pine, Calif
May 15, 1945.

Dear Sergeant Jones;

Your letter was a real satisfaction. It is indeed no intrusion to ~~me~~ write and you need not apologize. I suppose that all writers of books wish to know the reader and what the book means to him. Perhaps too often we who have read books have over-looked the attitude of the writer. Naturally one wishes to know what his work means to the reader and may have a serious concern in the further problems which the reader may raise. I welcome all response, favorable or adverse.

It is a deep satisfaction to me that the book has served you. It was written with the hope that it might serve. Certain meanings, possibilities and requirements of the Way that I found distinctly important I did not find noted in any literature. Much of my aim was to fill this gap as far as lay in my power. The Oriental leaves much unsaid which is important to us of the West.

Greatly would I appreciate it if you would speak of that element you found in "Pathways" which you had not found elsewhere nor had been able to supply yourself. Knowing this may be quite valuable to me.

I had not thought of a similarity to Ouspensky, though on reflection I think I see what you mean. The mathematical interest is in common and he aimed at a logic of intuition in his "Tertium Organum". Actually I have devoted a great deal of thought to the structure of the Third Function, though little of this appears in the "Pathways". I have a much larger manuscript in which I have seriously worked upon this problem though I call the function "Introception" to differentiate it from the lower forms of intuition. You impress me with your own intuition in having, apparently, caught this from the brief references in "Pathways".

While I am not as much on the platform as formerly, none the less I do occasionally give classes in association with Mrs. Merrell-Wolff. We are not inaccessible to those who are interested.

Yours very sincerely,

Franklin Merrell-Wolff

Box 628,
San Fernando, Calif.

26 June 1945

Dear Mr. Merrill-Wolff:

Concerning the element your "Pathways" supplied as has no other source. The personal problem you are helping to solve is also a major culture-problem of our age and people. In my case-- and in the case of many others, I am convinced-- there is a barrier which is perhaps even more difficult to surmount, initially, than is either egoism, somnambulistic consciousness, sensual desire, or false predication. It would require a rather long exposition to trace all the roots of this difficulty-- they are many and various, and it is not necessary to mention them here; I would simply state that I am not ignorant of the complexity of the inhibiting trouble, especially in the Western temperament. Much of it is in the form of feeble excuses whined out by the lower self to the higher self; but there is, among the welter of motives, also a sincere objection, which I have faced for years, and which is a much greater barrier of others of my immediate acquaintance.

There is in the Western temperament a tremendous unwillingness to set out on the Path if such a step means a Retreat from Society-- call it whatelse one will, Duty; Service; Reality, in the more commonly accepted sense of the word. An unwillingness, in essence, to achieve ones own Greater Life-- win to Recognition-- at the price of failing to help others, to the maximum, gain their ultimately less Real Ends.

For it would certainly seem that, initially, at least, some degree of Retreat is necessary: other Conditions must absolutely be set up-- conditions which would draw one away from the people whom he would help. One problem, with many questions. "More and more the Desire to serve, in the deepest sense. At the same time, a never-resting Desire to win to the Recognition, whatever the conditions necessary. The two Desires would seem irreconcilable, for the Way is a very definite out-from-the-masses-living. Is withdrawal, even for a time, playing traitor to the People: for is not daily Demonstration the Way of Ways? Above all, is there assurance that Recognition will bring with it a Service-Power which will justify the retreat?" The problem, I knew, was not as simple as it seemed on the surface: I sensed a Mystery dwelling behind this, as behind all, the great problems. And, while intellectually the words of your chapter "The Relation of Karma to Recognition" are as difficult to the Reason as have been those of any answer, intuitively I see through your exposition what it can all mean, and there is now a stabilization of intention as there has never been before. I shall give back to you in your own words what is giving me more and more integration: no one has expressed this particular Mystery quite as intelligibly:

"Now when a man enters Nirvana, He closes His karmic accounts, as it were, not by becoming inaccessible to his creditors, but, on the contrary, by paying all His debts in another and immeasurably better coin. It is as though a man had contracted debts in terms of the various base metals and then finally paid those debts in an equal or greater weight of pure gold. Thus none of the

creditors are cheated, but quite otherwise they are enriched as never before. The method involved in this process is, in one sense, simple, yet at the same time quite mysterious. When, through Recognition, a Man pierces into the Nirvanic Level, he becomes consciously One with an Infinite Sea of Consciousness and Energy. From this inexhaustible supply, at once and automatically, He pours forth values to all those with whom He has karmic obligations, and this act leads all such forward, in some degree, toward their own Recognition. There is no debt that such a service would not repay abundantly. Thus no Man enters Nirvana without in some measure blessing the world in that very achievement."

Until the time when I shall myself be able to put into words something of the great meaningfulness which you have suggested so powerfully,

I am, with gratitude,

William W. Jones
William W. Jones

S/Sgt William W. Jones, 33529047,
PID, HQ 103d Infantry Division,
APO 470, Post Master, New York, NY

San Fernando, Calif.,
July 14, 1945.

Dear Sergeant Jones:

Thank you for your letter. You have brought out a problem worthy of serious consideration. But while certain factors which you have emphasized do have the character of a barrier, part of what you say does not constitute a barrier at all. I shall speak first of this.

If a man refrained from satisfying a desire to enter retreat for the purpose of striving for Recognition because he felt that by so doing he would be deserting others who had a real need of his services, then, far from having delayed his spiritual progress he would have materially advanced it. Such a step would constitute substantial progress in the overcoming of egoism. In fact the Pilgrim is almost certain to be faced by a test of this sort and in choosing the course which seems to him the renunciation of his own attainment would win the test and greatly hasten the day of the real Attainment. You may remember that in the Hindu law the aspirant is forbidden to leave the duties of the householder until they have been completed. Then he is free to enter retreat. Further, according to the Sutras, Buddha said that the householder in the faithful performance of his duties was involved in no disabilities. The discipline is different, but the possibility is just as great as in the case of the ascetic. Naturally, there is an exception in the case of those who from birth are dedicated to the Realization, but these are an exception to the general rule.

But the desire for social relations is by no means necessarily an expression of self-sacrifice for the purpose of service. Here we must take into consideration differences due to individual psychology. The extraverted type, unlike the introvert, gains enhancement of his individual life by multiplicity of contacts. Isolation is for him a deprivation. He is nourished by his relation to the object - especially the human object. In his case, social-mindedness is certainly not unmixed with self-interest, though his motivation may not be clear to him. He may even credit himself with altruistic intent, when actually he is making a nuisance of himself in interfering in the lives of others. This is the great sin of the collectivist - the unwillingness to let the other be himself. He is often like the hen who objects strenuously when her duck chicks enter the water and like it. Not all birds like what chickens like, and this the temperamental collectivist is apt to forget when he seeks to impose upon others that which he likes, for their own good, when all the while those others do not like it at all, and may be even injured by it. We Occidentals need very much to learn that one of the highest services consists in permitting the other fellow to be himself.

Now, if the reason an individual refuses the search for Realization is of the order outlined in the last paragraph, then such social-mindedness is a barrier. I, too, think that this is an important barrier in the case of the Westerner. It is simply a phase of the attachment to the object and involves

a phase of egoism.

We have our personal duties which he have no right to neglect even for the seeking of Realization. But supposing these duties have been met, and, suppose further, the individual is actuated by the motivation of seeking the highest general human good, what is the course for him to take which would serve this end most effectively? The answer varies in individual cases, but if the given individual is one who has reached the stage wherein he is karmically ready for the Rebirth, then for him, it would appear, that preparation for spiritual service is the highest duty. Simply by attaining his own Realization he brings spiritual Light into his own milieu and may further function by facilitating the Realization of others. This is the highest possible service. But one cannot lead others who has not himself been over the Trail. Hence, mastering the Way is his first task, just as one who would serve as a physician must first master the knowledge and skill of a competent physician. Thus, the period of life in retreat would correspond to the physician's period of training. A blind man is not a good leader of the blind, but if such a man gains his sight then he has acquired the primary equipment for a leader.

Now, there is another consideration which I have not found given explicit recognition in literature, though it is implied. The service of the human qua human is not the only kind of service. In his total nature, man is a God as well as a human being. And that god in man needs what the human has to offer as truly as the latter is in need of the spiritual Light of the God. Now while we cannot say that the god suffers in the human sense of suffering as the human negligently fritters away its life, yet that divine side of the being is frustrated and suffers in its way. We have a duty to the God as well as to the human side of the man, and, for my part, I view this as the higher duty. The suffering of the God is vicarious while that of the human is richly deserved. Which, therefore, makes the greater demand upon one's compassion? The Realization implies union with the God and completes the God as well as the human side of the man. To seek the Realization because of love of the God is as truly unselfish as to desire the good of the human qua human. This is a truth forgotten in the West, especially in our day.

I hope that what I have said will be of help to you. Do not hesitate to write further, if you feel so inclined, for anything which helps to render the Way clearer in general serves my purposes.

Yours very sincerely,

Box 628

Franklin Merrell-Wolff

Le Havre, France

7 September 1945

Dear Mr. Merrill-Wolff: Thank you very much for your letter, which ^{is} indeed more helpful to me now, after the month's delay in forwarding, than it would have been even that comparatively short time ago, had it arrived in Germany. In times like these, when desire - will - necessity - are at last winning out over lower motives, ignorances, sloths, such a letter adds one of those vitalizing touches to a sensitive place in the "thinking body" which probably would not have so keenly felt the touch even a few weeks earlier. Such is one of the mysteries of this kind of maturation, when, merely after one more day's reflection, a teacher's quickening idea may mean the difference between one's hesitating and uncertain development and a more vigorously creative one. Thanks to an approach concerning "the god within us", there is now an end to a doubt and perplexity that might easily have lasted dangerous lengths longer.

I wish once more to express my gratitude, and the gratitude of other beginners like me, and to assure you that The Purpose is indeed being served.

by what you are showing men of the One
Fact. Until the time when I shall know
enough to ask more, and with renewed
appreciation and good wishes for your continued
service, I am,

most sincerely,

William W Jones