

1674 High St.
Penwood, N. Va.
April 15, 1961

Friend Pulyan,

I am reminded of Alohaase and Gaston. It is my turn now.

and yet I say, What is all this about. You are quite right when you say I do not know what an awakened person is, or what you mean by it. I asked you repeatedly for definitions, and your answers more or less seemed made to make me feel that verbalization was unnecessary 'else you would have printed it in the papers'.

Either words mean something or they do not. If they do not, then pay no attention to anything I say. If they do, then bend down a little from the absolute and let me know what you are talking about, and allow some sort of analysis on my part.

I do not know what you want. Yet you asked me in the previous letter to make a decision. and in my last letter I asked you what you meant. No answer.

You fall short before my intuition (asinine or feeble as it may be). I did not mean to appear brusque in my last letter, but I do not refrain from it either enough because I feel that if you can hand out blunt statements it is about time to be equally pointed when I think I see a point.

Above all the hazling I would like to bring out my overall attitude. I have a sincere desire to know or become the Truth. I do not care if it includes giving up my ego, and I realize that I may not know how to give it up. So that when you say things that make you seem to fall short of my expectations of what a teacher should know (even though I know nothing of teacher-appraisal) I have no deliberate desire or weighty reason to gripe, but I just allow it to seep out.

One of the reasons (I think) for this friction is a growing feeling from studying your letters that you (who are in oneness with all that is and that includes the natural world I presume) know very little and cover it up by attacking me. How what would be the purpose. You ask this yourself. You repeatedly protest that you are the great emancipator... and all for free. I will try to give you some examples. You catalogue certain items. 1. Would I work with Krishnamurti? Is that supposed to bowl me over? ----From my readings I came to the conclusion that K. was a skill created by Blavatsky and Besant who despite them yearned for the truth and left them to pursue it. However if I thought K would refuse to talk intelligently to me there probably would be little "work" done.
#2. Do I ask a friend's bona-fides? Not until I have experienced